

We can show them the meaning of the Victory Liberty Loan and how its purpose is to keep fair the honor of the country and enable our Government to finish its job. We can remind them that those who say it is impossible for the Treasury to float a great popular loan at this time are heedless of the Nation's records; have forgotten the momentous success of the four preceding issues; are unmindful of the manner in which every obstacle presented to our army and navy was overcome, despite the craven misgivings of ubiquitous pessimists. We can tell them with the inexorable force of truth that the success of the Victory Liberty Loan means the quick resumption of our normal and pleasant course of life and the dissipation of the shadowy menace of Bolshevism.

It is our duty, if we can, to show that this is a time, such as no other we have seen, in which the whole theory of democracy is in the balance. It is a time when cross-purposes and counter-courses in a democracy invite disaster. It is a time when the special sovereignty of every citizen must be realized and exercised. If, in these days, a man says, "I

will wait for my neighbor to start his old-time industry. I will pause until I am sure what trend affairs will take. I will let others finance the Government meantime," he casts aside the responsibilities which free government has placed upon him and betrays Democracy's trust. This is America's day and every man who boasts American citizenship must step briskly forth and address the task before him with a high spirit, and a firm determination to press forward, ever forward to better times.

This is the remedy for any ills which may threaten the state, for which all are willed to progress, dismal uncertainties are banished. Let us do what small part we can in the completion of this task and be thankful that we can aid. Let every man put his strength into finishing this job so that when the other peoples of the world look to see how America has come out of the war they will find her shining and her people blithely marching onward to such mansions as are prepared for them.

Cordially yours,

(Signed) CARTER GLASS,

Secretary of the Treasury.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 1

By Isaac M. Smith

The Gospel Defined.

In writing these papers for the readers of the ENSIGN, the writer is painfully aware of his incompetency for the work; realizing, to some extent at least, the great responsibility which rests upon those who attempt to point sinners to the Lamb of God and to teach them the way of salvation. But, on the other hand, he is conscious of the fact that the Lord demands of those who have received a knowledge of the truth that they teach that knowledge to others, so far as they can, and that condemnation rests upon those who fail to do so.

In this first paper, it will be necessary to define the gospel of Christ, in part at least, that the reader may have some definite idea as to what it really is; and, as these papers are written specially for those who do not understand even "the first principles of the oracles of God," I shall try to make it plain enough for a child to understand. Hence if you are looking for something deep and mysterious, reader, you may just as well stop here, as it is not the object of the writer to deal with the mysteries of the kingdom.

In defining the gospel, it may be just as well to introduce some human definitions first, and then follow with the definitions recorded in the New Testament.

Alexander Cruden, in his Concordance of the Bible, says the word *gospel*, in the original, "signifies good news, or glad tidings." Webster says it means "glad tidings; especially the good news concerning Christ, the kingdom of God, and salvation." The word *gospel*, therefore, without any qualification, means simply *good news*, or *glad tidings*; but "the gospel of Christ" means the good news concerning Christ, his kingdom, and all that pertains to the plan of salvation, as revealed to us in the Scriptures.

And this good news concerning Christ and his kingdom is referred to in the New Testament as "the gospel," "the gospel of Christ," "the gospel of Jesus Christ," "the gospel of the kingdom," "the gospel of the kingdom of God," "the gospel of God," "the gospel of your salvation," "the gospel of peace," "the word," "the word of God," "the word of the kingdom," "the word of faith," "the faith," and many other terms. The Savior in his ministry "went about Galilee, . . . preaching the gospel of the kingdom" (Matthew 4: 23); "preaching the gospel of the kingdom of God" (Mark 1: 14); "And he preached the word unto them" (Mark 2: 2); "And they were astonished at his doctrine" (Mark 1: 22); "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (Luke 8: 1); "speaking of the things pertaining to the kingdom of God" (Acts 1: 13); and he sent his disciples "to preach the kingdom of God" (Luke 9: 2); and they "went everywhere preaching the word" (Acts 8: 4); "preached Christ unto them" (Acts 8: 5); "preaching the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8: 12); "preached unto him Jesus" (Acts 8: 35); "through this man is preached unto you the forgiveness of sins" (Acts 13: 38); "preached through Jesus the resurrection from the dead" (Acts 4: 2); "the word of faith which we preach" (Romans 10: 8); "preached peace unto you that were afar off, and to them that were nigh" (Ephesians 2: 17); "preach the word" (2 Timothy 4: 2).

Should the reader wonder why so many texts of scripture are quoted here to prove that which should really need no proof, the answer is this: That there may be no doubt left in your mind that the gospel of Christ includes everything that was taught and

practiced by the Savior and his apostles, as it is revealed to us in the New Testament; and that it will not do to pick out a few of the leading principles of the Master's teaching, or what some men might consider the leading principles, and say, "This is the gospel of Christ," while other things which were taught and practiced, both by the Christ and by his apostles, are rejected and brushed aside as being inapplicable to the needs and the wants of the human family in this age.

When the Master and his disciples were teaching the people that Jesus Christ is the Son of God, the Savior of the world, they were preaching the gospel; when they were teaching his death and resurrection, they were preaching the gospel; when they taught the people concerning the kingdom of God and how to get into the kingdom, they were preaching the gospel; when they taught the people how to obtain forgiveness of their sins, they were preaching the gospel; when they taught the people of the peace which the gospel brings to the human soul, and taught them how to obtain that peace, they were preaching the gospel; when they taught that men would be raised from the dead, through Christ, they were preaching the gospel; and when they taught faith, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgment, and the reign of Christ on the earth with his saints, they were preaching the gospel. There was no such thing as preaching the gospel of Christ without preaching the doctrine of Christ; no such thing as preaching salvation through Christ without preaching obedience to the conditions upon which salvation is promised; no promise of salvation in the gospel, to those who have the gospel and who are capable of understanding it, except through obedience. Under the gospel, as under the law of Moses, obedience is demanded; and under the gospel, as under the law, obedience brings the blessing, while disobedience brings condemnation.

It is true, as already noted, that the gospel is defined as being "good news or glad tidings"; and it is also defined as "the word of truth"; "in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Ephesians 1:13). And then there are such terms as these used by the inspired writers of the New Testament: "the word of the truth of the gospel" (Colossians 1:5); "the word of this salvation" (Acts 13:26); "the word of reconciliation" (2 Corinthians 5:19); "the word of the gospel" (Acts 15:7); "the word of the kingdom" (Matthew 13:19); "the sower soweth the word" (Mark 4:14); "the Lord working with them, and confirming the word" (Mark 16:20); "the word of his grace" (Acts 20:32); "the word of faith, which we preach" (Romans 10:8); and others, much like the foregoing.

And these expressions have a message for us, and the message is this: The sower may sow the word; the preacher may preach "the word of the kingdom"; he may preach "the word of the kingdom"; he may preach "the word of his grace"; but there is something more than the word: the word *must be confirmed*, and it can be confirmed only by the power of God; hence, when the sower went out to sow the word, the Lord worked with him "confirming the word with signs following."

In other words, the preacher "preached the gospel unto you with the Holy Ghost sent down from heaven" (1 Peter 1:12). And when one went out and preached the gospel "with the Holy Ghost sent down from heaven," his work was being confirmed by the One who sent him, and he could truthfully say, as one of those preachers did say: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thessalonians 1:5). And the same apostle said to the Colossian saints that the gospel "is come unto you, as it is in all the world"; and, as it came unto them as it did to others, it came "in power, and in the Holy Ghost, and in much assurance": it came that way "in all the world." The power of the Holy Spirit attended the preaching of those whom the Lord sent, and the gospel, as it was preached by them, "in power, and in the Holy Ghost," was more than the word: it was "the power of God unto salvation to every one that believeth" (Romans 1:16). And the preaching of the cross is declared to be "the power of God" "unto us which are saved" (1 Corinthians 1:18). Yes, the gospel is "the power of God unto salvation," or simply "the power of God"; but, as already noted, it is "the word," "the word of truth," or "the word of the kingdom." It takes both the word and the power, or the word and the Spirit, to make the gospel in its fullness. The word without the Spirit would be like the human body without the spirit: dead.

When the Master chose and ordained his twelve disciples, it was "that they might be with him, and that he might send them forth to preach" (Mark 3:14); "and when they were alone, he expounded all things to his disciples" (Mark 4:34). And when he prayed to the Father for them, he said: "I have given them the words which thou gavest me," and "I have given them thy word" (John 17:8, 14). And after his resurrection, he appeared unto them and opened "their understanding, that they might understand the scriptures" (Luke 24:45). And he was seen of them forty days, "speaking of the things pertaining to the kingdom of God" (Acts 1:13). And yet, after he had given them the word from his own mouth, had expounded all things so carefully unto them, and had even opened up their understandings so that they could understand the words which he

had given them: after all this, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4). And again he said: "And, behold, I send the promise of my Father upon you: but tarry ye in Jerusalem, until ye be endued with power from on high" (Luke 24:49). And he said that "ye shall receive power after that the Holy Ghost is come upon you." And if these men, who had been with the Savior for three years; these men, to whom he had expounded all things, and whose understandings he had opened up so that they could understand the scriptures; these men, with whom he had tarried forty days after his resurrection, teaching them the things pertaining to the kingdom of God: if these men could not properly represent our Savior in preaching the gospel to the world, without the Holy Spirit, without that power from on high, then surely no man now living upon the earth could properly represent him without that Spirit. And these men could not: they were commanded to wait until they received that necessary qualification before attempting to fulfill their mission.

But when they received the Holy Spirit, and went forth preaching the gospel under its influence, their speech and their preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," that the faith of those who accepted the message "should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:4, 5). It was the power of God attending the preaching of these men which made their labors so effective. The Savior said to them, before leaving them to return to his Father, "Without me ye can do nothing" (John 15:5). And when they went forth, preaching the word everywhere, the Lord was with them, "working with them, and confirming the word with signs following" (Mark 16:20). Men might go out and tell "the word" to the people, claiming that they had authority to do so; but it was only when God worked with them and gave the confirming seal of his Holy Spirit that the gospel came "not in word only, but also in power, and in the Holy Ghost, and in much assurance." The power of God attending men, or not attending them, became the real test as to whether they were sent of God or not. Paul said to the saints at Corinth: "But I will come to you shortly, if the Lord will, and will know, not the speech of them that are puffed up, but the power. For the kingdom of God is not in word, but in power." (1 Corinthians 4:19, 20.) True, there is what the Savior calls "the word of the kingdom," but there is something more than the word: it is like the gospel, "not in word only." The power of God, or the lack of that power, which attends the preaching of the man who claims to represent the kingdom of

God, is the real test as to whether he is a true representative or not.

Paul could plant, and Apollos could water; "but God gave the increase" (1 Corinthians 3:5). And the man who plants and the man who waters are nothing, only when they are "laborers together with God." (See 1 Corinthians 3:7-9.) Paul, speaking of himself and those who labored with him, says: "We then, as workers together with him" (2 Corinthians 6:1); and then proceeds to tell how they approved themselves "as ministers of God." It will pay you to read all of 2 Corinthians 6:1-10, as it is all good; but I shall quote only that part of it which refers more directly to the subject under consideration: "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God" (verses 3, 4). Then he proceeds to tell the different things which are necessary to make them approved ministers of God, and, among them, he mentions these: "by the Holy Ghost," "by the word of truth," "by the power of God" (verses 6, 7).

Perhaps this can be made plainer by an illustration than in any other way: The scriptures tell us that "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."—2 Timothy 4:3, 4. This is spoken of people in the future from that time; and you can readily see that those teachers who turn away their ears from the truth, do not approve themselves "as ministers of God," "by the word of truth"; for they turn from it.

Another class of people, who will exist "in the last days," is referred to as "having a form of godliness, but denying the power thereof" (2 Timothy 3:5). They do not approve themselves "as the ministers of God," "by the power of God"; for they deny that power, and Paul says, "from such turn away."

And Jude speaks of some "who separate themselves, sensual, having not the Spirit" (Jude, 19th verse). These people do not and cannot approve themselves "as ministers of God," "by the Holy Ghost"; for they do not have the Holy Ghost.

The ministers of Christ should and must preach "the word of truth," for it is "by the word of truth" that they approve themselves "as the ministers of God": they must have the Holy Spirit, and must preach "the word of truth" "with the Holy Ghost sent down from heaven," for it is "by the Holy Ghost" that they approve themselves "as the ministers of God"; and they must live so near to God and so work with him that his power will be made manifest in giving the increase to their labors and in confirming them, as it is "by the power of God" that they approve themselves "as the ministers of God."

True, there are other things necessary to make a man approved as a minister of God. Timothy was told to "Study to show thyself approved unto God."—2 Timothy 2: 15. And that is necessary, too. And Paul says, that they approved themselves in much patience, in afflictions, in distresses, in stripes, imprisonments, tumults, labors, watchings, fastings, pureness, knowledge, longsuffering, kindness, and by love unfeigned: these are all necessary; but they are not sufficient. Ministers of God must approve themselves "by the word of truth" and "by the Holy Ghost" and "by the power of God." And a man cannot approve himself "by the word of truth," "by the Holy Ghost," "and by the power of God," unless he is willing, first, to approve himself in study, in patience, in labors, watchings, fastings, pureness, longsuffering, kindness, and by love unfeigned: when we fail to approve ourselves in these latter ways, it becomes impossible for us to approve ourselves in the other ways mentioned. And because men have failed to approve themselves in these latter ways, to that extent required in the gospel, there has been a great famine in the land: "not a famine for bread, nor a thirst for water, but of hearing the words of the Lord" preached "in power, and in the Holy Ghost, and in much assurance." I cannot say, as some do, that the world is hungering and thirsting for the word of God; but I do say, and I say it without any fear of successful contradiction, that the world is starving, literally starving, for the word of God in power and in the Holy Ghost; and it is starving because those who should be feeding to it the words of eternal life have failed to approve themselves, in all the ways mentioned above, "as the ministers of God."

The man who is called of God to preach the gospel of Christ to a starving world is placed under a fearful responsibility. No man can preach the gospel and administer in its ordinances effectively, "except God be with him"; and God will not be with him, will not work with him, unless he approves himself, "*in all things*," as quoted above. And, more than that, he takes upon himself in accepting that calling, whether he fully realizes it or not, the responsibility of answering the sins of the people upon his own head, if he does not teach them the word of God with all diligence.

Brethren: have we, as the ministry of the church, approved ourselves "*in all things*," "as the ministers of God"? Have our lives been fully consecrated to God? Do we "take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed?" Do we "give ourselves continually to prayer, and to the ministry of the word"? Do we "keep ourselves in the love of God"? Are we able to keep self altogether out of our work? Paul said to the saints at Corinth, "Examine yourselves, whether ye be in the faith"; and we should examine

ourselves, whether or not we have approved ourselves, "*in all things*," "as the ministers of God." And remember: we can never approve ourselves as his ministers, until we learn to live such pure and holy lives that God can live within us and work within us, confirming the word we preach, also our official administrations, with the demonstration and the power of his Holy Spirit; for the gospel comes "not in word only, but also in power, and in the Holy Ghost, and in much assurance"; "for it is the power of God unto salvation."

PRIDE RESULTING FROM RICHES.

There is a certain kind of pride which is very ravaging on the higher life—spirituality—which greatly cankers the finest and noblest inwards of the human heart, which we primevally inherited from our heavenly Parent. If we turn to the Book of Mormon, Jacob 2: 4, 5, we will there find Jacob speaking to the people in the temple concerning that pride which results from being rich, and which generally stifles the best principles that ever had place in human nature. Ancient and modern history, whose pages are sullied with all manner of blasphemy and sin, resulting from pride, is proof enough to its great wickedness before God.

To be rich is, in itself, not sin if we have acquired it honestly, and if we use it to good purposes, such as giving to the needy and thus helping them to get the best there is in life in every way. Riches that are used for purposes in giving succor to the poor, and towards alleviating every sin caused by ignorance and illiteracy among mankind, can hardly create selfish pride or engender aspirations for secular praise; for a munificent giver to such good causes is condescending to the needs and aspirations of those who stand far below him, socially, in the eyes of the more opulent class.

If a man hoard to himself riches for selfish purposes (not mentioning whether he acquires it honestly or not) he does so because his heart is set upon this world's goods, and idolizes them more than any other thing. His insatiable cupidity closes the avenues of love towards his helpless fellowmen—his pride has closed his eyes and ears that he does not see or hear the deplorable conditions of those who live in penury and helpless sin. Jesus, who understood the heart of the rich, said to his disciples after the young rich man had gone away sorrowing when he heard he must sell all that he had and give to the poor if he would be perfect, that a "rich man shall hardly enter into the kingdom of heaven." (Matthew 19: 23.)

Blindness Caused by Pride.

There are certain religious people who have allowed themselves, unconsciously, to become blinded

Meals are served in the basement of the Coliseum building, the dining arrangements being under the direction of the Lamoni Branch committee, they serving all meals in a satisfactory manner and at reasonable prices. This is one of the accommodations Lamoni is providing for the comfort of the visitors.

Our readers will remember that early in February a report went out that Lamoni was not only threatened but was really experiencing a serious water shortage which might necessitate a change of place for the holding of this conference, but be that as it may, there is now a great abundance of water of a good quality in the water system of the city.

The evening hour was the occasion for a sermon in the main auditorium of the church by Elder T. W. Williams upon the call of God to the church and the church's answer.

The lower auditorium had a respectable number of hearers to hear Elder George H. Wixom, of San Bernardino, California, whose main thought was that our message to the world, when properly presented and understood, had a strong appeal to the intelligent and educated man, as well as the poor.

Elder Ward L. Christy addressed a congregation at the Coliseum at the same hour.

These Coliseum meetings are in charge of Elder Hubert Case, who is conducting a series of missionary efforts to extend throughout the conference. Good music and singing are provided, and the work is meeting with quite satisfactory results.

Sunday, April 6, was a beautiful day, pleasantly and profitably spent by the conference body.

Monday morning was rainy and the streets were a sea of mud, but the Woman's Auxiliary meeting at eight o'clock was well attended, and a successful start of the meeting is registered.

The first business session of the conference convened at two o'clock, and a motion prevailed that the First Presidency preside over the conference and perfect the organization. President Frederick M. Smith then read the President's message to the church, extracts of which appear on our front page. This message also contained President Smith's resignation which he stated to be due to differences of long standing between the First Presidency and Quorum of Twelve, and which he wished to be settled before the resignation was acted upon by the General Conference.

The Quorum of Twelve replied to the portion of President Smith's message which referred to them and their work, and this reply also canvassed the question of the differences between these two quorums. The action taken upon these two papers was a substitute to a motion made to refer the whole matter to a general assembly of the church to be called when thought advisable. The substitute which prevailed reads as follows: Moved that this matter be referred to joint council of Presidency, Twelve, and Seventy. It carried by a very strong majority.

The afternoon session lasted until about 5.30, and was presided over by President Frederick M. Smith and after the introduction of these important papers, by President Elbert A. Smith. Considering the importance and tensivity of the discussion, we have never witnessed such an interest and good spirit.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 2

By Isaac M. Smith

The Beginning of The Gospel.

"The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1: 1-4.

This was the beginning of the gospel; that is, it was the beginning of the gospel in what is known as the Christian dispensation. The gospel had been preached many years before this, as is witnessed by the following: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Galatians 3: 8. (The Revised Version says, "preached the gospel beforehand unto Abraham.")

And the same writer, speaking of the Israelites

in the wilderness, said: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Hebrews 4: 2. And it is also said of Moses that it was "by faith" he refused to be called the son of Pharaoh's daughter, "esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Hebrews 11: 24-26. He knew of Christ, had faith in him, knew of the reward that would come to those who follow Christ, and willing to suffer reproach for the Savior that he might gain that reward.

And it was not Moses alone to whom these things were made known for, as already noted, the Israelites had the gospel preached unto them. Not only did they have the gospel preached unto them, but they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they

drank of that spiritual rock that followed them: and that rock was Christ."—1 Corinthians 10: 2. True, many of them were afterwards destroyed, because of their unbelief and their hardness of heart; but the gospel was preached unto them, they were baptized, and they drank of that spiritual rock, which was Christ.

And the prophets also knew of him, prophesied of him, and had his Spirit within them: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter 1: 12. True, they were not permitted to enjoy the presence of the Savior, as the apostles did: but these things were revealed unto them and, like Abraham, they rejoiced to see his day. But, as we are to talk about the gospel as it was taught and practiced by the Master and his immediate followers, it would not be advisable, perhaps, to pursue this side issue any further at this time. The foregoing is sufficient to show us, beyond a doubt, that the gospel had been preached, believed, and obeyed, long before Mark made the statement at the head of this paper, and that Mark referred to the beginning of the preaching of the gospel in that dispensation: not to the origin of the gospel, for that dates back to the foundation of the world, and even before that.

No, Mark evidently meant about the same that Paul meant when he said: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only."—Philippians 4: 15. Paul says that "the beginning of the gospel" was when he departed from Macedonia, while Mark says that "the beginning of the gospel" was the preaching of John the Baptist and his baptizing in the wilderness; and to put a cast iron interpretation on these two texts, will make Paul and Mark contradict each other, and make them both contradict numerous other texts already quoted. When Paul departed from Macedonia, the Philippian saints had, no doubt, just been brought into the gospel; and that, to them, was the beginning of it, although it had been taught to others hundreds of years before. When John the Baptist began his work, the people were in darkness and the gospel had not been preached among them for centuries, hence his preaching of the baptism of repentance for the remission of sins was "the beginning of the gospel of Jesus Christ" in that dispensation. And, as further evidence that this was the beginning of the Master's work at that time, please read the following: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16: 16. "For all the prophets and the law prophesied until John."—

Matthew 11: 13. And in choosing a successor to Judas Iscariot, Peter said that he must be one of "these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us" (Acts 1: 21, 22). John did not preach the gospel in its fullness, but it was the beginning: he was preparing the way for the Master and making ready a people to receive him. And "From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand."—Matthew 4: 17. "Since that time the kingdom of God is preached." "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."—Luke 4: 43. "And he sent them to preach the kingdom of God."—Luke 9: 2.

Yes, "the law and the prophets were until John: since that time the kingdom of God is preached." The commandments of God to Israel, as given to Moses and expounded by the prophets, were binding and in full force until John: then began the preaching of the kingdom of God, or the preaching of "the gospel of Jesus Christ, the Son of God." There may have been an overlapping of the law and the gospel, and perhaps there was; that is, the law did not cease to be binding immediately upon "the beginning of the gospel of Jesus Christ," as there had to be a preparatory work done in preaching the kingdom of God before the law was taken out of the way. And John the Baptist was the one chosen of God to make that preparation; and it was said of him, by the Spirit of prophecy, too, that he should "give knowledge of salvation" to the Lord's people "by the remission of their sins"; that he should "give light unto them that sit in darkness" and in the shadow of death"; and that he should "guide our feet into the ways of peace." (See Luke 1: 76-79.) And in this way he did prepare a people for the Lord, as the record shows; for it is said of the Master that "all the people that heard him, and the publicans, justified God, being baptized with the baptism of John" (Luke 7: 29). They had been prepared: they had received "knowledge of salvation" by "the remission of their sins," they had received the "light," even though they had sat in the very "shadow of death," previous to this time; and now their feet had been guided "into the ways of peace," and they were ready to receive the Lord when he came to them. But not so with the Pharisees and lawyers: they "rejected the counsel of God within themselves, being not baptized of him" (see verse 30). Hence they were not prepared for the Lord: had not received a "remission of their sins," because they had rejected the means through which their sins were to be remitted. They had not received the light, when it came, and therefore did not have a "knowledge of salvation," and neither had their feet been guided

"into the ways of peace." They had rejected "the beginning of the gospel of Jesus Christ" and were not prepared to receive it in its fullness, when brought to them by the Lord himself.

It may seem unnecessary to you, reader, to take up so much time locating the beginning of the gospel of Jesus Christ, but, unless you have an understanding as to what the beginning of the gospel was, you would not and could not get the full force of what is to follow. John, the beloved disciple, defines the word *love* as follows: "And this is love, that we walk after his commandments."—2 John, verse 6. At another time, he defined it in these words: "For this is the love of God, that we keep his commandments."—1 John 5: 3.

Do you believe it? Do you believe that "this is love, that we walk after his commandments"? And, if you do, do you know what the commandments are? John knew there would be a great difference of opinion as to what commandments were meant, if he left the above definition of love without further explanation; hence he continues, in the same verse from which the first quotation is made: "This is the commandment, That, as ye have heard from the beginning, ye should walk in it."—2 John, verse 6. "As ye have heard from the beginning, ye should walk in it." And when this same apostle was on the "isle that is called Patmos," the Lord talked with him and, in sending a message to the saints at Thiatira, the Lord said: "But that which ye have already hold fast till I come."—Revelation 2: 25. "That which you have already"; that is, what "ye have heard from the beginning," "hold fast."

But for how long were the saints to "walk in" and "hold fast" that which they had "already"? "Till I come." "Till I come." Has the Savior come yet? We are looking for him to come, and the signs of the times indicate that he may come soon; but his coming is yet in the future, hence we are to continue to "hold fast" that which the saints then had "already," and to "walk in" that which they had "heard from the beginning." And in the next chapter he gives a very important reason why we should do so: "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown."—Revelation 3: 11. It was either hold fast what they then had, "till I come," or lose their crown. And the same thought is presented by the Apostles Paul, in different words, however, when writing to the Hebrews: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto

us by them that heard him; God also bearing them witness,"—Hebrews 2: 1-4.

"The things which we have heard," referred to here as the "great salvation," are the things "which at the first began to be spoken by the Lord," and which had been preached also "by them that heard him"; and might, therefore, be stated briefly in these words: "The things which we have heard from the first." Paul begins "at the first," while John reckons "from the beginning"; Paul says they should "give the more earnest heed" to these things, while John says they should "walk in" them; but Paul goes further and cautions the saints to not "let them slip." "At any time." And to impress upon their minds the great danger there would be in neglecting any of these things, and thereby "let them slip," he uses the law of Moses as an illustration; beginning like this: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" The word *steadfast* means "firmly fixed or established; fast fixed; firm." But was the law firmly fixed? Was it established? Was it fast fixed? In order to get the full force of Paul's illustration, it will be necessary to digress from the main line of thought here and examine that law: see if it was "fast fixed," and if every transgression of that law was to receive full punishment.

Was the Law, As Given to Moses, to Remain Unchanged?

The law of Moses is referred to by the Apostle Paul (in the text which we are now examining), as "the word spoken by angels," and it was revealed to Moses by the Lord himself; and Moses said to the children of Israel, when he delivered that law to them: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."—Deuteronomy 4: 2. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deuteronomy 12: 32.

The people were commanded to obey all that Moses gave to them; and they were to add nothing to it, neither were they to take anything from it. No; he said that "Ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."—Deuteronomy 5: 32, 33. They were to do all these things; that is, keep all this law, "that ye may live." Their very life depended upon their obedience to the entire law: nothing was to be neglected of all that Moses had commanded them. And, looking ahead of Moses' time, the Lord

saw that Israel would, sometime in the future, have a king over them, like other nations; and he gave to Moses a law to govern their kings, saying that the king should "write him a copy of this law in a book" and that "it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."—Deuteronomy 17: 18-20. The king on his throne, the same as the farmer in the field, was to "keep all the words of this law"; and his life was dependent upon his doing so, the same as it was with the common people. God was no respecter of persons with Israel, even under the law.

A short time before Moses was taken from the Israelites, he was informed of the near approach of his departure, and he then asked the Lord to set a man over Israel as a leader; and the Lord told him to take "Joshua the son of Nun, a man in whom is the spirit, and lay thine hands upon him," and "thou shalt put some of thine honor upon him." Moses did so: "did as the Lord commanded him" (Numbers 27: 12-23). After Joshua had been set apart as the leader of the people, it was said of him that he "was full of the spirit of wisdom, for Moses had laid his hands upon him" (Deuteronomy 34: 9). And when Moses was dead, the Lord spake unto Joshua and, among other things said: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein."—Joshua 1: 7, 8. There is no use trying to make this any plainer than it is: "turn not from it to the right hand or to the left"; "do according to all the law, which Moses my servant commanded thee"; and "observe to do according to all that is written therein." There was no dividing the law into essentials and non-essentials; they were not allowed to add to it nor to take from it; and were not to go aside "*From any of the words which I command thee this day: to the right hand or to the left*" (Deuteronomy 28: 14). And if they should fail to hearken, and should fail to observe to do "*all his commandments and his statutes which I command thee this day,*" then "*all these curses shall come upon thee, and overtake thee*" (Deuteronomy 28: 15).

When a man went out on the Sabbath day and picked up a load of sticks, and Moses asked the Lord

what should be done with him, the Lord said: "The man shall surely be put to death: all the congregation shall stone him with stones without the camp."—Numbers 15: 32-36. "And he that smiteth his father or his mother shall surely be put to death." "He that stealeth a man . . . shall surely be put to death." "He that curseth his father, or his mother, shall surely be put to death."—Numbers 15: 16, 17. "Every transgression and disobedience received a just recompense of reward." And that law was left unchanged, and remained so, until it was all fulfilled. The Savior said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matthew 5: 18. And he also said to the Pharisees: "for ye pay tittle of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matthew 23: 23. Leave nothing undone, not even "one jot or one tittle." The Savior's teaching regarding the law was the same as the teaching of Moses, when he gave the law: "And thou shalt not go aside from any of the words which I command thee this day." The law was a covenant which God made with Israel; and Paul, speaking of covenants, and of the sure foundation upon which they rest, said: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."—Galatians 3: 15. And if that was true of a man's covenant, it would surely be more so with a divine covenant; and the law of Moses was a divine covenant: it was the covenant which God made with Israel, the Lord himself dictating the terms. And "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him."—Ecclesiastes 3: 14. But you should keep in mind that this law was given to Israel for a "schoolmaster," to bring them to Christ (Galatians 3: 24); was "added because of transgression," and was to remain in force only until the coming of the Christ (Galatians 3: 19); could not bring righteousness (Galatians 2: 21); could not give life (Galatians 3: 21); "made nothing perfect" (Hebrews 7: 19); and, further, "no man was justified by the law in the sight of God" (Galatians 3: 11). But it was God's law to Israel; and it was a good law, too: the very best that could be given under the then existing conditions, and for the purpose for which it was given; that is, as "a schoolmaster to bring us to Christ." It had been confirmed by the power of God, and it was binding and in full force until the Savior came and took it out of the way and made a new covenant with his people; and until he did that, nothing could be put to it, nor anything taken from it: not even so much as "one jot or one tittle" could pass from it until it was all ful-

filled and taken out of the way to make room for the new covenant.

All God's laws are perfect, for the purpose for which they are given; but a law that was "added because of transgression," as a "schoolmaster," to bring people to Christ, could not be expected to be the same as "the law of the Spirit of life in Christ Jesus," which was designed to make men "free from the law of sin and death" and bring life eternal to the whole human family. No, the Gospel Covenant is "a better covenant" than the Mosaic Covenant, and it is "established upon better promises" (Hebrews 8:6). Read also verses 7 to 9. And yet that "first covenant" was to remain absolutely intact and unchanged until the whole thing was repealed by its author; and "every transgression and disobedience received a just recompense of reward." And the reasoning of the apostle is: If every transgressor under that "first covenant" were to receive the full penalty for his transgression, and there was no escaping that penalty, then how can we hope to escape? where is there any ground for hope, if we neglect this great salvation which the eternal Father is now offering to us through the death of his only begotten Son? A man does not have to be a criminal; that is, a murderer, an adulterer, a thief, or a drunkard, to come under condemnation: "How shall we escape if we neglect?" The "Pharisees and lawyers rejected the counsel of God within themselves," when they neglected or refused to be baptized of John the Baptist; and the Savior said to them: "Verily I say unto you, The publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe."—Matthew 21:31, 32. They neglected to make the necessary preparation, by neglecting to give heed to the message of the one who was sent to prepare the way of the Lord; and hence, when the Lord came to them, they were not prepared for the "great salvation," and they still neglected to repent that they might be prepared. They were very religious, very strict in what they considered essential; but the law of God is, both under "the first covenant" and also under "the new covenant," that man shall live "by every word that proceedeth out of the mouth of God," and the Lord is no respecter of persons.

In writing this paper, I have tried to keep these thoughts in mind and impress them upon the mind of the reader:

First. The saints were commanded to "walk in" that which they had heard "*from the beginning*," and to do so was declared to be the love of God.

Second. They were commanded to "hold fast" "that which ye have already"; and they were to do so "*till I come*."

Third. They were to "*hold that fast which thou hast, that no man take thy crown*."

Fourth. They were "to give the more earnest heed to things which we have heard, lest *at any time* we should let them slip"; and these were the things which "*at the first began to be spoken by the Lord*," and are represented by the apostle as the "great salvation."

Fifth, and last. And the object in presenting these thoughts for your consideration is that you may know that the gospel of Christ is to remain intact, just as it was preached "from the beginning," as it was taught by the Lord "at the first," until the Lord shall come: that, as nothing could pass from the law until it was all fulfilled and taken out of the way by its Author, so nothing can pass from the gospel, not even "one jot or one tittle," until the Lord himself shall come to his people and give them a new law, if necessary, to govern them in their new condition.

THE FOOL AND THE WISE.

In Proverbs 17:24 we are informed that the eyes of a fool are in the ends of the earth. This doubtless refers to his mind's eye. That is, the fool is thinking far in the future or else in ancient times, rather than looking at his present duty and doing it.

It is good to look ahead and once in a while take a retrospective view of our lives and the church work, but the ever present and its needs are the main things to set our eyes on.

Again, some, both young and old, when you undertake to teach them, instead of their minds being on the lesson are on something else. Our minds must not be allowed to wander hither and thither to things on which they should not dwell, but they must be under control of a well-cultivated will power, and centered on things divine.

Again: "A fool is known by the multitude of his words." Ecclesiastes 5:3. Therefore, we should not talk too much. The Bible speaks of chaste conversation coupled with fear; also the circumcision of heart and lips. Of course, some may say, Oh, it's a free country; I will say what I please in the way I please.

Very well, if we please to think right and say and do only that which pleases God.

In Ecclesiastes 2:14 we are informed that the eyes of the wise are in the head. Then let us as Saints be wise and holy, without which no man can see the Lord.
C. J. Spurlock.

Lillian Evelyn West, Niagara, Kansas, January 24: "I am very sorry I was compelled to let my subscription run out, and I shall try not to let it happen again, for I feel that I could not possibly get along without it. . . . I think it gets better all the time. I fairly devour it, from cover to cover, and wish there was more of it. We isolated Saints hunger to hear and read the word of God."

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 3

By Isaac M. Smith

The Preaching of the Gospel Foretold in Prophecy.

Some prophecies seem to be obscure and difficult to understand, when read and examined alone; but, when examined in connection with other prophecies, and in the light of historical events to which they are related, they are easily understood.

The eunuch, to whom Philip was sent with the gospel, was found reading this prophecy: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth."—Acts 8: 32. And when Philip asked him if he understood what he was reading, the answer was: "How can I, except some man should guide me?" And he asked Philip "of whom spake the prophet this? of himself, or of some other man?" It was all mystery to him; but when "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus," supporting this prophecy with others pointing to the same events, no doubt, and then showing their literal fulfillment in the birth, the life, the death, and the resurrection of the Lord, the eunuch was soon able to understand to whom it referred, and was ready to obey the gospel.

Then there are other prophecies which are to be fully understood only after they are fulfilled; like this: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."—John 13: 19. See also John 14: 29 and John 16: 4. Many things which the Savior spake to his disciples were not understood by them, at the time he spoke them; but of some of these sayings it is said: "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."—John 2: 22. Other examples might be cited, but the foregoing will be sufficient for the present.

But while it is true that some prophecies may seem obscure to us, and we may not be able to fully understand them until after they are fulfilled, we must remember that "no prophecy of the scripture is of any private interpretation. For prophecy came not in olden time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 20, 21. When we are dealing with prophecy, therefore, we are dealing with the word of God: dealing with that which is sacred, and which should be handled in the fear of the Lord.

Many, many years ago, long before our Savior was born in Bethlehem's manger, he is represented as speaking to the Prophet Isaiah, and this is what he

said: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isaiah 61: 1, 2. And while the Savior was here upon the earth, preaching the gospel, he read that prophecy to the people and told them that "this day is this scripture fulfilled in your ears."—Luke 4: 16-21. Not that all the work which he was to do was completed and finished at that time: no, that is not what he says. The prophecy says that "*The Spirit of the Lord God is upon me;*" that "*the Lord hath anointed me;*" and that *he hath sent me;*" and the Spirit *was* upon him, the Father *had* anointed him, and the Father *had* sent him; and this was all fulfilled, "this day," as he said. But the work he was sent to do was not completed, neither will it be for many years to come: not until he shall "*comfort all that mourn,*" for that is one of the things which the prophecy says he was anointed and sent to do.

But this prophecy as it was read by the Savior and recorded by Luke differs slightly from the way it reads in the book of Isaiah: instead of saying "preach good tidings unto the meek," the Savior says, "he hath anointed me to preach the gospel to the poor"; and instead of "proclaim liberty to the captives," he quotes it "preach deliverance to the captives." Of course the different renderings mean the same thing; but that slight difference in rendering is another evidence to us that the gospel of Christ is the glad tidings concerning Christ and his kingdom, and that the prophet understood that he would preach the gospel when he came.

As a further evidence of the magnitude of the work which the prophets said the Savior would do, it would be interesting to read Isaiah 42: 6, 7; Isaiah 49: 6-9; and others; but it would make this paper too long, should we take up all those prophecies. But there is one thought in the two prophecies referred to above which it will be well for us to note, and that is that he is to be "a light to the Gentiles." And, keeping this thought in mind, read the following: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass . . . and he shall speak peace unto the heathen: . . .

As for thee also, by the blood of thy covenant I have sent forth the prisoners out of the pit wherein is no water."—Zechariah 9: 9-11. Isaiah says, as already noted, that He shall be "a light to the Gentiles," while Zechariah says that He "shall speak peace unto the heathen"; Isaiah says that He will "proclaim liberty to the captive," and Zechariah says that He shall send forth "the prisoners out of the pit wherein is no water"; and he says that He will do this "by the blood of thy covenant," while Isaiah says that "he was cut off out of the land of the living," shall "make his soul an offering for sin," and that "he hath poured out his soul unto death" (Isaiah 53: 8, 10, 12). Zechariah says that He shall be "lowly, and riding upon an ass," and Isaiah says that He shall "grow up before him as a tender plant, and as a root out of a dry ground," and that He shall be "a man of sorrows and acquainted with grief." And then when we turn to the New Testament and read the literal fulfillment of all these prophecies, and many others, we feel like saying as Philip did, when he found Nathaniel: "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."—John 1: 45.

Yes, "Moses in the law," as well as the prophets, wrote of him; and to one of the prophecies contained in the law, we shall now refer, believing that it will greatly assist us in understanding the nature of the Master's work and teaching. He first tells the Israelites that "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken"; and then he says: "And the Lord said unto me, . . . I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all the words that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him."—Deuteronomy 18: 15, 17, 18, 19.

In looking over this, you will note: First, the Lord will raise them up a prophet. Second, he will be from among their brethren. Third, he is to be like unto Moses. Fourth, the Lord would put his words into that prophet's mouth. Fifth, that prophet was to speak to the people all the words which the Father commanded him. Sixth, and those who refused to hear his words, it would be required of them. It will not be necessary to examine every thought contained in the above prophecy, but there are some things in it which are of special importance, in connecting it with the work of our Savior. You will note that this prophet was to be like Moses. Moses was a lawgiver, and was the mediator of the covenant which the Lord made with Israel from Mount Sinai, as will be readily seen from the history of the giving

of that law, and also from the testimony of both Peter and Paul. The former says that Moses was "in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us."—Acts 7: 38. And Paul says that the law "was ordained by angels in the hand of a mediator" (Galatians 3: 19). That is, Moses received the law and gave it to Israel, stood between the Lord and the people "to show you the word of the Lord" (Deuteronomy 5: 5); hence he was the mediator of that covenant.

The Savior was a mediator, too; and Paul says that He hath "obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Hebrews 8: 6). "And for this cause he is the mediator of the new testament."—Hebrews 9: 15. "And to Jesus the mediator of the new covenant."—Hebrews 12: 24. Yes, he obtained a more excellent ministry than Moses; became mediator of a better covenant, the new covenant, by the blood of which he was to send forth the prisoners out of the pit wherein is no water; and this new covenant, this better covenant, was established upon better promises than the one of which Moses was the mediator.

Keeping the above comparison in mind, please note the next one: The Lord said to Moses, speaking of this prophet whom he would raise to Israel, "and I will put my words in his mouth"; and when the Savior came, claiming to be that prophet, he said: "but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12: 49. And also said that "My doctrine is not mine, but his that sent me."—John 7: 16. And the last book in the New Testament begins like this: "The revelation of Jesus Christ, which God gave unto him."—Revelation 1: 1. And "the word which ye hear is not mine, but the Father's which sent me."—John 14: 24.

Next, the Lord said of that prophet that "he shall speak unto them all the words that I shall command him" (Deuteronomy 18: 18). And the Savior said, "I speak to the world those things which I have heard of him," and "as my Father hath taught me, I speak these words." (See John 8: 26, 28.) And "I have given unto them the words which thou gavest me," and "I have given them thy word," (John 17: 8, 14.)

And now comes the most important part of Moses' prophecy, if one part of a prophecy may be considered more important than other parts of it. The Lord said to Israel of that prophet: "unto him ye shall hearken," "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deuteronomy 18: 15, 19.) In other words, the teaching of

that prophet was to be fully as binding upon the people as the law of Moses had been and was upon the Israelites. And that this was true of the words spoken by the Master is clearly and positively stated by the Lord himself, when he spoke of the commandment which he had received from the Father as to what he should say and what he should speak: "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as he said unto me, so I speak."—John 12: 50. Yes, the Father gave him a commandment what he should teach, and he taught that commandment, and it was and is "life everlasting" to those who obey it; and of those who do not obey it he says: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12: 48. Moses said that whosoever would not hearken unto that prophet," of him will I require it"; and the Master says that "the word that I have spoken, the same shall judge him in the last day." As the words of Moses to the children of Israel were the law by which they were judged, until the time of our Savior, so the words of Christ the Lord are the law by which the people are to be judged now; and as every transgression under the law received a just recompense of reward, even so will every transgression and disobedience under "the law of the Spirit of life in Christ Jesus" bring shame and humiliation to the transgressor. The gospel covenant, as already seen, is a better covenant than the Mosaic covenant; it is established upon better promises than the Mosaic covenant; and there is nothing taught in the gospel, either by the Savior or by his disciples, that will justify men in believing or teaching that full and complete salvation in the kingdom of God can ever be attained only through full and complete obedience to all the requirements of the gospel, as it was taught and practiced by the Savior himself and by his immediate followers. True, the penalty is not executed immediately upon the transgressor, as it was under the law of Moses; but it is just as sure to follow, when the time of judgment comes, and there is no escaping. The words of our Savior, our Redeemer, as they were given to his disciples and recorded in the New Testament, are the words by which we are to be judged: "the word that I have spoken, the same shall judge him at the last day." Men may tell us that some of the words of the Master were given only to establish his work, and that they were then to become a dead letter; others may tell us that some of his words were not, and are not now, essential to salvation; but the Savior said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32. It is the truth that makes men free, and the Master said,

when praying to the Father, "thy word is truth" (John 17: 17). And as he gave to his disciples "the words which thou gavest me," he gave to them "the truth," or, in other words, he gave to them "the law of the Spirit of life in Christ Jesus," which Paul says "hath made me free from the law of sin and death" (Romans 8: 2). And if the reader should feel inclined to ask how much of his word it is necessary for men to obey, the answer is, as already quoted: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4: 4. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . And every one that heareth these sayings of mine, and doeth them *not*, shall be likened unto a foolish man, which built his house upon the sand."—Matthew 7: 24, 26. (Read all of verses 24 to 27.) "He that hath my commandments, and keepeth them, he it is that loveth me: . . . If a man love me, he will keep my words: . . . He that loveth me *not*, keepeth *not* my sayings: and the word which ye hear is not mine, but the Father's which sent me."—John 14: 21-24. To say that a man can be saved without keeping the commandments of God, the words of our Savior, is to say that a man can be saved without loving God; and no man who pretends to believe in Christ, as the Son of God, would dare make a claim so unreasonable as that. And yet there is the positive word of the Lord himself: "If a man love me, he will keep my words." "He that hath my commandments, and keepeth them, he it is that loveth me." The keeping of his commandments is the test of our love for him; and it is only by continuing to keep his commandments that we can continue to abide in his love: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15: 10. And this brings us back to John's definition of love: "For this is the love of God, that we keep his commandments."—1 John 5: 3. "And this is love, that we walk after his commandments."—2 John, verse 6. There is no getting away from this fact: the man who does not keep the commandments of our Lord, does not love him, even though he may proclaim from the housetops that he does love him. There it is, in black and white: the words of our Savior and the words of his beloved disciple, and so plain that no man need to err or misunderstand them.

And the keeping of his commandments is also the test of our knowledge of him: "And hereby we do know that we know him, if we keep his commandments."—1 John 2: 3. And even stronger than the above is this: "He that saith, I know him, and keepeth *not* his commandments, is a liar, and the truth is

not in him."—1 John 2: 4. Strong language, I know; but it comes from the mouth of one who says that "we do know that we know him," and it is true. Those who say that they know him, and do not keep his commandments, are of that class referred to by the apostle when he said: "They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate."—Titus 1: 16. If they say that they know him, and refuse to keep his words, John says that they lie and that the truth is not in them; and Paul says that if "They profess to know him," and then "in works deny him," they are "abominable and disobedient."

Perhaps you are trying to excuse yourself on the ground that you do not claim to know him; but, if you are, you are still confessing that you have not done the will of the Father, for the Savior said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

And again he said, as already quoted: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3. But, on the other hand, it is said of those who do not know him: "And these things will they do unto you, because they have not known the Father nor me."—John 16: 3. See also John 15: 21. This tells us what those who do not know him will do: they will hate his disciples, persecute them, put them out of their synagogues, and even kill them; but the following, from the apostle to the Gentiles, tells us what the Lord will do for those who do not know him: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thessalonians 1: 7-9. You will note that those who know not God are to be punished with everlasting destruction from the presence of the Lord, and that they are the ones who "obey not the gospel of our Lord Jesus Christ"; "that which ye have heard from the beginning," or that "which at the first began to be spoken by the Lord." He will take "vengeance on them that know not God," while on the other hand, if a man says that he knows God and does not keep his commandments, he "is a liar, and the truth is not in him." Many people, very many, are to-day in the same condition as the Laodiceans were in, when John wrote to them from the Isle of Patmos; that is, they are saying: "I am rich, and increased with goods, and have need of

nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Revelation 3: 17. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7: 21. No salvation without obedience; and it must be obedience to the gospel in its entirety: "these ought ye to have done, and not to leave the others undone," could be said of many in our own time who are zealously teaching and practicing some of the words of the Master, while rejecting and leaving undone other things which he taught and practiced, claiming that the things which they do not teach and obey are not necessary for the salvation of the people now; but, as we have seen, that course of procedure brought condemnation to those who followed it under the law, and it will as surely bring condemnation to those who follow it now, whether they be Latter Day Saints or others. *

The Savior said to the Jews: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John 5: 45-47. He was the one "of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph" (John 1: 45); but because the people to whom he came had made the word of God as given to them by Moses and the prophets of none effect, by their traditions, they did not understand them, and hence they rejected him of whom they wrote. And he said to them that there was no need for him to accuse them to the Father: that they had the writings of those who had prophesied of his coming and of his work, that they claimed to believe that the writings of those men are inspired, and that he would leave the writings of Moses and the prophets to do the accusing. But he also told them that, if they rejected him and refused to believe his words, the words that he had spoken, the same shall judge them in the last day. No man could escape the punishment, under the law, by coming before the judge and saying: I thought this was done away and no longer binding on the people, or by saying: I did not consider this part of the law essential to my life and well being. No; that would not do, under the law; neither will it be accepted by the Great Judge, "in the last day," when made by those who have the gospel preached to them. The words of the Master will judge them.

We wondered how many others of general acquaintance throughout the church were within the walls of the institution, but we were compelled to hasten away without investigation.

Once to ourselves on the way to another part of town we reflected that we had heard many good things from these parties about the institution and its work; particularly about the beautiful spirit shown by the nurses and others in charge. Then we thought of how every time a well known party went to the Sanitarium and there met the tragedy of death, the entire church was informed of it through the pages of *ENSIGN* and *Herald*—even though death had its mark upon them before they

started for the aid it could give, and there was seldom any explanation which accompanied the news of death.

How glad we should be that here we may come when in sickness and physical affliction and danger, and receive not only kind and considerate treatment at the hands of those of like precious faith with ourselves, but also have access to the elders of the church without hindrance of unfriendly or uncomprehending or unsympathetic physicians and surgeons. The Sanitarium is doing a great work, and it should be supported and enlarged in its buildings, equipment, and scope, that the church may be further served and blessed at its hands.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 4

By Isaac M. Smith

FAITH AND WORKS.

Therefore we conclude that a man is justified by faith without the deeds of the law.—Romans 3: 28.

Ye see then how that by works a man is justified, and not by faith only.—James 2: 24.

When Saul of Tarsus was struck down, while on his way to Damascus, he heard a voice speaking unto him, and it was the voice of the Lord; and the Lord told him that he had appeared to him at that time to make him a minister and a witness of the things which he had seen and would see, "and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee" (Acts 26: 16, 17). And three days later, the Lord told Ananias, one of his disciples in that city, that "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9: 15. And Paul, after he had been preaching the gospel for many years, said that grace was given unto him "that I should preach among the Gentiles the unsearchable riches of Christ" (Ephesians 3: 8). And at another time, he said that the Lord appeared unto him and told him to "Depart: for I will send thee far hence unto the Gentiles" (Acts 22: 21). Paul was an able minister of the gospel of Christ, and he preached the gospel unto the children of Israel, in different places and at different times; but his special mission was to carry the gospel to the Gentiles, and to preach unto them "the unsearchable riches of Christ." And that being his special mission, he said: "For I speak unto you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office."—Romans 11: 13. He was "the apostle of the Gentiles," and in magnifying his office, he told the Gentiles that the Lord had "broken down the middle wall of partition between us; having abol-

ished in his flesh the enmity, even the law of commandments contained in ordinances"; and that the Lord now purposed to "reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2: 14-16); said that they had been "buried with him in baptism," "quicken together with him," that he had blotted "out the handwriting of ordinances that was against us, . . . nailing it to the cross," and then exhorts them to "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." (Colossians 2: 12-17.) But such teaching as this was, to the Jews, blasphemy; and when Paul talked to them of the Lord's sending him "far hence unto the Gentiles," they said: "Away with such a fellow from off the earth: for it is not fit that he should live." (Acts 22: 22.) Had this opposition been confined to the *unbelieving* Jews, it would not have created so much trouble in the church; but many of the Jews who had accepted Christ as their Saviour, and who had come into the church, were still teaching that men must be circumcised and keep the law of Moses or they could not be saved. Much of Paul's preaching and writing seems to have been directed against this heresy; and, in his anxiety to convince them that they could not be saved by the works of the law, and that the law had become dead to them and they dead to the law, he sometimes stated his position in strong language. Peter said of his writings, as noted in a former paper, that there were "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3: 16). And looking over Paul's teaching regarding faith and works, it is easily seen how that some of his state-

ments might be wrested from their true meaning and made to appear in a false light, especially to those who are not versed in his teaching as a whole.

But while there are some things in Paul's writings that are hard to be understood, and some things that may be wrested from their true meaning, as other scriptures are, his writings are true, and are of great importance to the seeker after truth. The Jews believed that men were justified by the works of the law; Paul believed that the law was dead, that the works of the law had become dead works to those to whom the gospel had come, and that men are now justified by the faith of the gospel; and here they joined battle. And Paul, writing to the saints at Rome, reasons like this: If a woman has a husband, she is bound by the law to that husband, and should she marry another while he is living, she would be called an adulteress; but when that husband dies, she is free to marry another man; and then he says: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Romans 7:4. In order to "bring forth fruit unto God," they must become "dead to the law"; and in order to be "married to another, even to him who is raised from the dead," they must become "dead to the law." And in further explanation of this, he said: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Romans 7:6. And if that law wherein they had been held had become dead, and they had become dead to it, then those who persisted in serving in the "oldness of the letter," that is, by doing the works of the law, were doing dead works; and dead works could not save or benefit anyone. In fact, we were told that "repentance from dead works" (Hebrews 6:1), is one of the fundamental or foundation principles of the doctrine of Christ; and that being true, the people should have repented of their dead works and turned away from them, instead of seeking to be justified by them. And the apostle tells us again, in the same letter, that the blood of Christ shall "purge your conscience from dead works to serve the living God" (Hebrews 9:14).

Whatever you may believe regarding the law, there is one thing sure, and that is, there were some works which were "dead works"; and instead of those "dead works" being a help to anyone in the gospel, they had to be repented of and the people's conscience had to be purged from such works, through the atonement of Christ, before they could rightly "serve the living God." And Paul, knowing this, made the statement at the head of this paper;

that is, "that a man is justified by faith without the deeds of the law." He also said that "by the deeds of the law there shall no flesh be justified" and that "the righteousness of God without the law is manifested."—Romans 3:20, 21.

There can be no doubt as to what works are referred to in the foregoing texts; that is, there can be no doubt that he is speaking of the works that were done under the law of Moses; but the following texts are not stated so clearly:

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—2 Timothy 1:9.

Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.—Titus 3:5.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Ephesians 2:8-10.

Whether Paul here refers to the works of the law or not, I do not know; but he was a devout Jew, was "taught according to the perfect manner of the law of the fathers, and was zealous toward God" (Acts 22:2), and "touching the righteousness which is in the law, blameless" (Philippians 3:6); and yet he says that he counted all these as nothing, that he might win Christ "and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9). Paul's righteousness in the law was blameless, and he refers to it as "mine own righteousness"; and as he refers to his own righteousness, which was "of the law," as being of no help to him in securing salvation in Christ, it seems reasonable that the works to which he refers as "our works" and "works of righteousness which we have done," may have been in the same class with "mine own righteousness"; that is, "of the law." But whether that be true or not, it must not be forgotten that the Bible does teach an unconditional salvation.

Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life.—Romans 5:18.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order.—1 Corinthians 15:22, 23.

As the Adamic transgression, in the garden of Eden, brought death upon the entire human family—every one of Adam's posterity—even so the atonement of Christ redeems or saves the entire human family—every one of Adam's posterity—from that death; and as that death was passed upon the posterity of Adam *unconditionally*, so far as they were

concerned, so the salvation or deliverance from that death, through the atonement of Christ, will come to all of Adam's posterity *unconditionally*, so far as they are concerned: we have no more to do in bringing about our salvation from that death than we had to do in bringing that death upon us.

But the Savior's work of salvation did not end with the saving of the human family from the Adamic sin: the angel said "thou shalt call his name *Jesus*: for he shall save his people from their sins."—Matthew 1:21. We had nothing to do with that transgression in the garden of Eden, and we had nothing to do with our salvation from the effects of that transgression; but we did have something to do with our own sins, and there is something for us to do in obtaining salvation from the effects of our own sins, too.

Our salvation from the condition brought upon us by the Adamic transgression was a "gift of God," *unconditional*: our salvation from the condition brought upon us by our own transgressions is a "gift of God," *conditional*. Salvation is a gift of God, in either case; for it was not, is not, and cannot be bought. The Savior said to his apostles that "when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."—Luke 17:10. After we have done all that has been commanded us, we have done nothing towards paying for our salvation: eternal life is "the gift of God," and he will give it to all who comply with the conditions upon which he has promised it. And in complying with those conditions, there are certain works which must be done.

Yes, I know that the Bible says "a man is justified by faith without the deeds of the law" (Romans 3:28); that the Lord put no difference between Jew and Gentile, "purifying their hearts by faith" (Acts 15:9); that the Gentiles are to receive "inheritance among them which are sanctified by faith that is in me" (Acts 26:18); that it is "by faith ye stand" (2 Corinthians 1:24); that "we walk by faith, not by sight" (2 Corinthians 5:7); that "the just shall live by faith" (Galatians 3:11); that we receive the promise of the Spirit "through faith" (Galatians 3:14); that "ye are all the children of God by faith in Christ Jesus" (Galatians 3:26); and that it is "by grace are ye saved through faith" (Ephesians 2:8). Yes; I have read all this, and I recognize the fact, as stated above, that it is "not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9). We "live by faith," "walk by faith," "stand by faith," are "justified by faith," are "the children of God by faith," are "sanctified by faith," our hearts are purified "by

faith," and we are saved by grace "through faith"; and yet there must be works, for the simple reason that there is no such thing as a gospel faith without works. Let that thought soak in, and digest it well: there is absolutely *no such thing as a gospel faith without works*. There is a faith without works, of course; but it is not a gospel faith: it is a dead faith:

Even so faith, if it hath not works, is dead, being alone.—James 2:17.

For as the body without the spirit is dead, so faith without works is dead also.—Verse 26.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?—Verses 19, 20.

The faith which the devils have is a faith without works, and it is a dead faith; but the faith of the gospel is a faith which works: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."—Galatians 5:6.

The faith which avails anything in Christ Jesus is a faith which works; and it is more than that: it is a faith "*which worketh by love*." And when we remember that "this is the love of God, that we keep his commandments" (John 5:3); and that "this is love, that we walk after his commandments" (2 John, verse 6); it is readily seen that the only faith which avails in Christ Jesus is the faith which works by keeping his commandments. And to make this clearer, if there is any need for it to be any clearer, put the above statement of Paul alongside another statement of his on the same subject:

For in Christ Jesus neither	Circumcision is nothing,
circumcision availeth any	and uncircumcision is nothing,
thing, nor uncircumcision;	ing, but the keeping of the
but faith which worketh by	commandments of God.—1
love.—Galatians 5:6.	Corinthians 7:19.

In both of the above texts, the thought is made clear that it is neither circumcision nor uncircumcision that avails anything in Christ Jesus; but in the one, he tells us that it is "faith which worketh by love," and in the other he says it is "the keeping of the commandments of God." And, as the faith which worketh by love is the faith which works by keeping the commandments of God, there is really no difference between the two statements. Hence the works which the gospel requires of us are works of faith and works of love, as witnessed by the following: "Remembering without ceasing your work of faith, and labor of love."—1 Thessalonians 1:3. Works of faith and works of love are the works of the gospel; and they are the works of the Lord, too: "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do."—1 Corinthians 16:10. Timothy and Paul were both working the work of the Lord,

and they were doing works of faith and works of love, when they were doing the work of the Lord. The Lord said to John, on the isle of Patmos: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Revelation 2: 26. Please note that the Lord says it is the man who keepeth "*my works*" that is to be blessed. And when a man is doing "works of faith" and "works of love" and is keeping "*my works*," he is working "the work of the Lord": doing those "good works which God hath before ordained that we should walk in them." (Ephesians 2: 10).

On one occasion, the chief priests and the scribes demanded of the Savior that he tell them by what authority he was doing the things which he did, and he replied to them by asking this question: "The baptism of John, was it from heaven, or of men?"—Luke 20: 4. And they dared not answer it, for they were not so blind but what they could see that, if the baptism of John was from heaven, it was necessary to their salvation for them to obey it. They were blind, it is true; but even blind men could see that. That it was from heaven is certainly made clear in the teaching of the New Testament. Of John it is said: "There was a man sent from God, whose name was John" (John 1: 6); and he said that he was sent "to baptize with water" (John 1: 33). And many years after John's death, it was said of Appollos that he was "*instructed in the way of the Lord*"; and being fervent in the spirit, he spake and taught diligently *the things of the Lord*, knowing only the baptism of John" (Acts 18: 25). In teaching the baptism of John, he was teaching *the way of the Lord* and teaching *the things of the Lord*. True when Aquila and Priscilla found him, they taught him "the way of the Lord more perfectly," for he knew only the baptism of John; and that, as seen in a former paper, was "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1: 1). But it was *the way of the Lord*, just the same, and was so recognized by the Lord himself when he came to John and asked for baptism.

But the object of this paper is not to specially advocate the importance of baptism, any more than any other work which the Lord has commanded; but the way the Savior put the question to the chief priests and the scribes, and the fact that he obeyed it himself, shows that he recognized it as being "from heaven," and that, being "from heaven," it was one of the works of God. And to do the works of his Father, while here upon the earth, seems to have been one of the most important objects of his life, if one object of his life may be considered more important than some other. Here are some of his teaching on the subject:

My meat is to do the will of him that sent me, and to finish *his work*.—John 4: 34.

But I have greater witness than that of John: for *the works which the Father hath given me to finish*, the same works that I do bear witness of me, that the Father hath sent me.—John 5: 36.

I must work *the works of him that sent me*, while it is day.—John 9: 4.

If I do not *the works of my Father*, believe me not.—John 10: 37.

But that the world may know that I love the Father; and as *the Father gave me commandment, even so do I*.—John 14: 31.

If ye keep my commandments, ye shall abide in my love, even as *I have kept my Father's commandments*, and abide in his love.—John 15: 10.

And speaking of his death he said: "*This commandment have I received of my Father*."—John 10: 18.

And Paul, speaking of the same thing, said: "And being found in fashion as a man, he humbled himself, and became *obedient unto death*."—Philippians 2: 8. And again: "For as by one man's disobedience many were made sinners, so *by the obedience of one* shall many be made righteous."—Romans 5: 19. Do not forget this: it was by *his obedience* that many were made righteous. He was obedient unto his Father in laying down his life; and he was obedient unto the Father in being baptized of John: obedient in what might seem to be the smaller things connected with his mission, as well as in what seem to be the greater things which his Father gave him to do. But he did the works of the Father at all times, and not his own works. And when the people once asked him: "What shall we do, that we may work the works of God?" he told them that "This is the work of God, that ye believe on him whom he hath sent" (John 6: 28, 29). To believe on him is "the *work* of God"; but what are the *works* of God? He uses the word in the plural, a number of times. When people believe on him, they are doing the work of God; but James says that when Abraham believed God, "faith wrought with his works, and by works was faith made perfect" (James 2: 22). By what works will our faith be made perfect? "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father."—John 14: 12. What the "greater works than these" are, I do not pretend to know; but it is clear that those who believe on him are to do the works which he did; and it is by doing these works of the Father which Jesus did that our faith will be made perfect. And if our faith is not made perfect by doing the works of the Father, I fear that when it is said unto us as it was said to the blind men: "According to your faith, so be it unto you," our faith will be a "dead" faith.

There were some people, even then, who believed on him; and who did not do the works of the Father; and they should serve as an example to us. "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him."—John 8:30, 31. Now, remember that the Lord is talking to those Jews "*which believed on him:*" not to those who disbelieved; but to those "*which believed on him.*" And what does he say to them? Does he tell them that they are his disciples, because of their faith? No; but he said to them: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32. They *believed on him*; but they were not his disciples, they did not know the truth, and they were not made free: all this was to be theirs, *if ye continue in my word*; that is, if ye do "the works that I do" and, by doing the "works of God," make your faith perfect. But their faith was dead, "being alone." They believed on him; but there they stopped, and the Savior said to them that "ye seek to kill me, because my word has no place in you" (verse 37), that "Ye do the deeds of your father," and that "Ye are of your father the devil, and the lusts of your father ye will do" (verses 41, 44). As already quoted, James says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" The devils believed, but it was not that faith "which worketh by love"; and these Jews, to whom the Savior was talking "believed on him"; but he said that "ye are of your father the devil," and that, being the children of the devil, they would do as he did. That is a sample of "faith without works." And another sample is this: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."—John 12:42, 43. They believed on him, but that is as far as they went: it was not a gospel faith, for it did not work by keeping the commandments of God. Those chief rulers, Pharisees, and scribes, all had faith in God, and they believed in the Christ who was to come and save them; that is, they believed in their way; they were zealous towards God, too, and would compass land and sea to make one proselyte; but their faith was not the kind "which worketh by love." They worked, and they worked zealously, too; but the Savior said of them:

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And

he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.—Mark 7:7-9.

Faith without works is dead, and works without faith is dead also. A living faith, made perfect by doing "the works of God," is the only faith that avails anything in Christ Jesus our Lord. "Our works" and the "commandments of men" will not do: as well risk "faith without works" as to try to make our faith perfect by a lot of "dead works." And the only thing for us to decide, in making up our minds as to whether any work mentioned in the gospel of Christ is essential to our salvation or not, is to decide whether it is "from heaven, or of men."

It is sometimes said that we must work, and we must do the works which the Lord requires of us; but we must do them after we are saved, hence they are not essential to our salvation. But when the people, on the day of Pentecost, asked what they should do, Peter told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38); and that was something for them to do, was it not? And after he had told them that, he said to them: "Save yourselves from this untoward generation" (verse 40). That is, You asked me what you should do, and I have told you; and now your salvation is in your own hands. The Savior has done his part: he has brought life and immortality to light through the gospel; has saved you, with all the human family, from the death which was brought upon you by the Adamic transgression; and now he is offering you salvation from the effects of your own sins, with eternal life, if you will accept it on his conditions. He asks no pay for it: it is indeed "the gift of God"; but he asks you to come to him for it, and to come in his way. Will you come? Will you now "save yourselves," by coming to Christ in his own appointed way? or will you teach for doctrines the commandments of men?

The Lord said to Israel, through the Prophet Isaiah:

If thou turn away thy foot from the Sabbath, from doing *thy pleasure* on my holy day; and call the Sabbath a delight, the holy day of the Lord, honorable; and shalt honor him, not doing *thine own ways*, nor finding *thine own pleasure*, nor speaking *thine own words*: then shall thou delight thyself in the Lord.—Isaiah 58:13, 14.

Thine own pleasure; thine own ways; and thine own words: these, the Lord says, will not do. Men must do the Lord's pleasure, do the Lord's ways, and speak the Lord's words, if they are to receive his blessings.

Suppose that two foreigners, A and D, come to the United States to become citizens of our Government. They are friends; they come from the same country;

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FAITH AND WORKS.

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and they come at the same time and on the same ship. A is immensely rich; D is a poor man. When they land in the United States, A begins to work: he builds five great battleships for the Government, ten powerful cruisers, fifty torpedo boats, fifty submarines, and one hundred airplanes; and, besides that, he gives millions of dollars to the Red Cross and the Young Men's Christian Association for our soldiers. D, being a poor man, does nothing of that kind: he simply goes before the proper authorities, takes the oath of allegiance to this Government, renouncing his allegiance to all other governments, especially the one from whence he came, and in due time receives his naturalization papers, certifying that he is a citizen of the United States of America.

By and by there is an important election in this country, politics run high, and everyone is very much interested in the outcome. A and D present themselves at the poles to vote. D, having his papers, and having been legally adopted into this Government as a citizen, is permitted to vote; but when A comes to vote, instead of presenting his papers, he begins to tell of the great things which he has done for the Government, comparing his wonderful works with the seemingly unimportant works which D has done; but he is not allowed to vote: he is told that the works which he has done are good works, that the Government appreciates them, but that he has been doing *his* works all this time, instead of doing the works of the Government. He is told that citizenship in this Government is a gift of the Government; that it cannot be bought, neither by money nor by great works; but that it is given on certain conditions, and that these conditions must be complied with before he can become a citizen.

So it is with salvation in the kingdom of God: it is "the gift of God," and it is free to all; but men and women must come to the Lord for that salvation, and they must come in his way. "Our works," "works of righteousness" which we have done, "the works of the law," or "the commandments of men" will not answer; but "the works of God," which are "from heaven," go with our faith and cannot be separated from it: "by works was faith made perfect." It is "faith which *worketh by love*" that avails in Christ Jesus; and that is the only faith that will avail anything in getting a man into Christ, too. But there are too many people who are like Naaman, the Syrian leper: when he stood at the door of Elisha's cabin, to be healed of his leprosy, he expected the prophet to come out to him, stand, calling on the name of God, and strike his hand over the place and heal it; and when the prophet simply sent

word to him, by a messenger, telling him to go and dip himself seven times in the river Jordan, he was in a rage, and asked: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"—2 Kings 5: 12. His servant was more reasonable, however, and he presented the matter to his master like this: "My father, if the prophet had bid thee do some great thing, wouldst not have done it? how much rather then, when he saith to thee, Wash and be clean" (verse 13). If Naaman had gone to the river Abana, or the river Pharpar, and dipped himself seven hundred times, or seven thousand times, it would have done no good: that would have been *his* work, and not the work of the Lord. Or if he had gone to the river Jordan and dipped himself six times, and stopped at that, it would have done him no good: the Lord had said, through his prophet, for him to go to the river *Jordan*, and to the river Jordan he must go; and the Lord had said, through his prophet, for him to dip himself *seven times*, and seven times it must be. But do not get the idea that Naaman bought this blessing of the Lord: it was a *gift*; but Naaman had to accept it on the Lord's conditions, or not receive it at all. "And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46.

HOME COMING AND RECEPTION.

The soldiers and sailors and nurses returned from their country's service to civil life in Independence Stake were tendered a welcome service and reception at the Stone Church premises Monday evening, May 12, 1919.

This was a large meeting and a beautiful service, which we deem of sufficient interest to the church at large, and to all American citizens as a type of what should occur in each community in this broad land, to justify using the space required for a description of it.

The program was introduced by an entrance march of the returned ones for which the evening was set apart, and following the march the congregation gave vent to the loyalty and gratitude they felt, in singing America, being led in this by Elder Frank A. Russell as song director.

Invocation by B. R. McGuire.

Our Father, who art in heaven, we come into thy presence to-night with feelings of gratitude and praise. We recognize that every good and every perfect gift is from thee, and on this occasion we feel that words are inadequate to express our love for thee, and for thy great gift to us. We have assembled here to-night, Father; thou in thy infinite love and wisdom hast seen fit to permit this great world conflict, and when, in thy providence it seemed wise that those of our loved ones were called into the conflict, with confidence in them, that from the land of liberty there might come the power whereby there might be an end to this conflict, freely we gave to this cause, and freely our boys went across the waters and did their part. Our confidence and our trust in them has been justified, and on this occasion we feel to praise thy holy name, and here to-night we are privileged to welcome home those that went forth only a few short months ago, and we

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 5

By Isaac M. Smith

THE NEW BIRTH.

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

In the days of Ezra and Nehemiah the people, on one occasion, "spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel"; and when the book was brought, Ezra and those who were associated with him read from the book, in the presence of the people, from morning until midday: "read in the book in the law of God distinctly, and gave the sense, and caused the people to understand the reading." (Nehemiah 8:8.)

That, to my mind, is the ideal way of preaching the gospel of Christ, the same as it was in teaching the law of Moses; and the man who can read the word of God and cause the people to understand the reading has within him the ability, with God's help, to do much good.

When the Savior appeared to his disciples, after his resurrection, "he expounded unto them in all the scriptures the things concerning himself," and also "opened . . . their understandings, that they might understand the scriptures" (Luke 24:27, 45). Apolos "mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ" (Acts 18:28). But it would be a waste of time to multiply texts to prove that this was the method of preaching, in the days of our Savior and his apostles, for all who read the Scriptures know that they always appealed to the Scriptures to prove that which they taught. In fact, the burden of their work was to cause the people to understand the Scriptures which they so loudly professed to believe. Nicodemus was a ruler of the Jews, and was supposed to understand the Scriptures; but when the Savior told him that a man would have to be born again before he could see the kingdom of God, Nicodemus was bewildered: he was in the dark, and he needed some one to teach him and cause him to understand that which he had read from his childhood. Hence the question: "How can a man be born when he is old?" (John 3:4). The Savior prefaced his answer to this question with "Verily, verily, I say unto thee"; and as Webster defines the word *verily* to mean, "In very truth; beyond doubt or question; in fact; certainly," the answer which the Savior gives to that question must be taken at its face value: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (verse 5). You will note that, in the Authorized Version of our

Bible, the preposition *of* is printed in italics, and that means that it was put in there by the translators. In the Revised Version it is left out altogether, and is rendered "born of water and the Spirit." I do not know that there is any real difference in the meaning of the two renderings, but I like the Revised rendering better and shall use it in this paper.

"In very truth," then, and "beyond doubt or question," "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." But what does he mean by being "born again"? And how can we be "born again"?

In the first place, we know that no man was ever born into this world without first having been begotten; and that principle holds good in the spiritual birth the same as in the physical birth. No man can ever be born again until he is first begotten again. Men and women beget sons and daughters in this world, through the law which God ordained from the beginning; but those sons and daughters are like themselves: only plain, common human beings. To become the sons and daughters of God, men and women must be begotten of God; and he begets them through the law and by the means which he has ordained and revealed to us in the gospel. James says: "Of his own will begat he us with the word of truth."—James 1:18. This informs us that the Lord himself begets us, and that he does so "with the word of truth." Paul, writing to the saints at Corinth, tells them that "in Christ Jesus I have begotten you through the gospel" (1 Corinthians 4:15). It is true that God uses men and women, "as workers together with him," in this work; but we must keep in mind that it is God, and him only, who can give the increase, or quicken into life the seed which is sown by those who labor together with him; hence it is him who really does the begetting, regardless of who sows the seed.

But, coming back to Paul's statement that they were begotten "through the gospel," it might be thought by some that he and James do not agree on this, as James says "with the word of truth." But Paul defines "the word of truth" as being "the gospel of your salvation" (Ephesians 1:13). Hence there is no difference between them.

But while we have learned that the Lord himself begets us, and that he does so with the word of truth, or the gospel, we have not yet learned how it is done. Here is a text, however, that will help us out on that: "For whosoever shall call upon the name of the

Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? . . . So then faith cometh by hearing, and hearing by the word of God."—Romans 10: 13-17. In other words, we hear the gospel preached by those who are called of God; this begets or creates faith within us; and when this faith is created within us, by the quickening influence of the Holy Spirit which attends the preaching of "the word of truth," then we are begotten of God. But it is not sufficient that we simply hear the word: we must believe it, receive it into our souls, and permit it to grow; and when it quickens our souls into life and fills them with desires to be like our blessed Lord, then we are begotten: begotten, but not yet "born again."

You will find an illustration of this in what occurred in Jerusalem on the day of Pentecost. The saints were assembled together in prayer, the Spirit of the Lord was poured out upon them in miraculous power, causing them to speak the wonderful things of God in languages and dialects which they had never learned, and which they did not know; and this, of course, caused a great stir among those who were not of the faith. The people were bewildered; they marveled; and some went so far as to accuse the saints of being filled with wine; but none of them, so far as the record shows, were converted to the gospel, or even begotten. No, men and women are begotten "with the word of truth"; and, as "faith comes by hearing," that word had to be preached unto them, and preached by one who had been called of God; for they cannot believe until they hear, they cannot hear without a preacher, and the preachers cannot preach "except they be sent."

Peter understood this, as well as Paul did, and he stood up before that people, with the other apostles, and preached the gospel to them, proving by the Scriptures that Jesus of Nazareth is indeed the Christ whom the prophets had said should come; told them that they had crucified the Son of God; that the Lord of glory had raised him from the dead; and that he was then, even at that time, "both Lord and Christ." And "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2: 37.) It was when they "heard" the word of truth, preached by one called of God, that they realized there was something for them to do; and when they had heard that word; had received it into their souls, and it had taken root; they were then begotten, and were ready to be born again. They had accepted Jesus of Nazareth as the Christ, and had "believed on his name"; and to such John said, "gave he power to become the sons of

God." The Psalmist says: "The entrance of thy words giveth light; it giveth understanding to the simple."—Psalms 119: 130. The words of God had entered into the very souls of this people, and had given them light: had made them to see that they were "without Christ, . . . having no hope, and without God in the world" (Ephesians 2: 12), and that something must be done.

They did not know what to do. The word of the Lord had entered, and had given them light; but they needed more light: they needed to hear more of the word of the Lord, hence the question: "Men and brethren, what shall we do?" "*What shall we do?*" This is no time for theories and the opinions of men. Here, on the one hand, are thousands of hungry souls, thirsting for the words of life; and, on the other hand, there stands Peter, having the keys of the kingdom of heaven, power to bind and loose on earth that which shall be bound and loosed in heaven. And standing with him are the other apostles: all filled with the Holy Ghost, which the Master said would teach them all things, bring to their remembrance all things that he had said unto them, guide them into all truth, and take of the things of the Father and show them unto the disciples.

Surely, if mortal man was ever qualified to tell men and women what they should do to be saved, Peter, holding the keys of the kingdom of heaven, filled with the Spirit of the living God, and endowed with power from on high, was qualified to answer the question asked by this multitude. He knew that the Savior had said, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." He knew that the Savior had told him, with the other apostles, to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and to teach the people to observe "all things whatsoever I have commanded you." He knew all this, and he could not forget it; for the Spirit would bring it all to his remembrance. But will he answer the question correctly? Will he answer it as it should be answered? Reader, try, in your imagination, to see the apostle as he stands before that people; "cloven tongues like as of fire" resting upon him; his soul filled with the Spirit of God, burning the words of the Master into every fiber of his being, like a fire; see his face all lighted up with the glory of God; and then hear him, as he proclaims to that anxious waiting people in tones of thunder: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"; and then hear the promise which he makes to them, if they would do what he had just told them to do: "and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). And that promise was not

confined to that people, neither were the conditions upon which that promise was to be realized confined to that people: "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." (Verse 39.)

Reader, are you satisfied with the answer? Does it appeal to you as being the correct answer to such a question? One thing, here, I wish you to notice: Peter does not tell the people that there is nothing at all for them to do; neither does he tell them that they are to give their hearts to God, and that that is all that is required of them. You have, no doubt, heard uninspired men tell the people that; but Peter was an inspired man, filled with the Spirit of God, and he knew that there was something for those men and women to do, and he did not hesitate to tell them what it was.

The Savior said that a man must be born "of water and the Spirit"; and Peter said that a man must repent and be baptized, and then he would receive the Holy Spirit. The Savior puts the water before the Spirit, in being born again; and Peter puts the being baptized before the receiving of the Spirit, in telling the people what they should do: in fact, he makes the being baptized one of the conditions upon which the Holy Spirit is to be received. And when Peter had commanded the people to be baptized, and had promised that they should receive the Holy Spirit if they did so, he began to exhort them and said, "Save yourselves from this untoward generation." (Verse 40.) And when he had told them to "save yourselves," "Then they that gladly received his word were baptized."—Verse 41. That is what he had told them to do; and his words made such an impression upon their minds that they went immediately and did it. The Bible does not tell us that all the people who were there were baptized: only "they that gladly received his word." They who rejected his word, of course, were not baptized. The Pharisees who "rejected the counsel of God within themselves" were not baptized with John's baptism. Those who reject the word of God do not obey him. Those who "gladly receive his word" do obey him.

Many, many years before our Lord "took upon him the form of a servant, and was made in the likeness of men," it was said of him: "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isaiah 55: 4. A witness, a leader, and a commander. First, he is a witness. He told Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18: 37. He told Nicodemus that "We speak that we do know, and testify that we have seen"; and that "He whom God hath sent speaketh the words of God." (See John 3: 11, 32, 34.) He is also called "the faithful witness"

(Revelation 1: 5), and "the faithful and true witness" (Revelation 3: 14). And he who was given to be a witness to the people, testified that a man must be born of "water and the Spirit," putting the water part of the New Birth before the reception of the Spirit; and Peter, the man to whom he gave the keys of the kingdom of heaven, did the same thing, on the day of Pentecost. Their testimonies agree. But the Savior was to be more than a witness: he was to be a leader; and a leader is one who goes before and leads the way, while others follow. As a leader, he went to John the Baptist and demanded baptism at his hands. John hesitated, at first, but the Savior soon convinced him that it was the right way. John, you remember, was sent to "prepare the way of the Lord"; and we have seen, in a former paper, that Apollos was instructed "in the way of the Lord" (Acts 18: 25), although he knew only the baptism of John; and as that was "the way of the Lord," the Lord, of course, walked in it. And he did. "And Jesus, when he was baptized, went up straightway out of the water:" isn't that the water part of the New Birth?

But it is not yet complete: the Savior said "water and the Spirit," and his baptism, so far, was only the water. But stop. Look! The heavens are opened, and the Spirit of God descends upon him in shape like a dove. It was "water and the Spirit," in his testimony to Nicodemus; and it was "water and the Spirit," in his example as "a leader to the people." And it was then that the voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." (See Matthew 3: 13-17.)

And after that, he told the people that he was the shepherd of the sheep, and that "he calleth his own sheep by name, and leadeth them out"; and "he goeth before them, and the sheep follow him, for they know his voice; that "My sheep hear my voice, and I know them, and they follow me." (John 10: 3, 4, 27.) He said, "If any man will come after me, let him deny himself, take up his cross, and follow me."—Matthew 16: 24. He also said that "He that believeth on me, the works that I do shall he do also."—John 14: 12. Peter said that he suffered for us, "leaving us an example, that ye should follow his steps."—1 Peter 2: 21. And John said that "He that saith that he abideth in him ought himself also so to walk, even as he walked."—1 John 2: 6. And in order to follow him; do the works that he did! walk in his steps; and walk even as he walked; we shall have to be baptized, and then, when the Spirit comes down from heaven and takes up its abode in our hearts, we become citizens of the kingdom of God: being "born of water and the Spirit."

All those who were baptized by John were promised that they should receive the Holy Spirit. John

said to them: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."—Matthew 3: 11. Many people seem to understand this as though John had said: I baptize you, my disciples, with water, but he shall baptize his disciples with the Holy Ghost, and with fire. Had John said it that way, there would have been no encouragement in it for his disciples, neither would they have found any personal consolation in it, either; but he did not say it that way. He said: "I indeed baptize *you* with water," and that "he shall baptize *you* with the Holy Ghost, and with fire." Nothing said about what the Lord will do for other people: I baptize *you*, and he shall baptize *you*; but my baptism is a water baptism and his is the Spirit baptism. A man must be "born of water and the Spirit," and when John baptized his disciples with water, the birth was not complete: the Spirit was to come later. We sometimes speak of the birth of the water and the birth of the Spirit, for convenience, and I suppose it is all right to do so, if we are sure that the people to whom we are talking understand what we mean. But to speak of the New Birth in that way, without further explanation, may cause the people to get a wrong understanding of our position. We do not believe that a man must be born again *twice*, before he can enter into the kingdom, for in that case we would have two births from one begetting. No; a man must be born *again*; and it takes both the water and the Spirit to make or complete that birth. John the Baptist, no doubt, understood this; and as his mission was "to make ready a people prepared for the Lord" (Luke 1: 17), he was telling them, in the text quoted above, that what he was doing for them was to prepare them for what the Lord would do for them later. John's work was necessary: it was the way the Lord had shown John that he was "to make ready a people prepared for the Lord"; and those who rejected it were not prepared for the Lord when he came, neither did they receive the Holy Spirit which John promised to those who received baptism at his hands. But there was something more to follow, according to the promise; and something more did follow, as we shall see.

One day John was standing with two of his disciples, and looking upon Jesus, he said: "Behold the lamb of God! And the two disciples heard him speak, and they followed Jesus."—John 1: 36, 37. One of those disciples was Andrew, Simon Peter's brother; and the other is supposed to have been John, the beloved disciple. They found Peter, Philip, and others, and they all became disciples of the Master. John's mission, as already seen, was "to make ready a people prepared for the Lord"; and when the Lord came,

they were ready to follow him and become his disciples, and did become his disciples. And some of them, at least, were present on the day of Pentecost when the Spirit of the Lord was poured out upon them in such miraculous power; and then they were "born of water and the Spirit"; water, when John baptized them in the river Jordan; the Spirit, when it was poured out upon them and they were filled with it on the day of Pentecost. It was water first, and the Spirit afterwards; as it was with the Savior when he was baptized.

Then we have another example of this New Birth in Samaria. Philip, supposed to be one of the seven, went down to Samaria, "and preached Christ unto them" (Acts 8: 5). And the people of Samaria, when they "heard" the preaching of Philip, and saw the power which attended his preaching, were soon convinced; and the record says that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (verse 12). Philip preached "the things concerning the kingdom of God, and the name of Jesus Christ": in other words, he preached "the word of truth" unto them; and when they heard "the word of truth," and believed it, they were then begotten and ready for the birth. Did Philip tell them that they must receive the Spirit before baptism? No, he did not tell them anything of the kind: "they were baptized, both men and women." And did he then tell them that was all there was in the New Birth? No, Philip was blessed with the light and the guidance of the Holy Spirit, and he knew that there was something more to follow. The apostles at Jerusalem knew that there was something more to follow, too; and they knew that, in order for those new converts at Samaria to receive that which was to follow baptism in water, it would be necessary for something else to be done by the ministry of the church. And when they heard "that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17. The people of Samaria "had received the word of God" and had "believed" it; they had been baptized by one having authority from God; but they had not received the Holy Spirit, the seal of their adoption, "for as yet he was fallen on none of them."

The apostles, at Jerusalem, heard what had been done at Samaria, and they sent unto them Peter and John. These two men had been very, very closely associated with the Savior for three years; after his

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THE NEW BIRTH

(Continued from page 343.)

resurrection he had appeared unto them and "expounded unto them in all the Scriptures the things concerning himself," and then, after he had explained all the scriptures "which were written in the law of Moses, and in the prophets, and in the psalms, concerning me," he "opened . . . their understanding, that they might understand the scriptures"; they had been sent of God, "endowed with power from on high," to preach the gospel in all the world and initiate men and women into the kingdom of God; to Peter had been given "the keys of the kingdom of heaven"; and, besides all this, the record says that they went forth and preached everywhere, "the Lord working with them, and confirming the word with signs following." Surely these two men, working "together with God," under the inspiration and direction of the Holy Spirit, will teach and administer the principles of the gospel of Christ correctly. None of these new converts had received the Holy Spirit, and their birth into the kingdom of God was not complete, and could not be complete, until they did receive it. What was to be done? Peter and John "prayed for them, that they might receive the Holy Ghost"; but still the Spirit was not given them. "Then laid they their hands on them, and they received the Holy Ghost."—Verse 17. The Lord was "working with them, confirming the word"; but the confirming power of God, like the remission of sins, follows the administration of God's servants only when they are "workers together with him," and when they work in harmony with his law. Simon the sorcerer was in the gall of bitterness, and in the bond of iniquity, and yet, blind as he was, he "saw that through the laying on of the apostles' hands the Holy Ghost was given." And when they "received the Holy Ghost," the birth of these converts was then complete; for they were then born "of water and the Spirit"; water, when Philip baptized them; and the Spirit, afterward, when Peter and John laid their hands on them. But they had first been begotten by hearing "the things concerning the kingdom of God, and the name of Jesus Christ."

Some twenty years after Philip preached the gospel to the people of Samaria, the Apostle Paul, in one of his many journeys, came to Ephesus and, finding a number of disciples there, he asked if they had yet received the Holy Ghost; but they knew nothing of the Holy Ghost and, in fact, had not even heard of it. Paul asked them, next, "Unto what then were ye baptized?" He seemed astonished to find disciples who had not received the Holy Spirit, and who did not so much as know whether there was such a thing. They told him that they had been baptized

"unto John's baptism"; but Paul seemed to doubt the correctness of their statement, for he told them that John did indeed "baptize with the baptism of repentance," but that John taught the people to "believe on him which should come after him, that is, on Christ Jesus." And John did: he taught the people that "the Lamb of God, which taketh away the sin of the world," was there in their midst; that he is "mightier than I"; and that he shall "baptize you with the Holy Ghost, and with fire."

John, as we have seen, was sent "to make ready a people prepared for the Lord"; and if those disciples at Ephesus had heard John the Baptist preach, and had understood his message, they would have been better prepared for Him than they were, and would have had a better understanding of the gospel than they had. They had been baptized, it is true; but they had been baptized without ever having been begotten "with the word of truth"; hence they were not "prepared for the Lord," and they could not be born into the kingdom of God until they were first begotten. Paul taught them of Christ and showed them that they must believe on him; and "when they heard this," and believed it, they were then begotten and ready for the birth; and they were then "baptized in the name of the Lord Jesus." But was that all? They had heard the "word of truth" and had believed on the Lord Jesus Christ; they had been baptized in his name, and that, too, by one having authority from God; but the birth was not yet complete: like the new converts at Samaria, there was something more to follow. What was it? It was this: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19:1-6. And then they were "born again"; "born of water and the Spirit." But it was water first, and the Spirit afterward: water, when Paul baptized them; the Spirit, when he laid his hands upon them and the Holy Ghost came on them.

And Paul, writing his Hebrew letter, some years later than this, said: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do, if God permit."—Hebrews 6:1-3. Paul mentions the laying on of hands as one of the principles of the doctrine of Christ; and when he taught and practiced that principle of the gospel, as we have just seen, the Lord worked with him and gave the increase to his work: confirmed and ratified his administration, in the laying of his hands upon those who had been

baptized, by sending the Holy Spirit down from heaven into their hearts.

And when we consider that this same apostle, at another time, said: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Galatians 1: 11, 12. And when we consider, too, that he also said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1: 8); when we consider these statements of the apostle, I say, in connection with the fact that he taught and practiced the laying on of hands for the reception of the Holy Spirit, after people had been baptized, we are compelled to believe that men and women who reject or ignore this "principle of the doctrine of Christ" are taking a great risk with the salvation of their souls.

Are you, reader, willing to reject this "principle of the doctrine of Christ" and risk the salvation of your soul in the kingdom of God? Jesus of Nazareth, the Son of God, said that "except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Are you willing to risk the salvation of your soul by trying to climb up some other way? Do you believe that a man can get into the kingdom of God without being born "of water and the Spirit"? And the four examples recorded in the New Testament, and to which your attention has just been called, leave no room for doubt as to how a man is "born of water and the Spirit."

With the Savior, who was given as "a leader to the people," and who "left us an example, that we should follow his steps," it was water first, and then the Spirit; with those whom John the Baptist baptized "with water," it was water first, and the Spirit later; with those whom Philip baptized, in Samaria, it was water first, and the Spirit later, when Peter and John came down and laid their hands on them; and with those whom Paul baptized, in the city of Ephesus, it was water first, and the Spirit afterward, when Paul laid his hands on them and the Holy Ghost came on them, causing them to speak in tongues and prophesy.

There is on record one case, however, where the Holy Spirit was given before baptism; and that is recorded in the 10th chapter of the Acts of the Apostles. Cornelius, a Gentile, was a very "devout man, and one that feared God with all his house; which gave much alms to the people, and prayed to God always" (verses 1, 2). But he was outside the kingdom of God, and it was just as necessary for him to be "born of water and the Spirit" as it is for you or me. As already stated, he was a Gentile; and up to that time, no Gentiles had been received

into the church, so far as the Scriptures show. One day while this good man was praying, an angel from heaven came to him and told him that, if he would send to Joppa and bring Peter to his house, Peter would tell him "what thou oughtest to do" (verse 6); or as it is recorded in Acts 11: 14, he will "tell thee words, whereby thou and all thy house shall be saved." A vision was shown to Peter, in Joppa, and he was commanded to go with the men who came for him, with the assurance that the Lord had sent them; and he was told to go with them, "doubting nothing." And about the first words he said, when he came to the house of Cornelius, were these: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation."—Verse 28. Peter knew that he was doing that which his brethren considered unlawful; but the Lord had shown him a few things which his brethren did not know, and he knew that he was doing the right thing. And then, when Cornelius had related his vision, and had told what the angel directed him to do, Peter opened his mouth and preached Christ to all the people who were there assembled; and as he did so, "the Holy Ghost fell on all them which heard the word" (verse 44). And when Peter's brethren, those who came with him from Joppa, who were Jews also, saw this, they "were astonished."

But why should they be astonished? Were they not used to seeing the power of the Holy Spirit made manifest among the people of God? Oh, yes; they had both seen and experienced the effects of the Spirit; but this was something new: something they were not expecting. They were astonished "*because that on the Gentiles also was poured out the gift of the Holy Ghost*" (verse 45). They were not prepared for this: with all the teaching of the Master, they did not yet understand that the gospel was indeed to all nations. They heard those Gentiles "speak with tongues, and magnify God"; but still they wondered what it could all mean. Then Peter, calling the attention of his brethren to the fact that these Gentiles "have received the Holy Ghost as well as we," asked who could "forbid water, that these should not be baptized"; and with such indisputable evidence of their being accepted by the Lord, immediately before their eyes, no one had sufficient prejudice against the Gentiles to forbid their being baptized; and Peter "commanded them to be baptized in the name of the Lord." (Verses 46-48.) Like the Master, he "spake as one having authority"; he commanded them to be baptized.

But cannot you see, reader, that the Lord had to do something powerful, something miraculous, to break down that strong wall of prejudice between the Jew and the Gentile? And if you still have

doubts as to why the Lord gave them the Holy Spirit before they were baptized, read what took place at Jerusalem, when Peter returned. His brethren there said to him: "Thou wentest in to men uncircumcised, and didst eat with them." (Acts 11:1.) Yes; they "contended with him"; and had it not been for what the Lord had done for those Gentiles, there is no telling what the result of that contention might have been. But Peter stood boldly before them and told them how the Spirit of God had been poured out upon those Gentiles, and then asked: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God?" (Verse 17.) Prejudices which have been born and bred in people for many generations are not easily broken down and removed, and it took something of this kind to break through that deep-seated prejudice which the Jews had against associating with the Gentiles; but when Peter and those who were with him were made to see that God accepted the Gentiles, the same as the Jews, then they accepted them and received them into the church.

And this miraculous outpouring of the Spirit also satisfied the apostles at Jerusalem, for "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Verse 18.

The Lord may pour out his Spirit upon people to teach them the truth, and to teach them what he requires of them; and he has done so in our own time, giving unto them the gift of tongues, as he did to Cornelius and his household; but they understood the teaching of the Scriptures too well to accept this manifestation of the Spirit as the seal of their adoption into the kingdom. They were, like Cornelius, seeking for light and truth, and were praying to the Lord to show them the way; and when the light came, they moved forward and obeyed the gospel; and then they received the Spirit, as the seal of their adoption, and were "born of water and the Spirit," as the law directs.

There is only one other conversion recorded in the Scriptures that is anything like that of Cornelius and those who were with him, and that other one is the conversion of Saul of Tarsus. Both conversions were miraculous from the beginning; but you never heard anyone teach that a man should not obey the gospel until the Lord appeared to him in person, as he did to Saul of Tarsus, did you? And yet that would be about as consistent as to contend that one must receive the Holy Spirit before obedience to the ordinance of God's house, simply because the Spirit was given to Cornelius and those in his house, before they were baptized. No; the Spirit was poured out upon Cornelius and his

household for a special purpose, as we have seen, and it accomplished that purpose too; but if you should insist that this case is to be our example, then you must remember that Cornelius had an angel appear to him and talk with him before he was baptized. Why not insist that all people must have an angel visit them before they obey the commandments of God? And you must also remember that when the Spirit was poured out upon Cornelius and his household, they did "speak with tongues and magnify God." Why not insist that all people must have the gift of tongues before being baptized? Why not? Simply because that was not the regular order, as taught by the Master and those whom he sent. The regular order was like this: "and many of the Corinthians *hearing believed and were baptized*" (Acts 18:8). They *heard* the word of truth; that begat within them *faith*—they *believed*; and then they were ready for the birth: ready to be born of "water and the Spirit," hence they were *baptized*. And it was the same with those whom John the Baptist baptized; the same with those whom Philip baptized at Samaria; and the same with those whom Paul baptized at Ephesus: these were all following the example of him who was given to be "a leader to the people," and who "left us an example, that we should follow his steps."

Reader, are you willing to follow him? Are you willing to accept his word? Are you willing to accept the words of Peter, in answer to the question asked by the anxious multitude, on the day of Pentecost? If so, "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

STEWARDSHIP.

"To manage for another."

"It is wisdom in me; . . . It is expedient that I, the Lord, should make every man accountable, as stewards, over earthly blessings, but it must be done in mine own way. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, . . . he shall be in torment."—Doctrine and Covenants 101:2. Read the whole paragraph.

We are managing all we possess for the Lord, and he wants it done in his own way. No other way will please him, any more than sprinkling would instead of being buried in the water. It must be done, according to the law of the gospel. He has a reason for it. "If you believe me, you will do what I say."

"Behold, this is what I the Lord require of every man in his stewardship, even as I, the Lord have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt who belong to the

a distinguishing mark of a Latter Day Saint minister; and as there is no double standard, one for the minister and a different one for the member not holding any form of the priesthood, we are a clean people when we keep the laws given for our salvation in these days of peculiar and new forms of perverse habits of life.

Here lies one of the reasons why modern revelation is necessary. Christ and the apostles of the early church did not have to deal with the problems with which we must cope, and men will persist in using tobacco while declaring in favor of personal discipline for the sake of public health. We heard a man of national reputation say before a public health conference in the city of Springfield, Missouri,

that after talking on the subjects touching proper individual conduct, it was "ten-to-one chance the most of us will be transgressing the rules of health in less than a half hour from the time this session of the conference closes—eating and drinking and using things we should not; walking with our heads stuck out of the fronts of our bodies instead of straight out of the tops of them." Less than an hour after this speech we beheld his man proving himself a true forecaster, by puffing tobacco smoke from his lips on the veranda of the building in which he made such a splendid speech, containing the quoted sentiment, which had brought repeated rounds of applause from his hearers, some of whom were now smoking with him.

R. J. L.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 6

By Isaac M. Smith

SPIRITUAL GIFTS; THEIR USE IN THE CHURCH.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—1 Corinthians 14: 1.

This text, in the Revised Version of the New Testament, is rendered:

Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy.

I prefer the latter rendering, and shall use it in this paper.

That the many gifts of the Spirit mentioned in the Scriptures were enjoyed by the Saints of God in the early days of the Christian dispensation is understood and believed, so far as I know, by all who believe the teaching of the New Testament; and much has been written and said by the ministry of our church in support of the claim that they are really a part of the gospel, and that wherever and whenever the gospel is preached and its ordinances administered by those having authority from God these gifts of the Spirit will be enjoyed by the obedient and faithful. This is the faith of our church. The main object of this paper, however, will be to get before the mind of the reader the *use* of these gifts. You know when the Lord does anything, he knows just what the result will be: he does not have to experiment, to see whether it will do what he wants it to do or not; but he knows just what it will do, and he does it for that special purpose. Before entering upon a discussion of this part of the subject, that is, the *use* of the gifts, it will be necessary to build a foundation; and in the building of this foundation, it will be necessary to show *what* the gifts of the Spirit are; to establish the fact that

they were really in the church and enjoyed by the saints; and also to show when and how they could and were to be used.

In the twelfth chapter of 1 Corinthians, the Apostle Paul is represented as making this broad statement:

But the manifestation of the Spirit is given to every man to profit withal.—Verse 7.

First, this promise is to "every man" in the church: it is not confined to the apostles and prophets, neither is it confined to the local officers in the different congregations. It is to "*every man*."

Second, every one in the church is to have some "manifestation" of the Spirit. Every one is to have the Spirit, of course; but he is also to have one of the manifestations of the Spirit.

Third, these manifestations are given "*to profit withal*:" not as embellishments or ornaments, neither are they given for the amusement and entertainment of the curious; but they are given "*to profit*."

A number of these manifestations are named by the apostle, as follows:

First, "the word of wisdom"; second, "the word of knowledge"; third, "faith"; fourth, "the gifts of healing"; fifth, "the working of miracles"; sixth, "prophecy"; seventh, "discerning of spirits"; eighth, "divers kinds of tongues"; ninth, "the interpretation of tongues."—Verses 8-10.

These are nine different gifts, or different ways in which the Spirit *manifested* itself to the church, through different members; and yet the apostle assures us that "all these worketh that one and the

selfsame Spirit, dividing to every man severally as he will." (Verse 11.)

You will note in this; first, that while there are many gifts, there is only the one Spirit; second, these gifts are not all given to one man or to one woman, but are divided "to every man"; that is, one gift is given to one man, and a different gift is given to another man; third, these gifts are not given according to the will or pleasure of man, but they are given "as he will." And it might be well to add here that they are also given *when* he will. A man may have the gift of prophecy, and yet he would not be able to prophesy, only when the Lord gives him a message to deliver. We want to keep this in mind, or we may get an incorrect understanding of these manifestations of the Spirit; and the apostle said, at the beginning of this chapter, the very first verse: "Now concerning spiritual gifts, brethren, I would not have you ignorant"; and the man who allows himself to believe that the saints of God, in Paul's day, could speak in tongues and prophecy according to their own will or pleasure is certainly ignorant of these things. And if they could not do so then, they cannot do so now, nor in any other age.

For the prophecy came not in olden time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 21.

It must be "as he will." Paul says again, when speaking of the preaching of those who received the gospel from the mouth of our Savior:

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.—Hebrews 2:4.

Again it is, "according to his own will." With these words of inspiration before us, there can surely be no doubt left in the mind of anyone who will take the time to read them that these manifestations of the Spirit were given by the Lord himself, *when, where, and to whom* he willed; and that they "came not . . . by the will of man," neither in the days of the prophets nor in the days of the apostles.

Now, reader, I have been very brief, or have tried to be, in presenting the foregoing; but you will note from what has been presented, First, the gifts or manifestations of the Spirit are wisdom, knowledge, faith, healings, miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues. Second, these gifts or manifestations were in the church: were "given to every man" or divided "to every man" as the apostle says in the eleventh verse.

Third, they were to be used only when, where, and through whom the Lord willed, and *never* "by the will of man."

And with this as a working basis, or foundation,

I shall try to show you what the word of God teaches concerning the *use* of the gifts in the church; and in this I shall have to be more tedious, for this is, as already stated, the main object of this paper.

Beginning with 1 Corinthians 14: 1, you will find this:

Follow after love; yet desire earnestly spiritual gifts; but rather that ye may prophesy.

Why should one "rather prophesy"? Is it not good to speak in tongues also? Yes,

For he that speaketh is an unknown tongue speaketh not unto men, but unto God; howbeit in the spirit he speaketh mysteries.—Verse 2.

If the man who speaks in an unknown tongue, speaks "unto God," and in his spirit "speaketh mysteries," why should he "rather prophesy"? Here is the answer:

But he that prophesieth speaketh unto men to edification, and exhortation, and to comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.—Verses 3, 4.

The man who speaks in prophecy, then, edifies and comforts the church; and we are admonished to "follow after the things which make for peace, and things wherewith one may edify another."—Romans 14: 19. We are also commanded that

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification.—Romans 15: 1, 2.

And again:

Wherefore comfort yourselves together, and edify one another, even as also ye do.—1 Thessalonians 5: 11.

But we do all things, dearly beloved, for your edification.—2 Corinthians 12: 19.

You will note from these texts that the saints were commanded to "edify one another"; and, that they might be able to do so, they were told to follow after those things "wherewith one may edify another." There are certain things, then, which edify; and we are commanded to follow after those things. But what are they? Before attempting to answer this question, it might be well for us to get a clear understanding of what the words *edify* and *edification* mean. I have copied a number of definitions, taking them from several dictionaries, and they are as follows:

First, "instruct"; second, "to improve the mind and the character by instruction"; third, "to strengthen one spiritually; fourth, "to build, to build up"; fifth, "to build up in knowledge and goodness"; sixth, "to improve the mind"; seventh, "to build up or strengthen, especially in faith and morals."

Some of the definitions of the word *edification*

are: First, "instruction"; second, "progress in knowledge or in goodness"; third, "to build up in a moral or religious sense."

Please read these definitions again, very carefully, and then read this again: "But he that prophesieth speaketh unto men to edification"; that is, he speaks to them in a way that causes them to make "progress in knowledge or in goodness": speaks to them such things as will build them up "in a moral or religious sense." And in the next verse, verse 4, the apostle says that "he that prophesieth edifieth the church"; that is, he instructs the church; he strengthens it spiritually; builds it up in knowledge and in goodness; builds it up in faith and morals; and improves the mind and the character of the members by instruction. Do you wonder that Paul said, "Now concerning spiritual gifts, brethren, I would not have you ignorant"? Do you wonder that he said for the saints to "covet to prophesy"? Do you think the church would be as well off without such a gift, as with it? Paul did not seem to think so, for he said:

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.—Verse 12.

Seek not for those gifts through selfish motives, that is, that you may get the benefit of them specially for yourself, but seek for them that you may do good to others with them: that ye may excel "to the edifying of the church."

Dropping back to the fifth verse of this fourteenth chapter of the first Corinthian letter, we find this: "I would that ye all spake with tongues, but rather that ye prophesied." Digressing again from the main thought, I wish to put this statement of Paul alongside the statement of another man of God, who lived upon the earth more than fifteen hundred years before the days of Paul. When Moses was standing at the head of the Israelite nation, as their prophet and leader, the Lord spake to him and told him to choose seventy men of the elders of Israel, and ordain them, that they might stand with him in leading the people or, at least, in administering the law. The seventy men were selected and requested to report at the tabernacle, at a certain time. They came together; that is, sixty-eight of them did, and were set round about the tabernacle. The Spirit of the Lord came down and rested upon them, and they began to prophesy. Two of the men which were chosen had remained in the camp; but the Spirit fell upon them, even there, and they too began to prophesy. A young man ran to Moses and told him that Eldad and Medad were prophesying in the camp. Joshua said, "My lord Moses, forbid them." But Moses answered:

Enviest thou for my sake? would God that all the

Lord's people were prophets, and that the Lord would put his Spirit upon them.—Numbers 11: 16-29.

Now Moses was the meekest man "upon the face of the earth"; the Lord talked with him "face to face, as a man speaketh with his friend"; he was associated with the Lord as no other man ever was, so far as we know; and he, with all the divine knowledge he had, said: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

Paul was inspired, too; the Lord had appeared unto him and talked with him; he had the gift of tongues and the gift of prophecy; the heavens had been opened to him and he had seen wonderful visions of heavenly things; and he, too, said: "I would that ye all spake with tongues, but rather that ye prophesied." Reader; when uninspired men tell you that these things are not needed in the church now, just stop and think of what Moses and Paul, who knew the value of these gifts, said of them, and then decide yourself whom you will accept as authority.

"I would that ye all spake with tongues." But why? Do tongues edify? They may, or they may not; that is, they may or may not edify the church. Read the remainder of this verse, and you will learn that he that prophesieth is greater than he that speaketh in tongues, "Except he interpret, that the church may receive edifying." We learned from verse 4 that one who speaks in an unknown tongue "edifieth himself"; and from verse 2 that he speaketh "unto God"; and in the spirit "speaketh mysteries"; and now we have learned that, when the unknown tongue is interpreted, the speaker edifies the church: it now becomes the same as a prophecy; that is, a message from God in language that the people can understand. Hence, the gift of tongues, when accompanied by the gift of interpretation, edifies: "improves the mind and character by instruction"; "builds them up in knowledge and goodness"; and also strengthens them "spiritually." "Covet to prophesy"—and what else? "*forbid not to speak in tongues.*"—Verse 39. But "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret." But suppose there be no one in the congregation who has the gift of interpretation, then what shall be done?

But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.—Verses 27, 28.

He is to keep silence "in the church"; but he may speak to himself or he may speak "to God," and he himself may be edified in so doing. Paul showed that he valued the gift of tongues very highly, when he said: "I thank my God, I speak with tongues more than ye all," (Verse 18.) But he taught the

saints that great wisdom should be used in the exercise of this gift, when he said, in the next verse: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." "In the church," mind you. His whole object seems to have been to teach the saints the great necessity of getting possession of those manifestations which would enable them to edify others: to edify the church. True, he here uses the word *teach*, but, as one of the definitions of the word *edify* is, "instruct," it is readily seen that it means the same, whether he says *teach* or *edify*. There can be no doubt, therefore, that the gift of prophecy and the gift of tongues, when interpreted, will edify the people of God.

And there are some other gifts mentioned, in this same chapter, that also edify:

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.—Verse 26.

To one, you see, would be given by the Spirit a beautiful hymn or psalm, and he would sing that, by the Spirit, as it was given to him; another would have a revelation: it might be a word of reproof, or it might be a word of encouragement; and another would have some doctrine, or principle of the gospel, given to him that would be of benefit to the whole church; but whatever it was; whether it be a prophesy, a tongue, a psalm, or a revelation: all was to be done "*unto edifying*." And sometimes, even those not of the faith were edified through the gifts; that is, if a stranger should come into one of their meetings, and they should "all prophesy," revealing the "secrets of his heart," Paul says that he would fall down and worship God, and report that God is with you. He would be edified: instructed and strengthened spiritually, through the message. But the gifts were chiefly for the people of God, to build them up in morals and in goodness, and to strengthen them spiritually. And that they might accomplish that for which they were given, the saints were admonished to exercise wisdom in the use of them: they were told that the prophets might speak, two or three, and that another was to judge; and that, if anything should be revealed to another sitting by, the first should hold his peace, "For ye may all prophesy one by one, that all may learn, and that all may be comforted." Read verses 29 to 31.

We have learned that the man who speaks in an unknown tongue, *in the church*, does not edify the members, even though he may deliver to them an edifying message: the message does not edify them, because they cannot understand it. And it would be the same if three or four, under the influence of the

Spirit, should all prophesy at the same time: there would be so much confusion that the saints could not understand the messages, hence they could not "learn," neither would they be greatly "comforted." Hence, "that all may learn, and all may be comforted," they were commanded to speak one at a time: "For God is not the author of confusion, but of peace, as in all churches of the saints." (Verse 33.) When the saints "learn" something through the gifts, they are edified; and when they are "comforted" through the gifts, they are edified; "strengthened spiritually." "Let all things be done unto edifying."

When the Lord sent the twelve out to preach the gospel, he "gave them power and authority over all devils, and to cure diseases." (Luke 9:1.) And, after the Master ascended to heaven, this authority and power was given to men through the Holy Spirit, as witnessed by the following:

Now there were in the church that was at Antioch certain prophets and teachers; . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:1, 2.

Paul received his power and his authority through the "Holy Ghost"; and, in one of his letters to the Corinthian saints, he said:

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.—2 Corinthians 10:8.

Therefore I write these things being absent, lest being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.—2 Corinthians 13:10.

This "authority" and this "power" were *given* to the apostle by the Lord; and, as already learned, they were given to him through "the Holy Ghost," hence they, too, were gifts of the Spirit to him. And for what were they given? They were given, he says, "*for edification*"; for the same purpose that the other gifts of the Spirit were given.

Even in the organization of the church, the Lord seems to have had this same purpose in mind; that is, the edification of his people, for

When he ascended up on high, he led captivity captive, and gave gifts unto men . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4:8-12.

"*For the edifying of the body of Christ.*" And these officers, through the gifts of the Holy Spirit which the Lord gave to them, were to continue to edify "the body of Christ"; that is, his church, until it reached a certain condition:

Till we all come in the unity of the faith, and of the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Verse 13.

Now, this is the condition to which God requires his saints to attain; and that they might be enabled to attain to this condition, He gave to them the above mentioned officers, the power, the authority, and the various gifts of the Holy Spirit, that they might be edified, that is, instructed, strengthened, spiritually, improved in mind and character, built up in knowledge and in goodness, strengthened in faith and morals, until they reached "the measure of the stature of the fullness of Christ." And the saints of God can never, *never*, attain to this condition, only through and by the help of the means which God has ordained for that purpose. Take from the people of God the means which the Lord ordained and placed in his church for their edification, and the church then becomes simply a human organization: an organization which can no more attain to the perfection required in the law of God than any other human organization.

On one occasion, as noted in a former paper, the Apostle Paul had a longing desire "to depart, and to be with Christ," which he considered "far better" for him; but, on the other hand, he realized that it was more needful for the saints for him to abide in the flesh. It was *needful* for them; that is, he could be a help to them: the Lord had given to him "power" and also "authority," and the Lord had given him these that he might use them "for edification"; and here was a chance for him to use them. And it was because of "this confidence" that he could strengthen the saints, that he decided to continue in the flesh: "for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again" (Philippians 1: 21-26). In other words, he could edify them: could help them further along in the gospel, cause them to have more joy in their faith, and would be the means of making their rejoicing in Christ "more abundant." "And he gave some, apostles; . . . for the edifying of the body of Christ"; and the foregoing is an illustration of how important the work of an apostle was, in edifying the body of Christ. The Lord made no mistake in this matter.

And here is an illustration of how the gift of prophecy edified the saints on one occasion: Agabus, a prophet from Jerusalem, came to Antioch; and he stood up in a congregation of the saints and testified by the Spirit "that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar" (Acts 11: 28). And on the strength of this prophecy, the saints of Antioch sent relief to the brethren in Judea, saving them from untold suffering, if not from death. Don't you know

that those saints were edified? Don't you know that they were "strengthened spiritually"? "He that prophesieth edifieth the church."

Does not the church need to be edified now, as much so as it ever did? Do not the children of God need to be edified now, as much as they did when Paul was teaching the saints of God what great blessings they might receive through the gifts of the Spirit? Do not the saints need to be instructed? Do not they need to have their minds and characters improved by instruction? Do not they need to be strengthened spiritually? Do not they need to be built up in knowledge and in goodness? Do not they need to be strengthened in faith and in morals now? Look at the world, reader: look at the religious world, and see what the conditions are. Look at the "Christian nations" of the earth: see them grappling with each other in deadly conflict for four long years, and try to picture to yourself the suffering and the agony that has been endured. Look at the nations now, even now, when we say that the war is ended: read the papers and see what is going on in the world, even since the armistice has been signed. Look at all these things, with many others that might be mentioned, dear reader, and then ask yourself the question: Do the people of God need to be edified now? And when you decide that they do need to be edified, for you surely could not decide otherwise, then ask yourself again: How is it to be done?

Listen, reader: there is only one way that it can be done, and that is God's way. There is no other way: absolutely *no other way*. And remember that he gave some, apostles; and some, prophets, "*for the edifying of the body of Christ.*" And remember that he gave to those apostles and prophets "authority" and "power" also, "*for edification.*" And remember that he gave to the saints, both to the ministry and to the members, the gifts of the Holy Spirit: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation, and the gift of revelation; and these were given to the members of the church that they might, with these gifts, *edify themselves*, and *edify one another*: that they might *edify the church*, the body of Christ.

"Follow after love, yet desire earnestly spiritual gifts; but rather that ye may prophesy." "He that prophesieth edifieth the church."

Sister Nancy Stonecipher, Iuka, Illinois, sends her renewal and says: "I have come to think I cannot get along without the ENSIGN, and I do not want to miss one copy." When one or more of the church papers become part of your daily or weekly thought and interest, there is an indication that one will surely become sound in the faith, and bright in the practice of the gospel principles,

2. The Godhead
 - a. Self-existence
 - b. Personality
 - c. Trinity
 - d. Attributes
 Lectures by Walter W. Smith
3. Agency
 - a. Man; Self-conscious
 - b. Conduct
 Lectures by J. August Koehler
4. Atonement
 - a. Christ's work
 - b. Man's work
 Lectures by John F. Garver
5. Principles of the Gospel
 - a. Doctrine
 - b. Ordinances and Sacraments
 Lectures by J. A. Gillen
6. Authority
 - a. Origin
 - b. Purpose
 Lectures by J. A. Gillen
7. The Church
 - a. Origin
 - b. Organization

- c. Object

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 - a. Necessity
 - b. Mode
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9. The Holy Spirit
 - a. Gifts
 - b. Fruits
 Lectures by Elbert A. Smith
10. Zion
 - a. Necessity
 - b. Factors
 - c. Processes
 Lectures by Benjamin R. McGuire
11. Liberty and Government

Lecture by S. A. Burgess

Those who are interested in enrolling for this course should write at once to the President of Graceland College for full information regarding entrance requirements, etc. The class for the first year will be limited to twenty and a large number of assignments have been made, so that those who desire information should act promptly.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 7

By Isaac M. Smith

THE FRUIT OF THE SPIRIT.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: ~~the more~~ ^{whosoever} ye shall ask of the Father in my name, he ~~will~~ ^{gives} it you.—John 15: 16.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15: 8.

There is much food for thought in these two texts, and I would be glad, indeed, if I could vision them before your minds in language so plain and simple that you would be enabled to grasp, in one glance, their full significance; but this I cannot hope to do, as it is only by hard study, meditation, and prayer, that one can grasp the full meaning of the words of inspiration. And this is one reason why the Bible is such a wonderful book to the child of God: he may read it and study it for years, and yet it is "as the shining light, that shineth more and more unto the perfect day" (Proverbs 4: 18).

But, though I cannot hope to bring out the full meaning and the full significance of these two texts, there are some thoughts contained in them which we can understand, and which will be of untold benefit to us, if we will heed them.

In the first of these texts, the Savior tells his disciples that he has chosen them and ordained them, that they "should go and bring forth fruit," and it was to be fruit, too, that "should remain." But what was the object of this? Why want them to go

and bring forth fruit that would remain? Here is one answer, in the Savior's own words: "that whatsoever ye shall ask of the Father in my name, he may give it you." We may quote glibly: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matthew 7: 7, 8. We may quote these promises of the Savior, and it is right that we should do so; and it is right that we should believe them, for they are true, and God has pledged his word that he will make them good. But, on the other hand, we should understand that it is only when we are bearing fruit, fruit that will remain, that we can have the assurance that these promises will be fulfilled unto us: go and bring forth fruit, he said, "that whatsoever ye shall ask of the Father in my name, he may give it you." This promise is made to the fruit-bearing branches, and to them only.

In the second text, we are assured that the Father is "glorified" when his disciples "bear much fruit." Again we ask: What relationship shall we sustain to the Savior, when we glorify the Father by bearing much fruit? And again the answer comes to us, in the Savior's own words: "So shall ye be my disciples." But can we be his disciples without bearing fruit? No, for "Every branch in me that beareth not fruit he taketh away" (John 15: 2). We will

not be permitted to abide in him, if we do not bear fruit; and "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15: 4). It is a rule that works both ways: We cannot bear fruit unless we abide in Christ, the vine; and we will not be permitted to abide in him, unless we bear fruit.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—John 15: 6.

But, on the other hand,

He that abideth in me, and I in him, the same bringeth forth much fruit.—Verse 5.

You see, when we abide in him, then he abides in us; and when he abides in us, and works in us, we bring forth good fruit; but when we sin, and do not abide in him, he withdraws his Spirit from us, and we die: become dead branches, bear no good fruit, and have to be separated from the true vine. The reader may be wondering how we are to abide in him; that is, what can we do that will enable us to abide in him? And if so, here is the answer, and it is plain and simple:

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—John 15: 10.

True, the Savior here says that ye shall abide "in my love," when "ye keep my commandments"; but when we abide in his love, we abide in him, for the Apostle John says that "God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4: 16. Hence, when we dwell in love, and abide in it, we are really dwelling in God, and abiding in him. And, when we abide in him, he abides in us, as we have just read: "God is love; and he that dwelleth in love dwelleth in God, and God in him." And the same apostle has told us how we may know when he dwells in us, and we in him:

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—1 John 4: 13.

And hereby we know that he abideth in us, by the Spirit which he hath given us.—1 John 3: 24.

When we keep his commandments, we abide in him; and when we abide in him, he gives us of his Spirit; and "by the Spirit which he hath given us," "we know that he abideth in us." Yes, "And he that keepeth his commandments dwelleth in him, and he in him." You see it brings us right back to the fact that we cannot obtain the blessings of heaven, neither can we ever attain to the "measure of the stature of the fullness of Christ" and be fitted to live in his presence, *only by keeping his commandments*. There is no other way, neither are there any other conditions. We must come to the Lord's terms. True, the Lord is merciful and full of compassion,

and he will abundantly pardon. He will also strengthen his people; give unto them the gifts of the Spirit, to build them up and improve their minds and their characters; but they must bear good fruit, and they cannot do that unless they abide in him; and they can abide in him only by keeping his commandments. True, a wicked man will bring forth fruit, of some kind, but it will not be the kind of fruit which the Lord requires of his disciples. In Isaiah 5: 1-7, the Lord represents "the house of Israel" as being "the vineyard of the Lord," and "the men of Judah" as being "his pleasant plant"; and, after describing what he had done for his vineyard, he says: "Wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes." (Verse 4.) It brought forth fruit; but the fruit was bad: "wild grapes." And the Lord said that he would destroy his vineyard, for the time being, at least, and that he would even "command the clouds that they rain no rain upon it," and that it should be left desolate; that he "looked for judgment, but behold oppression"; that he looked "for righteousness, but behold a cry" (verse 7). "The vineyard of the Lord," at that time, was bearing fruit, and if we are to judge from the history of their doings, as it has come down to us, they were bearing an abundant crop of fruit, "much fruit"; but it was, as already stated, bad fruit: sour grapes, or "wild grapes." "Wild grapes" were fruit; but the Savior said that his disciples were to bring forth fruit that "should remain," and "wild grapes," that is "oppression" and "a cry," are not the kind of fruits that will "remain." The Lord looked "for judgment" and "for righteousness"; hence we can safely believe that they are the kind of fruits that will "remain."

When John the Baptist was preaching in Judea, he told the people that "the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 3: 10). Every tree must bear fruit, and it must be "good fruit"; it must be fruit that will "remain." And the Savior, following John the Baptist, told them that "every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit"; that is, "wild grapes." And he went further, telling them that "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And then he said, as did John, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 7: 16-20).

In the beginning, when God created the heavens and the earth, the decree of the Almighty was that every tree should bring forth "fruit after his kind"; and the same principle seems to hold good in spiritual things: a good tree brings forth good fruit, and a corrupt tree brings forth evil fruit; but every tree

that fails to bring forth "good fruit" is to be hewn down and cast into the fire. And this being true, it is to our interest to learn, if possible, the source from whence this fruit is to come; that is, what is it that will enable us to bring forth "good fruit." Will the flesh produce good fruit? I hardly think so, as the apostle to the Gentile says:

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Galatians 5:19-21.

And then he tells us, elsewhere, that the carnal mind, or the mind of the flesh, is enmity against God; that it is not subject to the law of God, neither indeed can be; and that, "So then they that are in the flesh cannot please God."—Romans 8:8. This might be a stumbling block to some, were it not for Paul's explanation of what he means by "they that are in the flesh." In the next verse, however, he says: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you." In other words, those who abide in Christ, and who have the Spirit of God dwelling in them, are not reckoned as being in the flesh, but as being in the Spirit. But, with the foregoing statement of what the works of the flesh are; and with the positive statement that those who are in the flesh, and living after the flesh, cannot please God, there is one thing sure, and that is that the "good fruit" referred to, both by John the Baptist and the Master, is not the work or the fruit of the flesh. We must look elsewhere for the source from whence comes this "good fruit." We are to bring forth good fruit; but, if the flesh does not produce good fruit, and *cannot* produce it, then how can we be expected to bear that kind of fruit in our lives? In the first place, the apostle says that "if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Romans 8:10. And he also says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—Galatians 2:20. And from these texts, and others which might be quoted, we learn that when we are "crucified with Christ," then Christ lives within us; and that "if Christ be in you, the body is dead because of sin"; but he says that "the Spirit is life because of righteousness." The Spirit of Christ now becomes the life; and "if any man have not the Spirit of Christ, he is none of his"; for it is only "as many as are led by the Spirit of God" that "are the sons of God" (Romans 8:9, 14). We are then supposed to be "new creatures in Jesus Christ"; but should we still persist in living "after the flesh" (Romans

8:13), the apostle says that we "shall die"; for "they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). And then the apostle adds: "If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25). Those who are Christ's, then, have crucified the flesh, and are to "live in the Spirit"; and if they "live in the Spirit," and "walk in the Spirit"; "walk not after the flesh, but after the Spirit," and "are led by the Spirit of God," then they will bring forth the fruit of the Spirit in their lives.

But what is the fruit of the Spirit? The word of God has the answer ready, and here it is:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Galatians 5:22, 23.

That love is the fruit of the Spirit is further proved by this, if further proof is needed:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Romans 5:5.

The love of God is shed abroad or produced in our hearts *by the Holy Spirit*, hence it is the fruit of the Spirit: that which the Spirit produces in our hearts, that is, if we "live in the Spirit"; "walk after the Spirit"; mind "the things of the Spirit"; and "are led by the Spirit."

Paul, writing to the Corinthian saints, admonished them as follows:

But covet earnestly the best gifts: and yet show I unto you a more excellent way.—1 Corinthians 12:31.

It is certainly commendable to "covet earnestly the best gifts" of the Spirit, provided we covet them and seek them for the purpose for which they were given; that is, to "edify the church"; but there is something even "more excellent" than this, for the apostle goes right on and, in the next verse, says:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.—1 Corinthians 13:1-3.

In the Revised Translation of the New Testament, and also in other translations, the word which is here rendered charity is rendered *love*.

And, using the word *love*, instead of charity, we have something like this: A man may have the gift of tongues, and even be able to speak with the tongues of angels; he may have the gift of prophecy, and may understand all mysteries, and all knowledge; he may have the gift of faith to that degree that he

could remove mountains; he may give all his goods to feed the poor, and may even give his body to be burned; and yet, *if he has not "love,"* he is like "sounding brass, or a tinkling cymbal"; he is nothing; and all these gifts will profit him nothing. In other words, he may have the very best of the spiritual gifts, mentioned by the apostle in the twelfth chapter of First Corinthians, and yet amount to nothing more than "sounding brass, or a tinkling cymbal." But why? Why is it that a man who has been blessed with such wonderful gifts as those mentioned by the apostle, in the foregoing quotation, would not amount to anything without love? Why is it that he would not be profited by them, without love? Simply because "the fruit of the Spirit is love"; and we have just learned that, in order to be disciples of the Master, we must bear fruit, and it must be good fruit: fruit that will remain. The branches which do not bear fruit are to be taken away, and are to be burned. When you spray your fruit trees or your vines, you do so that they may bear "much fruit"; when you apply fertilizer to the soil in which your trees or vines grow, you do so that they may be made strong and vigorous, and you cultivate the soil for the same purpose: you do all this that your trees or vines may become strong and vigorous; and you want them to be strong and vigorous because you know that they will then bear more fruit and better fruit than if they were neglected.

Just so our heavenly Father, the husbandman of this spiritual vine and its branches: He gives to the different branches, in this true vine, such spiritual gifts as they are capable of using and, as we learned in the paper preceding this, he gives those spiritual gifts to the branches that they may be built up and strengthened; and he wants them to be built up and strengthened because he knows that they will then be in better condition to "bear much fruit." But, as we learned from Isaiah 5:1-7, when the Lord has done all for his vineyard that can be done; when he has built up and strengthened the branches, by sending showers of heavenly gifts and blessings upon them; if they shall then fail to "bring forth good fruit," he says that he will command the clouds that they rain no more rain on these worthless branches; that is, the showers of heavenly blessings and spiritual gifts which they have been receiving from him will be withheld, and they shall die. Just as it was when the man planted the fig tree in his vineyard, as recorded in Luke 13:6-9. Three successive seasons this man came to his fig tree, hoping to find fruit on it; but he found none. And then he said to the dresser of the vineyard, "Cut it down; why cumbereth it the ground?" The dresser of the vineyard plead for the tree, that it might be given

one more chance; said that he would give it special attention, in the way of fertilizing and cultivating, and that if it should then bear fruit, it should not be cut down; but if it should fail to bear fruit that season, "then after that thou shalt cut it down." There was only one condition upon which that tree could be permitted to remain in the vineyard, and that was that it should bear fruit. "Every branch in me that beareth not fruit he taketh away." There is absolutely no exception to that rule, or law. You may be a branch of the true vine; you may receive the gifts of the Spirit abundantly; the husbandman and the dressers of his vineyard may dig and prune and fertilize unstintingly, to save you; but if you fail to bear "the fruit of the Spirit," love, in your life, you will be removed and will fall, just as sure as God's word is true. You must bear that fruit that will "remain"; and the fruit of the Spirit is the only fruit that will "remain," for "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away"; all of these shall cease, fail, or vanish away, "when that which is perfect is come"; but "*love never faileth.*" Even "when that which is perfect is come," love shall still continue. In fact, I believe that I would be perfectly safe in saying that love, "perfect love," that love which "casteth out fear," is "that which is perfect," and which the apostle said should come. John says, as already quoted, that "God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment."—1 John 4:16, 17. Our love is made perfect by our dwelling in God, and God dwelling in us; and when we dwell in God, we dwell in love; and when God dwells in us, love dwells in us; and when God's people shall learn to dwell in him, *altogether*; and when God shall be glorified in the souls of his people in love, *fully and completely*, then they will be like him. And when they shall become "like him," then they will have attained to "that which is perfect"; and when they attain to "that which is perfect," and shall come to "know as they are known," they will then no longer need the gifts of the Spirit to build them up and to strengthen them, for they will then have come to the "measure of the stature of the fullness of Christ." But our love must be "made perfect," and it can be made perfect only when we dwell in God, and God dwells in us. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law"; and remember that it is when you "bear much fruit" of this kind that the Father is glorified, and that you can be a disciple of the Master.

In that wonderful sermon on the mount, the Savior is represented as saying:

Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matthew 7: 22, 23.

I used to think that all those who would make such claims, in the day of judgment, and then hear it said unto them, "Depart from me, ye that work iniquity," would be making a false claim; but I have become fully convinced that many will make that claim in the day of judgment, and the claim will be true, and yet the Master will tell them to depart from him. You will remember that, when "the sower went forth to sow," some of the seed "fell by the wayside"; some "fell upon stony places"; some "fell among thorns"; and some of the seed "fell into good ground." See Matthew 13: 1-8 and 18-23; Mark 4: 3-20; Luke 8: 4-15. (It will be well to read all these references.) The seed is "the word," "the word of the kingdom," "the word of God." The seed which fell upon stony places, and that which fell among thorns, represents a class of people, or two classes, perhaps, who receive the word of the kingdom "with joy," and "for a while believe"; but they do not hold out faithful to the end, hence they "*bring no fruit to perfection.*" The fruit puts on and starts to grow, it seems, but they brought none of it "*to perfection.*" But, as they "receive the word with joy," and "for a while believe", and as "the manifestation of the Spirit is given to every man to profit withal", they no doubt received a portion of the Spirit, and some of the manifestations of the Spirit. And now, when they shall come up in the day of judgment, many of them no doubt will be able to say, and to say truly, "Lord, have we not prophesied in thy name?" And the Judge will answer: Yes, you prophesied in my name; but who gave you the knowledge of that which was yet in the future? Who opened up the future before you and showed you that which was to come? It was the Lord, the husbandman, who gave to you that knowledge of the future. You were only a branch in the true vine, the husbandman gave to you that *gift* of the Spirit; but where is the *fruit* of the Spirit in your life? The husbandman did his part all right, in giving to you the *gifts* of the Spirit; but you allowed pride, jealousy, envy, anger, fear, the love of pleasure, and the love of riches to grow up and choke the good seed sown in your heart, and you have "brought no fruit to perfection." "Depart."

Others may come up and say: Lord, did we not "cast out devils" in thy name? and "in thy name" have we not "done many wonderful works?" And again the Judge may answer: Yes, you did all these

things in my name; but from whence came the power? You could not cast out devils, with what little human power you had. Who gave to you the power over devils and unclean spirits? It was the Lord, the husbandman, who gave to you this power: all of these were "gifts of the Spirit" which the husbandman gave to the different branches to strengthen them and to build them up, make them vigorous and strong spiritually, that they might "bear much fruit." But when I look "for judgment" and "for righteousness" in your lives, I do not find them. When I look for "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; when I look for these, I do not find them. You received abundantly of the "*gifts of the Spirit*"; but you did not bring forth the "*fruit of the Spirit*" in your life. You did not "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; you did not "love thy neighbor as thyself"; you did not "love your enemies"; you did not "bless them that curse you"; but you returned railing for railing and blow for blow; and you sought after your own good, instead of seeking for your neighbor's good. Depart: you "brought no fruit to perfection." "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

There is one more thought in the text which we have been examining, that it might be well to notice briefly; and that is: "I never knew you." Another translation renders that: "Ye never knew me"; and that certainly sounds better, for the Lord evidently knows every one; the wicked as well as the righteous. He knows just what is in the hearts of the wicked, just as he knew what was in the hearts of the Pharisees, when he was here upon the earth. But those who imagine that they can pass through the Pearly Gates into the Celestial City, just because they have been blessed with some of the gifts of the Spirit, certainly do not know him; for if they knew him, they would know that these gifts were given to them "for edification": to build them up and make them spiritually strong, that their lives might be rich in the *fruits* of the Spirit.

I would not belittle the gifts of the Spirit, for I believe in them with all my heart; and I believe they are for God's people in all ages of the world. And, in fact, I do not believe that the people of God can ever be perfected without those gifts. They were and are given to the branches of the true vine, as a means to bring about certain conditions; that is, they are given to "edify" the people of God: to build them up in goodness and in morality; to improve their minds and their characters by instruction; and to make them spiritually strong, that they might "bear much

(Continued on page 415.)

tations of this life, and return to my people to be prepared to "carry on" for the Lord.

William K. Hudson.

Camp Dodge, Iowa, May 26.

Editors Ensign: Do not send the ENSIGN to me at my old address as my battalion has been disbanded and I expect to be discharged soon.

I certainly appreciated the paper, especially while in France. There were no members of the church in my organization and the ENSIGN was the only paper I had with which to keep in touch with the work.

Jesse E. Roth.

Rome, Missouri, May 28.

Editors Ensign: It has been a long time since I wrote to your pages. I feel like I could not do without this blessed paper, for it is certainly food for my soul. My health is very poor, and I am not able to attend church. Brother Mendle is our preacher, but I have not been able to go and hear a sermon since last July. I ask the Saints to pray for me that I may be healed. I have stomach trouble and suffer much.

Mattie Watterson.

Mrs. S. R. Conger writes from Inman, Nebraska, June 8: "As I do not have the privilege of attending meetings as often as I did when I lived in Independence, I appreciate reading the ENSIGN, and will send my renewal. We have a branch about three miles from us. They are few in number, but it seems good to meet with them. I desire to live a true Christian life."

THE FRUIT OF THE SPIRIT

(Continued from page 407.)

fruit." And if we discard or reject the means which the Lord has ordained and given to build up his people and make them strong, we cannot expect them to "bear much fruit." But, at the same time, we must not forget that these *gifts* of the Spirit are simply the *means* which the Lord is using to bring "that which is perfect"; and, "when that which is perfect is come," then "that which is in part," that is, the means the Lord is now using to bring that perfect condition, "will be done away"; but love, the *fruit* of the Spirit, will endure eternally. "God is love"; and as long as God endures, love will endure.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . If we love one another, God dwelleth in us, and his love is perfected in us.—1 John 4: 7, 12.

And every branch that beareth fruit, he cleanseth it, that it may bear more fruit.—John 15: 2. (Revised Version.)

"Love is of God," and when "we love one another," we are bearing heavenly fruit, the fruit of the Spirit; when we bear this heavenly fruit, love, then God dwells in us and we dwell in him; when God dwells in us and we dwell in him, then "the blood of Jesus Christ his Son cleanseth us from all sin," and we "bear more fruit"; and as we continue to "bear more fruit," that is, love more, "his love is perfected in us" and "we shall be like him," glorified in love.

Miscellaneous Department

CONFERENCES.

Spokane District,	Gifford, Idaho,	June 27, 28
North Dakota District,	Burlington, North Dakota,	July 8
Texas Central District,	Central Branch, Hearne,	July 12
Southwestern Texas,	Pipe Creek, Texas,	August 8

SUNDAY SCHOOLS.

North Dakota District,	Burlington, North Dakota,	July 8
Texas Central District,	Central Branch, Hearne,	July 11

RELIGIO.

Texas Central District,	Central Branch, Hearne,	July 11
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REUNIONS.

Eastern Montana District,	Glasgow, Montana,	June 27-July 6
Massachusetts District,	Onset, Massachusetts,	July 19-Aug. 4
North Dakota,	Graham's farm, above Burlington,	July 4-14
Texas Central District,	Central Branch, Hearne,	July 12
Southern California,	Hermosa Beach,	August 1-10
Western Oklahoma Dist.	Sanders Grove, Calumet,	August 1-10
Kirtland Reunion Association,	Kirtland, Ohio,	August 7-17
Des Moines District,	Runnells, Iowa,	August 8-17
Clinton District,	Eldorado Springs, Missouri,	August 8-17
Seattle and British Columbia,	Bellingham, Wash.,	August 1-10
Northeastern and Southern Nebraska }	Council Bluffs, Iowa	August 15-24
Pottawattamie and Fremont in Iowa }		
Holden, Independence	} Pertle Springs,	August 15-24
and Kansas City Stake		
Little Sioux and Gallands Grove,	Dow City Iowa,	August 22-31
Southern Idaho,	Hagerman, Idaho,	Augusts 22-31

DIED.

Radmall.—Miss Sadie B. Radmall was born at Pleasant Grove, Utah, September 28, 1888; moved to Independence, Missouri, with her parents, Brother and Sister H. J. Radmall, in 1907. Sister Sadie served as secretary of the Mount Zion Sunday School for several years, and was an untiring and devoted worker. Her motto was service to others. No one could come in touch with her without being made better thereby. After suffering patiently for three years with leakage of the heart, she passed peacefully away, April 19, 1919, at the home of her parents near Blue Springs, Missouri. Funeral services were held at the home of her sister, Mrs. J. E. Vanderwood; sermon by Ward L. Christy; interment in Mound Grove Cemetery.

Turner.—Albert, son of Mr. and Mrs. John Turner, born February 3, 1898, at Gardner, New Mexico, died at Las Vegas, New Mexico, May 29, 1919. He was baptized by J. F. Petre September 6, 1913. He suffered with epilepsy, but was a firm believer in the restored gospel when in his right mind. The remains were brought to Raton, New Mexico; interment in Fairmount Cemetery; funeral service in charge of Evan Edwards; sermon by James Watson.

Moore.—Friends of Brother Earl Wayne Moore will be shocked to know of his death which occurred June 13, 1919, after receiving a bullet intended by a Tulsa policeman for another man. Wayne passed the street at the time of the shooting and was wounded either as the result of mistaken identity or by a wild shot. He departed at the age of sixteen, following a life of exceptional purity and devotion to truth and righteousness, mourned by mother, Sister Cara Bailey Brand, stepfather, Brother Carl Brand, Grandmother Bailey, a younger sister and brother, and many relatives and friends. His place in the home is vacant; in the Tulsa Branch, Sunday school, and Religio, to which he was faithful, his absence is keenly felt, but the bright memory of his virtuous and beautiful life remains to dwell with those who knew and loved him best, until called by our Creator to join him in the better world.—George A. Kelley, Pastor of Tulsa Branch.

Dayton.—Mary E. Dayton, oldest child of James M. and Ann Ewing Dayton, was born January 5, 1863, near Sycamore, Illinois; was married October 21, 1884, to Herbert E. Harmon;

Phillips, A. B., New England States and Maritime Provinces, missionary.
 Pierce, H. N., Central Nebraska District, missionary.
 Pitt, Sidney, Little Sioux District, local.
 Pycock, James, London and Chatham Districts, missionary.
 Reeves, Gomer T., Southern Michigan and Northern Indiana District, missionary.
 Richards, William B., Winnipeg District, local.
 Robley, George W., New York District, missionary.
 Stead, J. D., Alberta District, local.
 Stoff, A. E., Spring River District, Pittsburg objective, local.
 Taylor, J. R., Australia, missionary.

Thorburn, G. W., Eastern Montana, missionary.
 Tomlinson, G. C. jr., Massachusetts District, missionary.
 Trapp, E. J., Southwestern England, and Eastern and Western Wales District, local.
 Ulrich, E. L., Northwestern Ohio District, missionary.
 Umphrey, Matthew, Central Michigan District, local.
 White, Ammon, Idaho District.
 Wildermuth, J. B., Northern Wisconsin District, missionary.
 Wipper, F. F., Southern Michigan and Northern Indiana District, missionary.
 Yates, D. Amos, Northern California District, missionary.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 8

By Isaac M. Smith

THE SPIRIT AS A WITNESS.

He that believeth on the Son of God hath the witness in himself.—1 John 5: 10.

And it is the Spirit that beareth witness, because the Spirit is truth.—Verse 6.

"It is the Spirit that beareth witness"; and, as "He that believeth on the Son of God hath the witness in himself," then every believer should have the Spirit within him. Not every one who professes to believe on the Son of God, but "he that believeth" on him as the Scriptures teach. Now there is a dead faith, you know, spoken of in the Scriptures, as we have noticed in a former paper:

Thou believest that there is one God; thou doest well: the devils also believe and tremble.—James 2: 19.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.—John 12: 42, 43.

"As he spake these words, many believed on him," (John 8: 30,) and yet the Master said, "to those Jews which believed on him," that they were of their "father the Devil," and that they would do the lusts of their father. Read verse 44, also verses 38, 40, 41. We must not accept the idea that "he that believeth on the Son of God" as the devils believe, or as those "chief rulers" or those "Jews" believed, is to have the witness in himself, for such is not the case: they believed, but, as we have seen, it was a dead faith; that is, a "faith without works." That which "avail-eth anything" in Christ Jesus is "faith which worketh by love" (Galatians 5: 6). And "He that believeth on the Son of God" with that faith which "*worketh by love,*" that is, by keeping the commandments of God, is the one who "hath the witness in himself."

I know there are human witnesses who testify for Christ, and their testimony, when they are sent of God, is of great worth to the human family. In fact, it is upon human testimony that men and women believe on the Son of God, as a rule; that is, faith is

begotten within us by hearing the word of God preached by human witnesses. The Savior, after he had "expounded unto them in all the scriptures the things concerning himself"; had told his disciples that repentance and remission of sins were to be preached in his name among all nations, beginning at Jerusalem, added:

And ye are witnesses of these things.—Luke 24: 48.

And ye also shall bear witness, because ye have been with me from the beginning.—John 15: 27.

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

They had been with him from the beginning, but this alone did not qualify them to be witnesses for him: they were commanded that they should tarry "in the city of Jerusalem, until ye be endued with power from on high." (Luke 1: 49.) And, as just quoted, they were to "receive power, after that the Holy Ghost is come upon you"; hence, human witnesses were not qualified to testify for him until they received the Holy Spirit. "For without me ye can do nothing." (John 15: 5.) These men, however, became his witnesses and they were authorized to proclaim the gospel, including the death and resurrection of our Savior, to the world, and also to bear their testimony to the truth of what they preached.

This Jesus hath God raised up, whereof we all are witnesses.—Acts 2: 32.

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.—Acts 3: 15.

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem.—Acts 10: 39, and also 41.

When the Lord appeared to Saul of Tarsus, while on his way to Damascus, He said to him: "But rise, stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

—Acts 26: 16. And when Ananias was sent to him, Ananias said: "For thou shalt be his witness unto all men of what thou hast seen and heard."—Acts 22: 15.

Texts of scripture might be multiplied to show that men have been called to be witnesses for God in different ages of the world; and to show, too, that the testimony of these witnesses has been of untold benefit to the human family. Faith in the testimony of these men has brought salvation to thousands, while the rejection of their testimony has brought condemnation to thousands; but powerful as has been the testimony of God's chosen witnesses, like Moses, Paul, Peter, John, and hundreds of others, and effective as their testimony has been, the Apostle John says: "If we receive the witness of men the witness of God is greater." (1 John 5: 9.) We believe the testimony of the apostles, as it has come down to us in the Scriptures; but "the witness of God is greater," for when he speaks to us by his Spirit, then we *know*. In other words, we read the testimony of the apostles, as recorded in the New Testament, and we *believe it is true*; but when we receive the Holy Spirit in our hearts, and it testifies to us that the testimony of the apostles is true, then we *know it is true*. "The witness of God is greater." And "He that believeth on the Son of God hath the witness in himself." Not the witness of men, but "the witness of God."

You will note that John, in 1 John 5: 9, refers to both the "witness of men" and the "witness of God"; and the Apostle Peter does the same thing, in one of his sermons to the Jews: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 32.) In quoting "He that believeth on the Son of God hath the witness in himself," I took the position that John did not refer to those who simply professed to believe on the Son of God, but to those who have a *living* faith in him: those who have "faith which worketh by love"; that is, by keeping the commandments of God; and the testimony of Peter, when he says "and so is also the Holy Ghost, whom God hath given to them that obey him," confirms that position. The testimony of the apostles is to all men: to the believer and to the unbeliever, to the righteous and to the unrighteous; but the "witness of God," the testimony of the Holy Spirit within the soul, is "given to them that obey him." But you must believe the testimony of the men whom God sends, and also obey the message which they bring you, before you can have any claim on our heavenly Father for that indwelling witness of the Holy Spirit. The Master said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I

speak of myself."—John 7: 16, 17. The Savior's promise is that those who believe and obey the doctrine which he taught shall receive a *knowledge of the truth*; and Peter says that those who obey are to receive the Holy Spirit as a witness to them; but it is when we obey that we receive the "witness of God," and it is when we receive this divine witness, that we *know* of the doctrine.

At another time, the Savior, referring to these two witnesses, said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning."—John 15: 26, 27. A witness, you know, is one who testifies in a cause, and the Holy Spirit, being a witness, is to testify; and he is to testify of the Master. And as he is sent "from the Father," and "proceedeth from the Father," it is perfectly correct to refer to him as "the witness of God."

The Apostle Paul, writing to the Hebrews, said: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering hath he perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness unto us."—Hebrews 10: 12-15. This text proves that the Holy Spirit is a witness to the children of God, and it also proves that the Spirit testifies of Christ and of his work; and, in fact, it is only by this testimony, "the witness of God," that we can really know of him. We can believe on him, through the testimony of those whom he has sent, as already stated; but the apostle says that "no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Corinthians 12: 3.) You may say that you believe Jesus to be the Lord, or that you think he is the Lord, whether you have the Spirit or not; but you cannot say, as a witness, that he is the Lord, only by the Holy Spirit. "The witness of men," I care not how good they may be, can never give to you the knowledge of the truth; but "the witness of God is greater," for it can and will give to you that knowledge, if you will only live so as to have that witness within you. It will enable you to know of the doctrine, and it will also testify or bear witness as to your own standing before God: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." And then the apostle adds: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8: 16, 17.

You will note first that the apostle says "ye have received the Spirit of adoption," and that it is by this Spirit of adoption that we cry, Abba Father. But when do we receive "the Spirit of adoption"? Do we receive it before we are adopted into the family of God? No, for the same apostle who wrote the foregoing also told the saints at Galatia that God had sent forth his Son "to redeem them that are under the law, that we might receive the adoption of sons"; and then he adds this: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Galatians 4: 6, 7. It is "because ye are sons," that is, because you have been adopted into the family of God here on the earth, that you receive the "Spirit of his Son," or the "Spirit of adoption"; and "the Spirit of his Son," or "the Spirit of adoption," is sent forth "into your hearts." Hence the apostle says to the Ephesian saints that "ye were sealed with that Holy Spirit of promise."—Ephesians 1: 14. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Ephesians 4: 30. And again to the Corinthian saints: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Corinthians 1: 22. Again, you will note, the Spirit is "*in our hearts*." It is here called "the earnest of the Spirit," and, in Ephesians 1: 14 it is referred to as "the earnest of our inheritance"; and again, in 2 Corinthians 5: 5, it is referred to as "the earnest of the Spirit." Webster defines "earnest" as "something given, or a part paid beforehand, as a pledge; pledge; handsel; a token of what is to come." He also says that "An earnest, like first fruits, gives assurance, or at least a high probability, that more is coming of the same kind." We do not receive a *fullness* of the Spirit in this life. Paul says that we now "know in part, and we prophesy in part"; that "now we see through a glass darkly"; but then, "when that which is perfect is come," we shall see "face to face," and shall "know even as also I am known."—1 Corinthians 13: 9-13, and when God now gives to us the Holy Spirit "in our hearts," it becomes the earnest, or the assurance, that we shall ultimately attain to that which is perfect, and shall receive the inheritance which the Lord has promised to his children; that is, if we hold out faithful to the end. Hence, it is a witness to us that we have been adopted into the family of God here upon the earth, and that we are indeed his children, as quoted before: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ."

I have already quoted that "no man can say that

Jesus in the Lord, but by the Holy Ghost"; and I shall here call your attention, in connection with this, to a statement of the Savior, recorded in Matthew 11: 27: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (See also Luke 10: 22.)

You can never know God, by reading what he has revealed unto others: you may believe the testimony of other men, and that is all right; but you can *know* God, only when it is revealed unto *you*; that is, when you have "the witness of God" in yourself. When the Savior asked his disciples, "But whom say ye that I am?" he was answered: "Thou art the Christ, the Son of the living God." And the Master answered Peter that "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16: 13-17. And Paul said of himself: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood" (Galatians 1: 15, 16). These texts are certainly sufficiently plain for anyone to understand them; that is, they make it sufficiently clear that no man can know God, or testify that Jesus is the Lord, only as it is revealed unto him by the Holy Spirit, "the witness of God," in his own soul. And the Savior said to his Father: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17: 3. And John, the beloved disciple, also said: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John 5: 20. Both the Savior and his beloved disciple tell us that it is "life eternal" for God to give us "an understanding, that we may know him that is true," or "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And, as we cannot know him only as he reveals himself unto us by his Spirit, which he says "shall testify of me," and which the apostle says "is a witness to us," you can readily see how absolutely important it is that we so live as to have this "witness of God" in us. True, there are false spirits abroad in the earth, and they sometimes deceive people and make them think that they know God, when they do not; but, any time that you are in doubt as to whether you really know God or not, here is the way to put yourself to the test: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the

truth is not in him.”—1 John 2: 3, 4. We may know him, when he reveals himself unto us by his Spirit; but “we do know that we know him, if we keep his commandments.” Yes, it seems to be a severe test; and there are but few, if any, who will measure up to it, in every respect, which shows that our knowledge of him is yet imperfect: that we still see “through a glass darkly,” and still “know in part.” But the man who tramples the law of heaven under foot, or ignores the teaching of our Lord, and still flatters himself that he “knows God,” is deceiving himself and is still in darkness.

Paul speaking of the “great salvation,” says that, at the first, it “began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.” (Hebrews 2: 3, 4.) It was this “witness of God” which made the preaching of those illiterate fishermen so effective in bringing men and women to Christ: they had “the witness in themselves,” and it manifested itself through them in such a remarkable manner that the people could see that God was with them, and was working with them.

Sometimes the Spirit of the Lord witnessed or testified to his servants things that were not really pleasant, and yet it was necessary for them to know them. On one occasion, when Paul and his traveling companions were in Cæsarea, abiding in the house of Philip, the evangelist, a certain prophet, named Agabus, came down from Judea, took Paul’s girdle, bound his own hands and feet with it, and said: “Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.”—Acts 21: 11. And again Paul said: “And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.”—Acts 20: 22, 23. (In the margin it reads: “bonds and afflictions wait for me.”) But he declared that “none of these things move me, neither count I my life dear unto myself.” (Verse 24.) And when the Spirit of the Lord testified these things to his servants, beforehand; and when they came to pass so literally that there could be no doubt left in their minds as to the source from whence these prophecies came, those men of God were strengthened and prepared for the bitter persecutions through which they had to pass. True, these matters may not have been so important to the children and the servants of the Lord as those things which the Spirit testified to them concerning the Lord and his kingdom; but they were testimonies of the Spirit, and they helped to strengthen

and prepare those men of God for the work which the Lord had for them to do.

The Spirit was to testify of Christ, as we have seen; and it bore testimony of him, long before he was born in the flesh. Peter said of the prophets that they searched “what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”—1 Peter 1: 11. The Savior had not then been born in the flesh; but the Spirit testified of him: testified of his birth, his death, his resurrection, and of the work that he should do for the salvation of man. And even much farther back than that, this “witness of God” was given unto men. “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.”—Hebrews 11: 4. He believed in God and, because of his faith, he had “the witness in himself”; “the witness of God.” This has always been the case when God has had a people on the earth, and it must ever continue to be so: there is no other way for us to know the things of God:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Corinthians 2: 11.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—1 Corinthians 2: 9, 10.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Corinthians 2: 14.

Texts might be multiplied, but it is unnecessary: no man can know the things of God, only by the Spirit of God. They must be revealed unto him by the Spirit, or he cannot know them; hence, the apostle says: “Now we have received, not the spirit of the world, but the Spirit which is of God”; but what for? “that we might know the things that are freely given to us of God.”—Verse 12. The Lord wants his people to *know*, and that is why he gives to them “the witness of God.” Take that away and the whole world will be left in spiritual darkness: they cannot know God, neither can they know the things of God, only by the Spirit of God. You may read the Bible, and you may learn from it what other men have known of God and of the things of God; and you may believe it, too, with all your heart; but you cannot *know*, only as it is revealed unto you by the Spirit.

And now, having learned that “this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent”; and having also

(Continued on page 443.)

brief talk he made to the Sabbath school on Children's Day. It was an inspiration. Brother Henry Sparling made a brief call.

Sister Hugh, Dickens is quite ill. "When at the mercy seat, think thou of her—pray for her."

Sister Charles Gurwell is visiting with her daughter, Sister Louis Joerndt, and family. She is accompanied by her granddaughter, Bernardine Smith.

An especially pleasing program was given by the Religio Friday, June 27. Brother Joerndt is the efficient president. An ice cream treat was given, and it was an enjoyable occasion.

On June 15 Brethren Cozby, Barraclough, and Sellers baptized a number of children: Bobbie Cox, Ralph Weidman, Lawrence Fortune, Dorothy and Eulalie Fortune, Sister Queen's daughter, Rella Malone, and Joseph Care.

Brother Thomas Lewis was the speaker at the eleven o'clock hour June 29, Charles Smith assisting.

We have a new district tent, and we have some fine missionary helpers, and we know that good work is to be accomplished here in the Saint Louis District. Etta.

A SUNDAY IN NAUVOO.

Sundays in Nauvoo are usually quiet, restful days, but occasionally they differ. June 15 was one of the days that was different. About ten o'clock in the morning a car drove up, and in it was Brother Solomon Salisbury and his son Robert, of Burnside, and daughter, Sister Etta Sherman, of Denver, Colorado; and three young boys. They wished to visit some of the old places. After doing so we prepared dinner. They had brought lunch, but we all had dinner together and enjoyed a good visit.

It had been arranged previously that there would be baptism at three o'clock in the afternoon. While we were entertaining some more visitors, autos and buggies began to arrive until there was a goodly crowd. Repairing to the water immediately south of the Nauvoo House, which was beautifully calm at that time, a hymn was sung, and Brother Solomon Salisbury offered prayer. Brother George P. Lambert made a few appropriate remarks which were listened to by quite a gathering of Saints and those not of the faith; then he administered the ordinance of baptism to three, all of Rock Creek. After a verse of song and a benediction by Brother Layton we returned to the Mansion House for confirmation meeting. I believe there were about twenty-five present. Brother Salisbury was in charge; he, with Brothers Lambert and Layton, confirming. A good spirit prevailed throughout. All felt well, and would like to have such gatherings often.

The people were scarcely gone when a number from the boat who were excursionists came, and we were very busy for over an hour, showing them around. There were thirty who registered, making fifty for the week, including those of the Sunday before. Counting to-day's visitors we have 1,094 to date.

After all had gone we sat down for the first quiet moment since morning, quite weary, but very happy and well satisfied with the day. Several sermonets had been preached, a number of tracts distributed, and we trust some of the seed sown may find good soil on which to bring forth fruit.

June 29.

Mrs. Ida A. Layton.

Sister Sarah Gee writes from Saint Joseph, Missouri, June 12, that she feels she cannot do without the ENSIGN because she is far from church and the sermons and letters do her much good. She says she has taken it since she became a member of the church and does not want to miss a single copy.

THE SPIRIT AS A WITNESS.

(Continued from page 439.)

learned that we can know him, only by his revealing himself unto us; it might be well to inquire as to the condition of those who do not know him. And, if you are interested in knowing what their condition will be, it will be well for you to read this, from the pen of the Apostle Paul:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—2 Thessalonians 1: 7-9.

On whom will the Lord take vengeance, when he comes? "On them that know not God." And what shall their punishment be? "Everlasting destruction from the presence of the Lord, and from the glory of his power."

And this being true of "them that know not God, and that obey not the gospel of our Lord Jesus Christ," it is no wonder that the Lord said of his people, in ancient times: "For my people is foolish, they have not known me."—Jeremiah 4: 22.

It is no wonder that he said to them: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hosea 6: 6.) Burnt offerings and sacrifices were all right, in their place; but "the knowledge of God" is more important than they.

Again the Lord says of his people: "They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord." (Hosea 5: 4.) Those who "have not known the Lord," you will please note, are those who "will not frame their doings to turn unto their God." Those who do the will of the Lord are promised that they shall *know*. And it is because the Lord wants us to know, and is anxious for us to know, that he "hath given us an understanding, that we may know him that is true."—1 John 5: 20. Reader, God's word is true; and he has promised us in his word that, if we will do the will of the Father, and continue in the words of our Savior, we shall know of the doctrine, whether it be of God or of man: that we shall "know the truth," and the truth, when we know it, shall make us free; hence, if we do not *know*, if we still continue in bondage to error, it is because we have not continued in the words of our blessed Lord.

"He that believed on the Son of God, hath the witness in himself." "And it is the Spirit that beareth witness, because the Spirit is truth."

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 9

By Isaac M. Smith

THE CHURCH OF CHRIST.

I will build my church.—Matthew 16: 18.

There are three thoughts in this brief text to which I wish to call the special attention of the reader:

First; A church is to be built.

Second; It is to be the church of Christ.

Third; Christ himself is to be the builder of this church.

The Psalmist declared, many years before the Savior was born in the flesh:

Except the Lord build the house, they labor in vain that build it.—Psalms 127: 1.

The church of Christ is to be the house or the temple in which he is to dwell, as is witnessed by the following:

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.—1 Timothy 3: 15.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood.—1 Peter 2: 5.

But Christ as a son over his own house; whose house are we, if we hold fast.—Hebrews 3: 6.

In whom ye also are builded together for an habitation of God through the Spirit.—Ephesians 2: 22.

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them.—2 Corinthians 6: 16.

Texts might be multiplied, but these are sufficient. The church is God's house—His temple; it is builded together; builded together for "an habitation of God"; and the Lord purposes to dwell in it, by his Spirit. And as it is his house, his dwelling place, he surely has a perfect right to build it, and to build it so that it will be a suitable place for him to dwell: mortal man is not qualified to build a dwelling place for the God of heaven, unless the Lord is working with him and giving him special direction, from time to time. The Master has reserved to himself the privilege of building his own dwelling place: "I will build my church."

True, men may work with him, in building his church, but they must work *with him*, not separate and apart from him; and they must also work under his direction and supervision, or they will "labor in vain." Paul said that

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

And then he adds:

For we are laborers together with God: ye are God's husbandry, ye are God's building.—1 Corinthians 3: 6-9.

At another time, he says:

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.—2 Corinthians 6: 1. (You might read also 2 Corinthians 5: 18-21.)

They were "laborers together with God," but you will note that it was God who was giving the increase to their labors; and that the man who plants and the man who waters are nothing. "Without me ye can do nothing."—John 15: 5. These men, to whom the Lord said "without me ye can do nothing," had been under the personal instruction of the Savior for about three years; he had instructed them in the mysteries of the kingdom: "When they were alone, he expounded all things to his disciples"; and yet he said to them that they could do nothing without him. And if these men, with all that personal instruction given them by the Savior, could do nothing without him, then it would be folly to expect other men, who have never had the benefit of his personal instruction, to go out and build up the church of Christ, unless he should work with them. And the Lord, knowing this, knowing how weak and powerless mortal man is, promised his disciples that, if they would go and teach the nations to observe all that he had commanded them, "lo, I am with you always, even unto the end of the world" (Matthew 28: 20. Not only did he *promise* this, but the record says they went forth, and preached the word everywhere, "the Lord working with them: confirming the word with signs following" (Mark 16:20). They were indeed "laborers together with God"; but, on the other hand, he was "working with them," and was giving the increase to their labors": confirming the word with signs following."

And, that you may fully understand what a high estimate was placed upon God's part in this work, and what a low estimate was placed upon that part which men did, men who were "workers together with him," I shall ask you to read the following:

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14: 27.

Reader, is there anything said in the foregoing about what Paul and Barnabas had done? Not a word. *Not a single word.* These men of God, who were "laborers together with God" in this great work, tell the saints of Antioch the wonderful things which "God had done with them"; but not a word about

themselves. And when they left Antioch, they came to Jerusalem; there they were received by the apostles and the elders; and to the apostles and elders "they declared all things that God had done with them" (Acts 15: 4), "declaring what miracles and wonders God had wrought among the Gentiles by them" (verse 12). And again, many years after this Paul came to Jerusalem, at the end of one of his missionary trips, and to the brethren, in the presence of James, he "declared particularly what things God had wrought among the Gentiles by his ministry" (Acts 21: 19). If the reader desires to continue the investigation of this particular thought further, you might read Colossians 1: 29; 1 Corinthians 15: 10; Galatians 2: 8; and Romans 15: 18. The foregoing, however, are sufficient to prove that the ministry of Christ, those who were called of God and recognized by him, were fully cognizant of the fact that it was God who was really doing the work in their ministry: that they could sow the seed and water it, but that God alone could give the increase. Hence it was that the Lord was doing the building of his church, even though men were being called, and also chosen, to be "workers together with him"; that is, the Lord was doing the building, but he was using men as instruments through whom he could work. "*I will build my church.*" Education is a good thing, and it is a good thing for the minister of the gospel; for when the Lord distributes his talents, or his gifts, to his servants, making them stewards over the same, he gives "to every man according to his several ability" (Matthew 25: 15); hence, the greater his ability, the more he will receive from the Master, and the more good he can do. But no man has sufficient ability to build up the church of Christ, unless God is working with him: "Without me ye can do nothing." If it were possible for all the college presidents and all the college professors, with all the scientists and philosophers in the whole world, to be perfectly agreed, and to work together with all the knowledge, all the wisdom, and all the zeal they could possibly put into their work, yet they could not build the church of Christ, unless they worked together with God. And they must allow him to do the directing and the supervising of the work; or, in other words, they must allow him to work in and through them, even as Paul and Barnabas did.

In the 12th chapter of 1 Corinthians, the Apostle Paul uses the human body as an illustration of the body or church of Christ; and, in doing so, he informs us that the body is composed of many members, and yet it is only one body, and that "by one Spirit are we all baptized into one body," regardless of our nationality. And then he states again that "the body is not one member, but many," and that the foot or the hand is a part of that body, even

though it might deny this fact. He reasons, too, that if the whole body were an eye, there could be no hearing; and if the function of hearing were given to every part or organ of the body, then there could be no smelling; hence that every organ of the body is necessary, each organ performing its specific function or work in the body. And he further informs us that "now hath God set the members every one of them in the body, as it hath pleased him" (1 Corinthians 12: 12-18.)

And if, in the building of a house, Mr. Brown should place every brick, every stick of timber, every stone, every door, every window, every shingle, and every other part of that building in its proper place, then Mr. Brown would be the builder of that house, would he not? Yes; and if he furnished all the material, also the land upon which to build, it would be Mr. Brown's house, too. But, on the other hand, if Mr. Smith selects the material, selects the place to build, places every brick, every stick of timber, every door, every window, and every other part of that building in its place, as it may happen to please him, and without any definite or direct instruction from Mr. Brown, then Mr. Brown is not the builder of that house, is he? No; Mr. Smith has built that house; he has selected the material and placed it in the building, according to his own pleasure: Mr. Brown was not consulted as to whether he would have it built that way or not, neither was he consulted as to whether it pleased him or not, even after it was built; hence it is not Mr. Brown's house at all, for he has had nothing to do with the building of it.

But the church of Christ, as we have seen, is the house of God, and it is "built together for an habitation of God, through the Spirit"; and hence "God hath set the members, every one of them in the body," or in his house, even "as it hath pleased him." And, going still further with his illustration, the apostle says that "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (verse 21). He says that even the members which seem to be more feeble are necessary, as are also those members of the body which we think to be less honorable: they are all necessary, he says, because "God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another" (verses 22-25). And there is such a spirit of oneness, such a bond of sympathy and completeness in this organization that, if even one member should suffer, all the other members suffer with it, and if one member be honored, the other members all re-

joice with it; hence it is no wonder that the apostle says that one member cannot say to another, I have no need of thee, as the loss of one member would affect the whole body.

What Are the Members of the Body of Christ?

After giving us the foregoing illustration, the apostle says:

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—Verses 27, 28.

Here are some of the members which the Lord hath set in his church: His church, which is "buidled together for an habitation of God," that is, for a place in which God purposes to dwell. Surely, then, as it is to be his dwelling place, he had the right to set the members "every one of them in the body," and he had the right, too, to set them there "as it hath pleased him." And, as it is declared in the word of God that "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (Ecclesiastes 3: 14), it is not at all reasonable that he would ever become displeased with this kind of an organization, especially as he has given us no hint of anything of that kind in his word. Did you ever read where the Lord became displeased with some of these offices which he set in his church, and took them out of it? I never have been able to find anything of that kind in the Bible. True, the Lord may become displeased with some of the *men* who occupy in these different offices, and may remove them; but that does not remove the office from the church. When Judas-Iscaiot was removed from the quorum of twelve apostles, another was chosen to fill the vacancy: the office still remained in the church.

The Master said that "I will build my church"; and as Paul says that he set the members every one of them in the body, as it hath pleased him; and as he set in the church those apostles, prophets, teachers, workers of miracles, etc., then we are compelled to believe that he was doing the building of his church, even though men were "workers together with him" while he was building. And this church, of which the apostle has just been speaking, was indeed his church; and it is the only church he had at that time, hence it must be the church of which he spake when he said, "I will build my church." And as this was the only church which he then built, and the only pattern which he left on record, we are again forced to the conclusion that, if he is building his church to-day, he is building it after the same pattern: the same kind of a church, the same officers

in it, the same blessings in it, the same ordinances administered in it, and the same doctrines taught by its representatives.

Excuse this digression, and let us return to this 12th chapter of 1 Corinthians again. After telling us that God set all these different officers and blessings in his church, the apostle asks:

Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way.—Verses 29-31.

Answering all of the foregoing questions, we might say: No, all are not prophets, neither are all apostles; all are not teachers, neither are all workers of miracles; all do not speak with tongues, neither do all interpret; or, putting it in other words: the whole church is not one member, neither do all the members have the same gifts; for the apostle has already told us that "now are they many members"; and that "if they were all one member, where were the body?" It takes all these different members, apostles, prophets, teachers, workers of miracles, gifts of healing, helps, governments, diversities of tongues, and the interpretation of tongues, to make up the body of Christ: they are the members which he set in the church, and of which the apostle says that one cannot say to another, I have no need of thee. If they were all apostles, there would be no prophets; if they were all prophets, there would be no teachers; if they were all teachers, there would be no gifts of healing; and so we might continue through the whole list. No, it is better as the Lord built it; that is, for one to occupy in one office and another in another office; for one member to have one gift, and another member to have another gift.

We have already learned, as stated in a former paper, that it is "more excellent" to seek to bring forth the fruit of the Spirit, *love*, than to seek to obtain the best gifts of the Spirit; and yet we must not forget that the apostle exhorts us to "covet earnestly the best gifts"; because the more of the gifts of the Spirit we have, all other things being equal, the more fruit we shall bear for the husbandman, and the better will the fruit be, too.

For What Purpose Did the Lord Put These Members In His Church?

Having learned what members the Lord set in his church, some of them at least, we shall now ask the same apostle to tell us why they were put there. And we have his answer, in the following:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.—Ephesians 4: 8-11.

Yes, but for what purpose did he give these? Here is the answer, in the next verse:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Verse 12.

But for how long? Please read the answer to this question very, very carefully. You will find it in the next verse:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Verse 13.

When the Lord gave all these gifts to his church, he did so that the saints might be perfected; that the ministry might be worked; and that the body of Christ, his church, might be edified; and they were to serve this purpose in his church "till we all come in the unity of the faith," unto this perfect condition which he describes in this verse. Have we all come in the unity of the faith yet? Have we all come to the knowledge of the fullness of Christ yet? To ask these questions is to answer them, for everyone knows that we have not reached this perfect condition: everyone knows that *none of us* have reached this perfect condition; and hence the saints still need to be perfected; the ministry still needs to be worked; and the body of Christ, his church, still needs to be edified. But how is it to be done, if the Lord does not give to us the same inspiration which he gave to them? Remember that the Lord was building his church, and the foregoing is his way of building; and, if we reject his way of building, that is, if we decide that we do not want a church which is organized after the same pattern as the one he was then building for himself to dwell in, we must do one of two things: we must go to the Lord and ask him to give us another pattern for the building of his church, and to give to us other and different ways for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, or we must take the matter in our own hands and build for the Lord that kind of church for him to dwell in that will please us, as well as devising some different ways or means for the perfecting of the saints and for the work of the ministry and for the edifying of the body of Christ. And, after reading in the word of God what officers the Lord placed in his church, what he placed them there for, and how long they were designed to continue, it would certainly be both presumptuous and inconsistent to ask the Lord to give us something different, as we have already learned that he set all these members in his church "as it hath pleased him."

And, as his church is to be the house or the temple in which he is to dwell—his church; his house; his temple; his dwelling place—why should we ask him to give to us a different pattern from the

one he has already given to us, and which was built "as it hath pleased him"? But, on the other hand, if we should attempt to devise some plan of our own for the building of a house for the Lord to dwell in, there stands the word of God to ancient Israel:

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55:9.

And this is as applicable to the building of the Lord's church as it is to any other thing: His ways are so far above our ways that there is really no comparison between the two. No, the Lord has told us, in his word, that he would build his church; and the Apostle Paul has told us how he built it, in part at least; and as we have no other divine pattern after which we can build, we must build after this pattern, and also build under his direction and supervision, or we must set aside the Lord's plan for doing his work, take the matter in our own hands, and build our churches after the wisdom of men. And, if we do that, then we will simply "labor in vain," for the Lord will never accept a church *as his church* unless he is the builder of it. "I will build my church."

As a further proof that these members and gifts which the Lord has set in his church were set there to bring about a condition of perfection in the saints of God, please read again the following:

Charity 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. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.—1 Corinthians 13:8-10.

The Lord, in building his church, set in it certain officers, gifts, helps, and governments, as we have seen; but all of these were put there to assist in bringing the saints up to that condition of perfection that will fit them to dwell in the presence of the Master; and when that perfection is reached, then these helps are to cease, as we have just read; but surely none would be presumptuous enough to take the position that we do not need those things now. When we look at the condition of the world to-day, the religious world as well as the political world, and see the confusion that exists on every hand, it would be inexcusable blindness to claim that the children of God have reached that degree of perfection that they no longer need the inspiration and the direction of God's Holy Spirit.

Sometimes people get the idea that the church of Christ was perfect when it was first organized; and so it may have been, in its organization; but a church is made up of human beings and, while the organization of the church might have been absolutely perfect, the men and women of which the church was

composed were not perfect. And the Lord, knowing this, and also desiring the perfection of the people, the component parts of the church, he set certain members and gifts in the church "for the perfecting of the saints." And if the church should reject the means which God has provided for the perfection of his people, then they can never attain to that perfection. The church was perfect, in its organization; and so is the body of a child perfect, in its organization; but it is not a full grown man or a full grown woman. If you had a baby boy, and you wished that boy to grow up to be a perfect man, physically, mentally, morally, and spiritually, would you pluck out his eyes, destroy his ears, cut off his feet and his hands, and pull all his teeth? You would say that a man who would do that is crazy; and yet that is about on a parallel with the man who would thus mutilate the church or body of Christ. When he organized his church, he gave to it apostles, prophets, teachers, gifts of healing, tongues, interpretation of tongues, with other members and gifts, "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ"; and now, if we take out the apostles, take out the prophets, do away with the gift of revelation, do away with the gift of healing, the gift of tongues and the interpretation of tongues, along with some other things which the Lord set in his church, then how can we expect the church to ever grow "unto a perfect man, unto the measure of the stature of the fullness of Christ"? How can we expect the church to ever attain to this glorious condition, after depriving it of the means which the Lord placed in it for the purpose of building it up and perfecting it? Just as well expect the child, deprived of its eyes, its ears, its hands, its feet, and its teeth, to grow up to be a perfect man.

The church was in its infancy, we might say, in the days of Paul; and he, using himself as an illustration, says:

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—1 Corinthians 13: 11-13.

But have we reached that desirable condition? Has anyone reached that condition?

Reader, do you know of *anyone* who has attained to that degree of perfection that he can see "face to face," or who knows as he is known? No; I am sure that you do not know of such perfection in the church to-day.

Then, you may ask: Why are not these officers and gifts in the church, to-day, to build it up and to perfect it? They are in the church, *to-day*, my friend; but to find them, you must, like the ancient worthies,

look for a church "which hath foundations, whose builder and maker is God," for you will never find them in any church that is built up by the wisdom of men: "I will build my church," said the Master, and he is still building it, and he is building the same kind of a church now that he built then; and he will continue to build after that same pattern, until "that which is perfect is come"; and then the Lord's people shall see face to face, and shall know as they are known. The Lord said to ancient Israel, at one time:

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.—Isaiah 59: 1, 2.

And if God fails to hear those who call upon him now, it is simply like cause producing like effect as it did then. When our sins and our iniquities rise up between us and our God, like a mountain, they shut out the light of heaven from our souls and we are left to grope our way in spiritual darkness. But when we draw near to him, in humility, meekness, and in faith, then his ear is open to our cries, and he is always ready to come to our rescue and deliver us from the powers of darkness and evil.

Now, reader, before closing this paper, I wish to appeal to you in this way: Suppose that you were a missionary, sent to preach the gospel to the heathen. You find an intelligent man, and you give him the Bible, telling him that it is the word of God, and that it represents God and his church. And when you meet that man again, he tells you that he has carefully read the Bible which you gave him, that he is well pleased with it, and that he is thinking, quite seriously, of accepting the Christian religion. Would you not feel delighted? Would you not rejoice that the Lord was opening the eyes of the heathen? Would you not feel, within your soul, that the Lord was indeed opening up their understandings and giving to them the ability to comprehend the word of God? But suppose you ask that man what particular part of the Bible appealed to him most strongly, and he answers you something like this: Well, I read in that Bible where your Redeemer said that "I will build my church"; and then I read where one of his apostles said that God set the members everyone of them in the body, as it hath pleased him; I read that he set in his church apostles, prophets, evangelists, pastors, teachers, workers of miracles, gifts of healing, the gift of tongues, and the interpretation of tongues, along with other gifts and blessings; and when I read these things, I thought: Oh! what a beautiful and glorious church that is! Oh! how I would like to be a member of that church! How would you feel, dear reader, to have to go to

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THE CHURCH OF CHRIST.

(Continued from page 471.)

work and tell that man that the church which you were representing has no inspired apostles in it; no inspired prophets in it; no gifts of healing; no miracles; no gifts of tongues; no gift of interpretation of tongues; no gifts of revelation; no angelic ministrations: how would you feel to have to tell him that all these means for building up the church of Christ and perfecting the saints have been done away, and taken out of the church? And then, when you should tell him that these were all done away, and are no longer in the church, suppose that he should hand your Bible back to you and say: Here, my friend, take back your Bible. If all those things which your God placed in his church have been done away, and taken out of the church, then the church must be done away too. Would you think him unreasonable? Could you ever hope to convert that man to the Christian religion and, at the same time, tell him that the church of Christ *now* is nothing like it was then, when the Master was doing the building? Could you hope to convince that man that you were representing to him the church of Christ and, at the same time, tell him that the church which you were representing to him has none of the inspired officers and spiritual gifts which Christ set in his church?

I do not want to be too personal, reader, but do you think it would be possible for you to make yourself believe that you were really representing the church of Christ to that man, when you were representing to him a church so different from the one described by the Apostle Paul in the foregoing? Suppose that he should ask you who gave to you the authority to go out and tell the people that the church of Christ now is so different from what it was then, how would you answer him? You do not believe that the church, without those inspired apostles and prophets, and without those spiritual gifts, can do as much good in the world as it could do if they were in it, do you? Really, do you not often wonder why it is that those things are not in the church now? And do you not often long for the good old times, of which you read in the New Testament, when the Lord's people received direct communication from him, through his inspired servants?

Reader, the Lord has a church on the earth to-day, and it is built by himself, too, having inspired apostles and prophets in it, just as it did in the days of Paul; and the Lord speaks to his people through these inspired men, from time to time, as he did then. We invite you to examine it, in its organization, in its ordinances, and in its doctrine; and if you find it to be in exact harmony with the New Testament

church, then come with us: come with us, and we will try to do you good.

Correspondence

Lamoni, Iowa, July 12.

Editors Ensign: Since General Conference I have held several meetings in the stake, and found excellent interest at Lucas and Pleasanton. The latter place especially, where the business meeting speaks so highly of the good character of the Saints. I have met with the most friendly feeling towards our people of any town I ever preached in. The tent meeting will continue all this week. Since beginning my work in the stake one year ago I have met with a very warm invitation in every direction from Lamoni as the center place of the stake, and the invitation has always been to come and preach for us again. I find the same spirit here that I have in my mission work out in the world. Many people are just as hungry for the gospel as they are anywhere, and there are many points in this stake where they have never heard a sermon preached. I have certainly enjoyed being home and near home and those who have not spent years away do not realize what the sacrifice means.

Under my new appointment to labor among the American Indians this year I find a big field and it certainly is new and uncultivated, but I am sure it will yield a bountiful harvest. I have already had a number of invitations to come and preach among them and I trust that I may have the earnest cooperation of the local Saints as well as the prayers of the Saints in general for the success of this work in which the church has so long been interested, and I look forward to the day that this people will blossom as the rose, as the promise is made in the Book of Mormon. All our Religians, who have gone over these promises again and again in the study of that book, have hoped to see the day when our church could move out and occupy among that people. The past five or six years have demonstrated to me the possibilities of our work among them, and I am confident that with the help of a few devoted, studious, young men, whom I trust will come forward and take up this work in the near future, we may move this work to the various tribes and see our hopes realized.

The first Indian church has just been completed among the Omahas, and the Cheyennes are now calling for a building in which their people can meet, where I did my first Indian work. I would be very glad to correspond with any of the Saints anywhere in the United States or Canada, regarding opportunities for work among this people. I am taking up a thorough study of the Indian question and shall welcome suggestions from any of the Saints.

Sincerely your brother,

Hubert Case.

Fort Sumner, New Mexico, June 8

Editors Ensign: It has been some time since I have written to the ENSIGN, and I am glad to have the privilege again.

I was in Independence at conference in 1918 and met a number of the Saints there. I was at that time at Camp Funston, Kansas, in training. There were several of the Latter Day Saint boys in that camp. We would meet and have Sunday school and prayer meetings, which were of much comfort to all of us.

I left Funston on June 4, 1918, and was in France eight months. I met some of the Saint boys at Camp De Sauge,

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 10

By Isaac M. Smith

THE CHURCH OF CHRIST, A. D. 33 TO A. D. 35.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians 5: 25-27.

Some men seem to see quite a difference between the church of Christ, "as it was established by Christ and his apostles," and the church of Christ, "as it was left perfected by Christ and his apostles." I am willing to concede that there is a big difference between the church which Christ and his apostles established, and the church which Christ and his apostles left; but if the church, as it was left by Christ and his apostles, was a "perfected" church, then my understanding of what is meant by a "perfected" church is radically wrong. It is evident, however, from the text at the head of this paper, that Christ's church must become perfect before he can receive it, or present it unto himself: it must be a "glorious church," a church "without spot, or wrinkle, or any such thing"; and it must be "holy and without blemish." But a church, as we have learned in a former paper, is composed of men and women: men and women of like passions as we are; and, for the church to be perfect, its component parts, the men and women of which it is composed, must be perfect. And we have also learned that the Lord set in the church certain officers and gifts for the perfecting of the saints, and for the building up of the church, until it reaches that glorious condition described in the foregoing text.

And, for the church to attain that much to be desired condition, there are certain conditions to which the saints, of which the church is composed, must attain; and among those conditions are the following:

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.—John 17: 20-22.

Rather a lengthy quotation, but it is important that we understand the conditions set forth in it. In order for the church to be "a glorious church, without spot, or wrinkle, or any such thing," the Master's disciples, not only those who were with him, but also all those who should believe on him through their word, must become one, even as he and the Father were one; and, that they might attain to that con-

dition, he gave to them the glory which his Father has given to him. And Paul, writing to the saints at Corinth, said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Corinthians 1: 10. And he also required that "the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Corinthians 12: 25, 26. He also commanded them to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—Matthew 5: 44, 45. These are only a few of the things which were and are required of the members of the church; but they are important, and these conditions, with others, must be attained by the saints before they can be called "a glorious church, without spot, or wrinkle, or any such thing." These conditions must obtain in the church before it can be said to be "holy and without blemish."

There is a difference of opinion as to when the church of Christ really had its beginning, some claiming that it was organized, or set up, on the day of Pentecost. I do not so understand; but, as the preaching of the gospel to all nations was to begin at Jerusalem, and as it did begin there, on the day of Pentecost, that will answer our purpose, so far as this paper is concerned; hence, we shall begin at Jerusalem, on that day, and see what we can learn concerning the church.

The Master told his disciples that they should not depart from Jerusalem until they should be endued with power from on high, and that they should receive power after that the Holy Spirit had come upon them; and there they tarried, even as he had commanded them. But when the day of Pentecost was fully come, the Savior's promise to his disciples was fulfilled, and the Holy Spirit was poured out upon them in mighty power; cloven tongues like as fire appeared unto them, and they began to speak the wonderful things of God in languages and dialects which they had never learned, and which they did not understand; but that which I wish to specially note, and impress upon the reader's mind, is this: "AND THEY WERE ALL FILLED WITH THE HOLY GHOST."—Acts 2: 4. We begin with the

church, then, when its members were "all filled with the Holy Ghost." A church was being born, we are told; and every member of that church is filled with the Spirit of the Living God, and great power is given to them. The church, we may say, is only a babe; or, at the most, only in its childhood; but it is glorious in its beginning: glorious in its infancy. But let us follow it further: the people became astonished, and some of them were simply amazed; but others, the more hardened ones, accused the disciples of being drunken.

Peter now stands before that vast multitude, with the eleven, and preaches Christ to them in such convincing power that many of them are pricked in their hearts and cry out: "Men and brethren, what shall we do?" There stands Peter, filled with the Spirit of God, holding the keys of the kingdom of heaven, power to bind and loose on earth that which shall be bound and loosed in heaven, and there is that anxious multitude waiting for the answer. Surely Peter is qualified to tell them what they shall do, if ever mortal man was qualified. The Master had told him to teach the nations to observe "all things whatsoever I have commanded you"; and, that he might not forget them, he was told that the Holy Spirit, when it should come, would bring "all things to your remembrance, whatsoever I have said unto you"; and that Holy Spirit has come, and Peter is filled with it. Will he give to that inquiring multitude the correct answer? Reader, are you willing to trust him? Are you willing to take the answer which he gives to them as the correct one? Then listen! Here it is: "Repent, and be baptized 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."—Acts 2: 38, 39. In this one text, Peter teaches repentance and baptism for the remission of sins, and gives to those who will accept his teaching the promise that they, too, shall receive the gift of the Holy Ghost; and then he extends that promise to all whom the Lord shall call. I am thus particular in giving you all of this, because I want you to understand that this infant church, even then, was teaching the whole gospel: every principle of it. After Peter told the people what they should do, the record says that "they that gladly received the word were baptized"; while, of course, those who rejected the word were not baptized. And the record tells us, too, that "*They continued steadfastly in the apostles' doctrine and fellowship.*"—Read verses 41, 42. Now, you will please keep in mind these two important points which I have emphasized: First, "They continued steadfastly in the apostles' doctrine." Second,

"They were all filled with the Holy Ghost." And, keeping these in mind, read the following:

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."—Verses 44, 45. Was that "the apostles' doctrine"? We shall find more evidence concerning this, perhaps, a little further along; hence we shall leave it, for the present.

In the next chapter, the third chapter of Acts, you will find the record of a remarkable miracle wrought through these inspired men; and there is one special thought in it that I wish you to note, as we are trying to get a general outline or brief history of the doctrine and the teaching of this church, and especially of the works which this church was doing for the betterment of all.

When Peter and John came to this lame man, at the gate of the temple, they fastened their eyes upon him and said: "Look on us." (Verse 4.) The lame man did so, expecting, of course, that they would give him money; but Peter said to him: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."—Verse 6. The man was healed, instantly, for God was "working with them, and confirming the word with signs following." But what I want you to specially notice in this verse is that these men of God had neither gold nor silver. When the Lord sent them out to preach, he told them to tell the people that "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils": but he told them to "Provide neither gold nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."—Matthew 10: 7-10. These men had gone out, just as the Master had told them to go; and you will note that when men go as the Lord tells them to go, putting their trust in him, and in him only, the Lord stands by them and faithfully does for and through them all that he has promised.

We may talk of doing things to give prestige to the work; but there is nothing we can do, nothing we can devise, that will give prestige to the work as will the power of God, made manifest through his servants. Peter had no gold, no silver, not even a copper to give to this poor crippled beggar; but he had that which is as much superior to gold and silver as gold and silver are superior to common sandstone. There is much more in this chapter that is very interesting, and also edifying, but we shall have to pass it by, for the present.

The light thrown upon the church and its workings, in the next chapter, is, indeed, very important.

First, we are told that the priests, the captain of the temple, and the Sadducees, were grieved because the apostles "taught the people, and preached through Jesus the resurrection from the dead."—Acts 4: 1, 2. Not only did they preach the resurrection from the dead, through him, but they also taught the people that there is absolutely no salvation only in him: that "there is none other name under heaven given among men, whereby we must be saved." (Verse 12.) These men had been arrested and dragged before the high priest, as heretics; but they hesitated not, neither did they withhold from the people any principle of the gospel. When they were dismissed from before this tribunal, they went to their home and kneeled down before the Lord and prayed; and as they did so, the place was shaken, "and they were all filled with the Holy Ghost." (Verse 31.)

And now comes one of the most important conditions obtaining among this people, at this time: "And the multitude of them that believed were of one heart and of one soul."—Verse 32. Isn't that what the Savior prayed for? that they might be one, even as he and the Father were one? "Of one heart and one soul." Did you ever see anything like it? Was not that a glorious condition? And would you not be almost tempted to pronounce that "a glorious church, not having spot, or wrinkle, or any such thing"? If you should find a church whose members were all "of one heart and of one soul," would you not at once decide that they were almost "holy and without blemish"? Well, anyway, I am sure it would be a condition that is much to be desired in the church, and would be nearer to perfection than anything you have ever seen. The saints were all filled with the Spirit of God, we are told; and this oneness of heart and soul was the fruit of the Spirit, ripening in the lives of God's people. And the fruit was delicious: it made men and women "partakers of the divine nature." Every man loved his neighbor as he loved himself; and every man sought his neighbor's good, and not his own good. And when they reached this condition, the record tells us that "neither said any of them that aught of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked": but "distribution was made unto every man according as he had need." (Verses 32, 34, 35.) You will remember that we read in the second chapter of Acts that "they had all things common," just as we have read it in the fourth chapter; and there it was stated in close connection with that other statement, that "They continued steadfastly in the apostles' doctrine and fellowship." Was this doctrine of "all things common" taught by the apostles? It certainly was, for they "continued steadfastly in the apostles' doctrine," and "they had all things common." And the

Savior had told them to teach the nations to "observe all things whatsoever I have commanded you," hence the Savior must have commanded them to teach this doctrine. Anyway, they taught it, and the saints obeyed it; and the result was glorious. True, Ananias and his wife tried to deceive them; but these men of God, as we have already learned, were "all filled with the Holy Ghost," and by its light Peter was able to look down into the heart of Ananias and discern the workings of the opposite spirit, and the fraud was exposed and the wrongdoers punished. And not only that, but "great fear came upon all the church, and upon as many as heard these things." (Read Acts 5: 1-11.) It was a lesson to them, and for a while at least, they were willing to profit by it, and *did* profit by it.

Another thing that is worthy of our serious consideration is the power of God which was in this church, and which was manifested through his servants, while they were "of one heart and of one soul," and while they "continued steadfastly in the apostles' doctrine." We have already noticed the manifestation of this divine power, in the healing of the lame man at the gate of the temple; but that which we shall now notice is more wonderful, if possible, than that:

"And by the hands of the apostles were many signs and wonders wrought among the people; . . . Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."—Acts 5: 12-16. Notice the faith which was manifested by the people, in bringing their sick folks into the street and laying them on beds and couches, so that the shadow of Peter might fall upon them; but that which appeals to me the strongest is that when the multitudes, from the cities round about, brought to Jerusalem their sick folks, and those who were possessed of evil spirits, they were healed "*every one*." Just think of it! Think what it means for the Lord's people to be all "of one heart and of one soul." Think what it means for the Lord's people to "continue steadfastly in the apostles' doctrine." Think what it means for the Lord's people to be "all filled with the Holy Ghost." Think of the power of God that was with them, while they were in this condition, and then look at the religious world of to-day, in its divided and powerless condition, and ask yourself if there is any comparison between the two. And do not forget that this church of which we are reading, if we reckon that it was born on the day of Pentecost, is only a babe: not a year old. But it was

the church of Christ: the church which he was building, and in which he was dwelling; and this was the secret of its power.

But while the apostles were being so wonderfully blessed, their enemies were planning their destruction. The high priest and those who were with him were "filled with indignation"; they had the apostles taken and shut up in the common prison, like common criminals. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."—Verses 17-20. The angels of heaven, the angel of the Lord was working with them, and the prison doors were being thrown open to them, by these heavenly messengers. It was, indeed, a glorious church.

And another thing which contributed so much to its success, and which we have not yet noticed, was the real love which these men had for the Master. At one time, when they were arrested and brought before the high priest, the captain of the temple, and the chief priests, and when those authorities had "beaten them, they commanded that they should not speak in the name of Jesus, and let them go." (Verse 40.) And those men of God departed from that council "rejoicing that they were counted worthy to suffer shame for his name." (Verse 41.) Do you wonder that such love should produce such an abundant harvest of heavenly fruit? Those men, at another time, when arranging for seven men to be put in charge of the distribution of the temporal means of the church, said: "But we will give ourselves continually to prayer, and to the ministry of the word."—Acts 6:4. Men who give themselves *continually* to prayer, and to the ministry of the word; men whose love for the Master is so strong that they rejoice, when granted the privilege of being beaten and humiliated for him: men of this kind are the men through whom the Lord can work, and through whom he can accomplish his purposes among the people. And that is the kind of men the Lord is calling for to-day. Are you ready to answer: "Here am I, send me"? The Lord needs you; the Lord wants you; but he will never take you against your own will. You must make the preparation, in part at least.

One grave and serious mistake which has been made in the past and which many are still making is that all this manifestation of God's power in the church, and to the world, was confined to the twelve apostles. Such was not the case: the Lord worked through others, as well as through them. Stephen, one of the seven who had been chosen to look after the temporal means of the church, was a man "full of faith and of the Holy Ghost": a man "full of faith and power;" and he "did great wonders and miracles

among the people." (Acts 6:5, 8.) He also, at the time of his martyrdom, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55.)

Philip was another one of the seven; and when he went down to Samaria and preached Christ unto them, "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." (Acts 8:6, 7.) And, a few days later, "the angel of the Lord spake to Philip, saying, Arise, and go towards the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." (Verse 26.) Philip did so, and when he saw the man in whose interest he was sent, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." (Verse 29.) Philip preached Jesus unto that man and, when they came to a certain water, he baptized him, after he had confessed his faith in Christ as the Son of God; and, in baptizing him, "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more." (Verses 37-39.) This man, as already noted, was one of the seven: not one of the twelve apostles; and yet the power of God was made manifest through him, in a most wonderful manner.

Before leaving Philip and his work at Jerusalem, we must notice the work done by others, in connection with what he had done. When the people of Samaria had accepted the gospel, and had been baptized, Peter and John were sent down from Jerusalem, "that they might receive the Holy Ghost"; and when these two men had prayed for the people who had been baptized, "Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:14-17. And this gives us the laying on of hands, after baptism, for the reception of the Holy Ghost. It may be thought, because Peter and John were sent down to Samaria to lay hands on these new converts, that no one else besides the apostles had authority to officiate in that ordinance; but we turn to the next chapter, and there we have a brief history of the conversion of Saul of Tarsus, afterwards called Paul. When this man was struck down, while on his way to Damascus, he was left blind, and had to be led into the city. After he had been in the city for three days, still blind, the Lord appeared to one of his servants in that city, whose name was Ananias, and told him of Saul; and he told him that Saul had "seen in a vision a man named Ananias coming in,

and putting his hands on him, that he might receive his sight," and the Lord told Ananias to go to him. Ananias did so, and "entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."—Acts 9: 10-18. Ananias was not one of the twelve: just what office he held in the church, I do not know; but he was not of the twelve apostles, and yet he had authority to lay on hands, and the Lord recognized his work, too, and the power of God attended it. And the Lord sent Ananias to Saul, the Bible says, "that thou mightest receive thy sight, and be filled with the Holy Ghost"; and he received his sight, as we have seen, through the laying on of hands, by Ananias. And we read, elsewhere, that "Saul, (who is also called Paul,) filled with the Holy Ghost, set eyes on him." (Acts 13: 9.) Hence he was also "filled with the Holy Ghost"; and, as Ananias was sent to him for that purpose, it seems perfectly reasonable that he received the Holy Spirit through the same means that he received his sight.

Now, we have skimmed over a very brief history of the church of Christ for about two years, beginning with the endowment of the Holy Spirit on the day of Pentecost, A. D. 33, and ending with the conversion of Saul of Tarsus, A. D. 35, and in that brief history, we have found the names of three men, Stephen, Philip, and Ananias, who wrought great miracles in the name of Jesus of Nazareth; men to whom the Lord spake by his Spirit, and with whom the angels of heaven talked; and these three men were not of the twelve apostles. On the other hand, we have found the names of two men, Peter and John, who wrought great miracles in the name of the Lord: men to whom the Lord spake, and with whom the angels conversed; and these two men were of the twelve apostles. Hence, it is perfectly clear that the power of God was made manifest through others besides the apostles; and that others were permitted to see the heavens open, in glorious vision, and even to see the Savior standing on the right hand of the Father; and were also permitted to officiate in the sacred and holy ordinances of the church, through which the power of God was exercised in behalf of others. Those men were called of God, and were ordained to certain offices or positions in the church, even as the apostles had been called and ordained; they were filled with the Spirit of God, even as the apostles were filled with it; and the power of God was with them, the same as it was with the apostles. I do not claim that the power was with these other

men in the same degree, or to the same extent that it was with the apostles; neither do I claim that they were authorized to officiate in every ordinance in which the apostles were authorized to officiate: some had one gift or function, and others had other gifts; but the power of God was not confined to any certain number of men, neither was it confined to any particular office in the church.

This church, whose history we have been examining, was now, if we reckon from the day of Pentecost, about two years old: only a babe, you might say; and yet it was, even then, a very remarkable church. It taught faith in God and in Christ; repentance and baptism for the remission of sins; taught and practiced the laying on of hands, after baptism, for the reception of the Holy Spirit; taught the resurrection of the dead, through Christ; the laying on of hands for the healing of the sick, the lame, and the blind; taught that salvation could come to men only in and through the name of Christ; and taught that every man should love his brother as himself, and should seek his brother's good, and not his own. And the people of God, in that church, continued steadfastly in the apostles' doctrine and fellowship; they were all filled with the Holy Spirit; they were all of one heart and of one soul; they had all things common, so much so that there were none among them who lacked anything; their sick were healed, while they were in this condition, "every one"; the ministry of the church had neither gold nor silver, but went without purse or script; they gave themselves continually to prayer and to the ministry of the word; they were so deeply grounded in the love of God that they really did rejoice, because they were permitted to suffer shame for the Master; the Lord was working with them; the angels of heaven came and delivered them from prison, and also told them where to go and preach the gospel; unclean spirits were cast out, in the name of the Lord; and, in fact, all the powers of the Adversary seem to have been subject to them, through the name of the Lord Jesus Christ. Oh, it was "a glorious church." I do not say that it was a church "without spot, or wrinkle, or any such thing"; neither do I say that it was "holy and without blemish"; but it was certainly a "glorious church," and the Lord was in it. It was only in its infancy or, at the most, in its childhood; and there is still room for growth.

Will it grow "in favor with God and men," as did the Master, who is the head of the church, until it reaches "the measure of the stature of the fullness of Christ"? or will it cease to continue "steadfastly in the apostles' doctrine," "turn away their ears from the truth, and be turned unto fables"? We shall see.

the law, it would seem to be the part of any young person who has espoused the cause of Christ, not only to stay from these public dances, but to discourage the attendance of any who might be led in that direction, not members of the church. And if the dance has such an evil influence when conducted under the public eye, it seems to us that its influence cannot be transformed into any good and wholesome thing when indulged in at the home or in the private hall. Does it not bear about the same relationship as the drink of wine upon the private table does to the drink of wine or other intoxicating beverage taken from the bar of a public drinking place?

Spooning has recently become so offensive and depraving in Kansas City that steps have been taken by the police to bring public spooning into oblivion. Its devotees are to be brought before the police courts of the city and reprimanded, and spooners are to be interfered with wherever found in public or semipublic places.

This is another of the dangerous and indefensible and unwholesome practices which the young (and not alone the young) should be careful to eschew if they would bring to the cause of Christ that purity of life and appearance which are necessary if they

would wield an influence upon others to espouse this cause. And public spooning is only an indication that the finer senses of the individuals so indulging have become dulled and coarsened by spooning in private places.

The young will do well to give heed to the warning voice of those who have made these subjects a study from the closest and most reliable viewpoints, rather than taking the loose and uncalculating views of those who may have escaped from the evil tendencies of these practices. It is possible that some users of wine and spirituous liquors escape noticeable evil consequences; that some users of tobacco escape the debilitating effects of nicotine upon their systems to the extent that they might be seen and specially noted; but the part of the wise and careful person is to avoid their use in any measure, for the experience of the great majority, the observation of those best qualified to speak, and the voice of medical science warn against indulgence. These same sources of safety should be observed when considering the relationship of the sexes, in dancing, personal caresses or spooning, and the years of proper conduct and abstinence from practices which bear at least the appearance of evil will bring their sure reward.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 11

By Isaac M. Smith

THE CHURCH OF CHRIST, A. D. 35 TO A. D. 96.

For where envying and strife is, there is confusion and every evil work.—James 3: 16.

In the paper preceding this we examined the history of the church of Christ from the year A. D. 33 to the year A. D. 35; that is, from the day of Pentecost to the conversion of Saul of Tarsus; and we found the church basking in the sunlight of God's love, and walking in the light of his countenance. The members of the church, then, "continued steadfastly in the apostles' doctrine and fellowship"; they were all "of one heart and of one soul"; they were "all filled with the Holy Ghost"; they "had all things common"; and there was such manifestation of God's power among them that the sick "were healed every one." There was such love, and such unity of thought and purpose among the followers of the Master that none of them claimed "that ought of the things which he possessed was his own"; they divided their goods "unto every man according as he had need"; and were, indeed, in an ideal condition. They were built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"; and were "builded together for an habitation of God through the Spirit." And as the church was built by the Master himself, and those

working under his personal instruction; and, as it was built for the Lord to dwell in, that is, for his house or temple, there can be no doubt that it was properly "builded together." And, looking at it from a human viewpoint, there would be good reasons for believing that it would gradually develop into that glorious condition of perfection which the Lord requires of his church, and to which his church must attain before he will consent to receive it unto himself.

But in the consideration of God's work for the salvation of the human family, man's agency has to be reckoned with; and, where that is the case, we often meet with surprises, and also with sad disappointments. The Lord will do his part of the work, and do it well: we all know that; but we must consider man's part of the work, as well as the Lord's part, when we are considering man's salvation. The Lord said to the Jews that he would have gathered them together, as a hen gathereth her chickens under her wings, but "*ye would not.*" The Master was ready and willing to do his part of the work, but the people "would not"; and the Lord would not compel them to obey him. He requires his children to obey him in all things, but it must be obedience through love; and until his children learn to love him, and obey him

through love, they must continue to suffer, through disobedience.

The verse of scripture at the head of this paper is one of those sweeping statements which we find so often in Holy Writ, and which we sometimes refuse to accept, at its face value, until we are almost forced to do so. "For where envying and strife is, there is confusion and every evil work." Reader, do you believe that this scripture means what it says? Please read it again, very carefully, and then decide whether or not you believe it; that is, do you believe that it means all it says? Do you believe that you will find confusion where envying and strife are? Oh, yes; you believe that. But do you believe that "*every evil work*" is to be found where envying and strife are? "Every evil work" is certainly a sweeping statement. Shall we find it true? There was no strife, no contention in the church when the members were all of "one heart and of one soul," was there? No, of course not: there couldn't be. But conditions soon changed.

About eighteen years after the day of Pentecost, there were "certain men" who came down from Judea to Antioch, where Paul and Barnabas had been instrumental in bringing some of the Gentiles into the church, and began to teach those new converts that they must be circumcised and keep the law of Moses, or they could not be saved. This teaching was erroneous, of course, and could not be tolerated in the church; and the record tells us that "When therefore Paul and Barnabas had no small dissension and disputation with them," they sent men to Jerusalem "unto the apostles and elders about this question." (Acts 15: 1, 2.) And when these men of God came to Jerusalem, and met in conference, or council, there was "much disputing" over the matter there, before it was finally settled. And the decision of that gathering of apostles and elders was that those men who had been teaching that false doctrine were "subverting" the souls of the Gentile converts; and they wrote back to the saints that it "seemed good to the Holy Ghost, and to us," that this burden should not be put upon them. (Verse 28.) Hence, we infer that this contention was settled by a "thus saith the Lord"; that is, the Holy Spirit spoke to the apostles and elders and revealed to them the mind and the will of the Lord in the matter. But, even though this was settled by revelation, the fact remains that there was contention, disputation, "much disputing," in the church at this time. There may have been disputations and contentions in the church before this; but we have no record of them, if there were any, hence we shall call this the first. And this was only eighteen years after the day of Pentecost; and we have already seen that, for a few years at

least after the day of Pentecost, the saints were all of one heart and of one soul, hence that which opens the door for "confusion and every evil work" has been in the church only a very short time. But contention, when it once gets started, is difficult to root out of the church and remove. In this same chapter, and only a very short time after this contention which we have just been noticing, we read of another difference of opinion in the church; and this time it was between Paul and Barnabas. Whether there was any ill feeling manifest in this difference of opinion or not, I do not know, neither do I care to speculate regarding it; but the record says "the contention was so sharp between them, they departed asunder one from the other," and went in different directions. See verse 39. There may have been no ill feeling, and perhaps there was not; but they were certainly not "perfectly joined together in the same mind and in the same judgment," at this particular time. I have never heard of the Savior and his Father having a contention, and of its becoming so sharp that they "departed asunder one from the other"; have you? And you remember that the Savior desired of his Father that his disciples might be one, "even as we are one." The church was growing rapidly, in numbers; but there were some in the church now who no longer "continued steadfastly in the apostles' doctrine and fellowship"; there were some in the church who were not "filled with the Holy Ghost"; and hence there was not that unity, that oneness of heart and soul which characterized the church at Jerusalem, for a few years after the endowment of the Holy Spirit on the day of Pentecost.

Some time during the year A. D. 54, Paul wrote a letter to the saints of Thessalonica; and in that letter he told them that "the mystery of iniquity" which he had predicted would come, "doth already work"; and he gave them to understand, too, that it would continue to work. (2 Thessalonians 2: 5-8.) And although this was only twenty-one years after the Lord's disciples received the endowment of the Holy Spirit, he tells the saints of Thessalonica that "we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (2 Thessalonians 3: 11.) When the spirit of contention once got into the church, other evils followed, and followed almost immediately.

Four years after writing this letter to the Thessalonians, that is, in the year A. D. 58, Paul wrote a letter to the saints at Galatia, and among the first things he said to them was this: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Galatians 1: 6, 7. Again he said to them: "O foolish Galatians,

who hath bewitched you, that ye should not obey the truth, . . . ?"—Galatians 3:1. And again: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."—Galatians 4:9-11. The first bit of contention we met with was at Antioch, in the year 51, and now, seven years later, we have some who refuse to work, some who are busybodies, some who have turned away from the pure gospel of Christ unto a perverted gospel, some who refuse to "obey the truth," some who are troubling the saints and trying to keep them from obeying the truth, and some who observe days, months, times, and years, so much that the apostle is fearful that he has bestowed upon them labor in vain.

One year later, that is, in the year A. D. 59, Paul wrote his first epistle to the saints of Corinth; that is, the first one we have in the New Testament; and in that letter he said to the saints:

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.—1 Corinthians 1:11, 12.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?—1 Corinthians 3:1-3.

Read the 4th verse also. There was envying and strife among them, and James says that "where envying and strife is, there is confusion and every evil work"; and the condition of the saints at Corinth, at this time, will confirm what James says. Should I attempt to stop and comment on all these texts of scripture, it would make this paper entirely too long; and, indeed it is not at all necessary, for they explain themselves: all that is necessary is to call the reader's attention to them. In the 5th chapter of this same epistle, Paul says:

It is commonly reported that there is fornication among you, and such fornication as is not so much as mentioned among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.—1 Corinthians 5:1, 2.

And he commands them to get rid of that wicked person, that is, expel him from the church, as a little leaven will soon leaven the whole lump. And in the next chapter he refers to their going to law, one with another, and that too before the unjust; and he says to them that "I speak to your shame"; says that "brother goeth to law with brother"; that "there is

utterly a fault among you"; and that "ye do wrong, and defraud, and that your brethren." (1 Corinthians 6:1-8.) Further on, he says to them again:

Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. . . . When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.—1 Corinthians 11:17, 18, 20, 21.

The Revised Version of the New Testament says that "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper." It was not possible, because of the conditions existing among them; for he tells them that he that eateth and drinketh of the Lord's supper unworthily, "eateth and drinketh damnation to himself, not discerning the Lord's body"; and then he adds: "for this cause many are weak and sickly among you, and many sleep." (Verses 29, 30.)

When the saints of God at Jerusalem "continued steadfastly in the apostles' doctrine," and were all "of one heart and of one soul" their sick were "*healed every one*"; but here at Corinth it is quite different: there is envying and strife among them; they partake of the Lord's supper unworthily; and many of them are "weak and sickly, and many sleep." And the apostle exhorts them to "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." (1 Corinthians 15:34.) True, these people belonged to the church of Christ, and they are called "the church of God which is at Corinth"; but there is a big difference between them and the saints at Jerusalem, for a few years after the day of Pentecost. We have found in this church "envying and strife"; and we have also found fornication; brother going to law with brother; defrauding one another; dividing up into factions, one being for Paul, another for Apollos, another for Cephas, and another for Christ; they were "carnal, and walk as men," instead of being spiritual, and walking as the Master walked; when they came together they were often in such condition that they could not eat of the Lord's supper, because one would be hungry and another drunken, and they would come together "not for the better, but for the worse"; some of them had not the knowledge of God, and it was to their own shame, too: in fact, there was "confusion" and almost "every evil work" associated with "envying and strife," in this church at Corinth, just as James says it will be. Yes, I know that they had been "Gentiles, carried away unto these dumb idols, even as ye were led"; and they had no doubt made some progress in the divine life; but the fact remains that they were not in that condition which

the Lord demands, of his church, neither were they as near to perfection as the church had been, when the saints were few in number. The church was growing in numbers, and it was growing rapidly; but was it growing in the divine life? I do not refer to the church here at Corinth alone, but to the church all over the world: the whole church. We shall see.

The next year after Paul wrote this letter to the Corinthian saints, that is, A. D. 60, James wrote his epistle, and addressed it to "the twelve tribes which are scattered abroad"; and he told them that "ye have despised the poor." (James 2: 6.) That may seem a trivial thing, in the eyes of some; but, in the eyes of the Lord, it is indeed a serious charge, and it shows that the church is drifting from the teaching of the Master. I say "the church," because the apostle begins this chapter with "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons." Then, after explaining to them the sin of showing special favors to the rich, he begins the fifth verse with, "Hearken, my beloved brethren"; hence he seems to have been writing specially to those of the twelve tribes who had accepted the Lord Jesus Christ as their Savior, and to them he said that "ye have despised the poor." Yes, that was and is a serious charge; but if you are inclined to treat it lightly, please read the following, from the same author:

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war; yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?—James 4: 1-4.

And he also tells them that "now ye rejoice in your boastings: all such rejoicing is evil."—Verse 16. And this letter was not written to Gentile saints, who had been reared under the influence of idolatry; but it was written to those of the twelve tribes of whom the apostle says: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—James 1: 18. Hence these Jewish converts do not seem to be in much better condition than the Gentile converts, if any; and this was only twenty-seven years after the day of Pentecost. Only about twenty-five years since we left the church all "of one heart and of one soul," and "all filled with the Holy Ghost." What a change! I know that this is not a pleasant picture to look at, reader, and were it not for the fact that I believe we should understand the changes which were taking place in the church at that time, I would gladly spare you, and write something which would be more pleasing; but it is necessary for you to understand that these changes were taking place in the church, at that

time, that you may be prepared for other changes which followed.

In the year A. D. 64, four years after James wrote his letter, Paul wrote his Hebrew letter. He says but little regarding the spiritual condition of those to whom he wrote, in this letter; but, speaking of Christ and Melchisedec, he says this:

Of whom we have many things to say, and hard to be understood, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil.—Hebrews 5: 11-14.

They were "dull of hearing"; needed to be taught again "the first principles of the oracles of God"; were *babes*; had to be fed on *milk*; were unskillful in the word of righteousness; and had not exercised their senses sufficiently to discern both good and evil. And yet they had been in the church long enough to be teachers, the apostle says. Not a very good showing for them.

The next year after writing this Hebrew letter, Paul wrote to Titus, one of his fellow ministers; and he tells Titus that he had left him in Crete that he "shouldst set in order the things that are wanting." (Titus 1:5.) And among the things that are to be set in order, he mentions these:

For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.—Verses 10, 11.

And the fact that he tells Titus to "rebuke them sharply, that they may be sound in the faith," (verse 13,) shows that they were members of the church. And he says also that their "mouths must be stopped"; and of course Titus would have no authority to stop the mouths of those outside the church. Hence, those unruly and vain talkers and deceivers, who were subverting whole houses, and teaching things which they ought not, for filthy lucre's sake, were members of the church, in Crete. And this was in the year 65, that is, only thirty-two years after the day of Pentecost.

And the next year, A. D. 66, Paul wrote his second epistle to Timothy, and to him he said: "This thou knowest, that all they that are in Asia be turned away from me: of whom is Phygellus, and Hermogenes."—2 Timothy 1: 15. He does not say that they had all left the *church*, or turned away, altogether, from it; but they had turned away from the teaching of the Apostle Paul, and seemed to be in a state of rebellion against the church authorities. He had told Timothy, in his former epistle, that some had made shipwreck

of their faith, and that two of them, Hymanæus and Alexander, he had delivered over to Satan, that they might learn not to blaspheme. See 1 Timothy 1: 19, 20. Had made shipwreck of their faith, and had turned away from the apostle, and largely from his teaching. This seems to have been a common thing in the church, at that time; and it was gradually growing worse—I said “gradually”; but that is putting it too mildly: it seems to have been growing worse by jumps and bounds.

Jude wrote his brief letter in the year A. D. 66, and he said that it became needful for him to exhort the saints that they “should earnestly contend for the faith which was once delivered unto the saints”; and he gives as the reason for his so writing:

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.—Jude, verses 3, 4.

And the fact that he says “These are spots in your feasts of charity, when they feast with you,” shows that these “ungodly men” were in the church; but they were of that class “who separate themselves, sensual, having not the Spirit.” Read verses 12, 19.

In the year A. D. 90, John the Beloved wrote a brief note to “the well-beloved Gaius,” and in that note he says:

I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.—3 John, verses 12, 13.

True, he mentions only this one man, Diotrephes, but the language he uses gives us to understand that this man had a large following in the church, and that he was running things just about as he wished: casting men out of the church who dared to oppose him.

In the year 96, only sixty-three years after the day of Pentecost, John the Beloved Disciple, under the inspiration and direction of the Lord, wrote letters to the seven churches in Asia; and in writing, first, to the angel of the church of Ephesus, he commends the saints there for the many good qualities which they possessed, and for the good deeds which they had done, and then he adds:

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.—Revelation 2: 4, 5.

They had left their first love, and there was only one thing that would save them from being left in the dark, without the light of heaven; and that was to *repent*, and do their first works and to do so

quickly. Remember “from whence thou art fallen,” carries with it the idea that, instead of rising, getting on higher ground spiritually, they were going down: falling away from the truth. How many, many times have I seen saints leave their “first love”; have seen as it were their candlestick removed “out of its place”; and have seen them groping their way in the dark: all because they left their “first love,” and did not repent.

When the angel of the Lord dictated the message for the church in Pergamos, he commended them for the good things which they had done, and were doing, but he also said:

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling stone before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.—Revelation 2: 14-16.

There were good people in the church there at Pergamos, of course; but these abominations were there also, and were suffered to exist in the church, and because of this the saints are commanded to *repent*; and, if they fail to do so, the Lord declares that he will come unto them quickly, and will fight against them with the sword of his mouth.

Unto the angel of the church in Thyatira, the Lord said:

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.—Revelation 2: 20.

It was just as Paul said to the Corinthians; that is, a little leaven would soon leaven the whole lump, and hence such things should not be tolerated or allowed to exist in the church of Christ; and where they are tolerated, they will soon bring down the judgments of God upon the whole body.

Unto the angel of the church in Sardis, the Lord told John to say:

I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.—Revelation 3: 1, 2.

And he commands them to *repent*. Dead, and ready to die.

Unto the angel of the church of the Laodiceans, John was told to say:

I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou

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of them being approached by one or more long flights of stairs. Using Brother Frederick M. Smith's description of the place, I would say that you can stand on your front porch and spit down the chimney of your neighbor.

Lest this article might become too lengthy for publication, I will desist, extending my heartfelt thanks to the Saints of other fields where I have labored, for their kindness, and wishing them every success. I would be pleased to hear from any who might feel disposed to write. My post office box number is 453, and not 458, as it is given in ENSIGN of July 24.

E. R. Davis.

THE CHURCH OF CHRIST, A. D. 35 to A. D. 96.

(Continued from page 535.)

art wretched, and miserable, and poor, and blind, and naked.—Revelation 3: 15-17.

And they, too, are commanded to *repent*, to turn again unto the Lord, and to obtain from him that which is necessary to clothe them with the robe of righteousness, and to open their spiritual eyes that they may see. They were "wretched, and miserable, and poor, and blind, and naked"; and the worst feature about their condition was, as is the case with so many, they were so blind that they thought they were all right. Had they been aware of their wretched condition, there would have been more hope for them; but when the light that is in men becomes darkness, how great is that darkness! When men, who are in the condition that these saints were in, will say that they are right, and have need of nothing, their case is almost hopeless: not *altogether* hopeless; but it is serious, to say the least.

The churches in Philadelphia and in Smyrna seem to have been in good condition at the time John was commanded to write to them; but the other five, as we have seen, were in bad condition, spiritually.

When Christ established his church, and gave to his disciples that wonderful endowment of the Holy Spirit, recorded in the second chapter of the Acts of the Apostles, it was a glorious church, indeed; and, so far as the record shows, it continued to be a glorious church, for a number of years. It was not many years, however, before "envying and strife" found their way into the church; and "where envying and strife is, there is confusion and every evil work," according to the text at the head of this paper; and, after you have carefully read the foregoing brief history of the church, extending over a period of about sixty-three years, you will surely be ready to admit that James was right, when he made that statement. We found the church all "of one heart and of one soul"; they all "continued steadfastly in the apostles' doctrine and fellowship"; they had "all things common," and there were no poor among them; and they were "all filled with the Holy Ghost." And while they remained in this condition, they were wonderfully blessed with divine light and

guidance, and the Lord worked with them, "confirming the word with signs following." But this did not last long: only a few years; and then, through some means, "envying and strife" got into the church and opened the door for "every evil work." Brother began to go to law with brother; there were those in the church who "despised the poor"; some committed fornication, such as was not even so much as mentioned among the Gentiles; in some places, when they would come together to eat the Lord's supper, there would be divisions and strife, and one would be hungry and another drunken; and then the sick were not "healed every one," as they had been before, for the apostle said that "many are weak and sickly among you, and many sleep." The saints were not all departing from the right way. Oh, no; not so bad as that: only a very small percentage of them were doing these wrongs, mentioned in the scriptures; but these things were in the church, and so were other evils. Some, you remember, had turned from the true doctrine of Christ, and were now observing days, months, times, and years; some held to and taught the doctrine of Balaam and the doctrine of the Nicolaitanes; some were prating against the apostles, even against John, the Beloved Disciple, and putting men out of the church because they dared to receive and care for the brethren; some were lukewarm, wretched, miserable, poor, blind, and naked, and so blind that they did not realize their condition; and some were teaching false and corrupt doctrines for filthy lucre's sake.

Reader, would you call the church at this time, that is, at the time of which I am now writing: would you call it "The church of Christ, as it was left perfected by Christ and his apostles"? It was the church of Christ, of course; but was it "perfected"? Was it "a glorious church, not having spot, or wrinkle, or any such thing"? Was it "holy and without blemish"? That is the condition to which the church of Christ must attain, you know, before he can receive it unto himself. Do you think the church, at the time of which we are now studying its history, was growing more and more as the Lord wanted it to be? Or was it becoming more human, instead of more divine? Do you think it is in better condition, more pleasing to the Lord, than it was the first few years after the day of Pentecost?

The Savior said: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."—John 12: 35.

Mrs. Harvey Taylor writes from Peyton, Colorado, August 7: "I am doing my best to make the church literature which comes to me, speak to others of the beautiful gospel of Christ, and I feel that good is surely being accomplished. I never send a paper without a prayer that God's blessings will be with it."

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 12

By Isaac M. Smith

THE APOSTASY OF THE CHURCH FORETOLD.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."—John 12: 35.

The inspired record tells us that "no prophecy of the scripture is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 20, 21. We accept this statement of the inspired apostle as being literally true: holy men of God spake in prophecy, foretelling that which was yet in the future, as it was made known to them by the Spirit; and it is not to be understood in the light of some man's private interpretation. But, while we accept this as being literally true, we are forced to admit that prophecy is more difficult to understand than history. In the paper preceding this, we studied the progress of the church as it has come down to us through the writings of the inspired men who seem to have been the leading minds of the church, and who were laboring under the inspiration and the direction of the Holy Spirit; and we found, in the writings of those men, that false doctrine, corrupt teaching, and sins of various kinds, were gradually becoming quite common in the church, and in some places at least, were being tolerated by the saints in a manner that was very unbecoming, to say the least. That was history: a plain, simple statement of what was taking place in the church, and there was no difficulty in understanding it.

But when we come to deal with prophecy, it is different. When Philip asked the eunuch if he understood what he was reading, the answer was: "How can I, except some man should guide me? . . . I pray thee, of whom speaketh the prophet this? of himself, or of some other man?"—Acts 8: 31, 34. And so it is with us: we sometimes need some man to guide us, in our efforts to understand prophecy.

The statement at the head of this paper is a prophecy: "Yet a little while is the light with you." It is generally understood, I believe, that the Savior referred to himself, in the above text, as being the light; and, in fact, he tells us elsewhere, in plain language, that he is the light: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John 12: 46. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12. These are plain statements of fact, and they are easily understood; but the one that follows is not so clear: "As long as I am in the world, I am

the light of the world."—John 9: 5. How long was he to be the light of the world? Answer: "As long as I am in the world." But you know he said, at another time: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."—John 16: 28. And when he leaves the world and goes to the Father, is the world to be left in darkness? No; not so bad as that: the light will never be taken from the church, nor from the world, until they reject the light and refuse to walk in it. The Savior, in his prayer to the Father, said this: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name."—John 17: 11. While he was with them in the world, he kept them in the Father's name; but, as he is now leaving them, he commits them into the hands of the Father, and asks him to keep them. And just so, while he was in the world, he was the light of the world, in person; but, as already noted, he was to leave them, and hence he said:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.—John 14: 15-20.

This is a lengthy quotation, but there are a number of things in it that must be understood, in part at least. In the first place, all these promises are made to his disciples conditionally: "If ye love me, keep my commandments"; and, upon condition that they did love him, and did keep his commandments, they were to receive and enjoy all the blessings which are here promised. You will note, first, that he promises them "another comforter." *Another*. He was their comforter, at that time, and had been all the time that he was with them; but he is going away, and he promises them another comforter, to be with them "forever." You will note also that the world could not receive this other comforter, because it could not see him, neither did it know him. But the disciples did know him, the Master says, "for he dwelleth with you, and shall be in you." And, not only will the Master give to his disciples this other comforter, but he says: "I will come to you." Yes, he will come to them: "Yet a little while, and the world seeth me

no more; but ye see me." He would come to them, and they should see him. And, lastly, I want you to notice this: "At that day ye shall know that I am in my Father, and ye in me, and I in you." He was in the Father, and he was also in his disciples; and the disciples were in him; and we have just read, too, that this other comforter, the Spirit of truth, "shall be in you." And he tells them that the Spirit, when it is come, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26); and that he "will guide you into all truth," "will show you things to come," and "shall receive of mine, and shall show it unto you." (See John 16: 13, 14.) And as this Spirit was to "abide with you forever," that is, if they would love him and keep his commandments, the church would never be left to walk in darkness, for it would always have the "light of life" with it, and in it; for the promise of the Master has gone forth that "he that followeth me shall not walk in darkness, but shall have the light of life." And not only did he promise that this other comforter shall "abide with you forever"; but he also promised them, at another time, that "lo, I am with you always, even unto the end of the world"; but this promise, too, was upon condition that they should teach the nations to "observe all things whatsoever I have commanded you."—See Matthew 28: 20. The Spirit was to be with them "forever"; and he himself was to be with them "always, even unto the end of the world." He also said that, if a man would love him and keep his words, he and the Father would come unto that man "and make our abode with him." (See John 14: 23.) And Paul said: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Corinthians 13: 5. Text after text might be quoted to prove that the Savior was to be with his disciples, *be in them*, and make his abode with them, "even unto the end of the world." True, he left the world, in person, and returned to his Father; but he promised that he would come to his disciples, show himself to them, and work with them, for the salvation of the human family, until his work should be finished. And as long as the Lord himself should be with his disciples, whether in person or in the Spirit, they would not be left in darkness, would they? No; as long as the Lord remained with them, the light of life was with them. And still the Savior said: "Yet a little while is the light with you." He was the light of the world, while he was in the world; but when he left the world, he ceased to be the light of the world, in person at least, because the world could no longer see him; and you remember that he said, speaking of the other comforter, "whom the world cannot receive, because it seeth him not, neither knoweth him." And it was the same with himself:

the world could not see him, after he left the world, neither did it know him, hence he could not be the light of the world, only as he could reveal himself unto it. And how could that be done? How could he manifest himself unto the world and be the light of it, after he left it and returned to the Father? Here is the answer, in language that is simple and plain, and easily understood: "Ye are the light of the world."—Matthew 5: 14. Another translation renders it: "I give unto you to be the light of the world." But it makes no difference which translation we take, so far as our present subject is concerned: the followers of the Christ are to be the light of the world. He will come to his followers, be with them, be in them, and show himself to them: he will give to them the Holy Spirit, to guide them into all truth, to teach them all things, to take of the things of the Father and make them known unto his disciples; but his disciples are now to be the light of the world. Hence the world will never be left without the light, while the church continues to walk in the light.

Some one may be thinking that the church could walk in the light, and still the world be without the light. No, that could not be: the church is in the world and, if the light is in the church, then the light is in the world. The world may close its eyes, turn its ears away from the truth, and refuse to walk in the light, but the light is there: the light is with them, just the same, whether they accepted it or not. The Savior said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3: 19. But the light was there: the light was with them. And then the Savior said again, at the same time that he told his disciples they were the light of the world, "A city that is set on a hill cannot be hid." "*Cannot be hid.*" Take the church of Christ, as it was for a few years after the disciples received the endowment of the Holy Spirit: could you hide that church? No, you could not; for the light was shining so brightly that people were almost compelled to see: they might reject the light, and many of them did, but the light was there, and it was shining, too. Men do not light a candle, the Master says, and put it under a bushel, and so they do not; neither did the Lord give to his church the light of heaven, the light of life, that they might hide it under their own carnal natures and human dispositions. No. He commanded them to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5: 14-16.

And the Apostle Paul told the saints at Philippi to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—

Philippians 2: 15. The light was there, and it was shining: shining just where it should shine, that is, through the church.

The Lord said also of John the Baptist that "He was a burning and a shining light: and ye were willing for a season to walk in his light."—John 5: 35. And the father of John the Baptist, when "filled with the Holy Ghost," said of him that he should "give light to them that sit in darkness and in the shadow of death, to guide our feet into the ways of peace." (Luke 1: 79.) And Paul's mission to the Gentiles was "to open their eyes, and to turn them from darkness to light." (Acts 26: 18.) These men were lights to those with whom they associated; but you will note that they were men who were "filled with the Holy Ghost"; and we have already learned that the church, after receiving the endowment of the Holy Spirit, were "all filled with the Holy Ghost"; and, in this condition, they could be the light of the world, as the Savior said they should be. And that is the only way in which they could be the light of the world: no church can ever be the light of the world except when endowed with that Spirit of light and truth which emanates from God; and that Spirit of light and truth was to be with his people as long as they would love him and keep his commandments. But how long would that be? "Yet a little while is the light with you." But what does he mean by that? Does he mean that the church which he was building; the church which he so richly endowed with the Holy Spirit, on the day of Pentecost; the church in which his power and his goodness were so wonderfully and miraculously shown forth: does he mean that that church will, in "a little while," cease to walk in the light of God; turn away from the truth, as it was revealed to them in the gospel; and finally cease to reflect the glory of God unto the children of men? Is that what he means? We cannot be positive as to what was in the Lord's mind when he spake these words; but we can be positive of one thing: as long as his disciples were "of one heart and of one soul," and were "all filled with the Holy Ghost," it could not be said to the world that the light is no longer with you. Of that we are sure; for they would be "the light of the world," as long as they were in the world, just as the Master had been. The world could not see the Savior; it could not see the Holy Spirit, that other comforter; neither could it see the Father; but it could see the Master's disciples, and also see their "good works"; and seeing their "good works," the Master says, may be led to "glorify your Father which is in heaven." Paul teaches that it is possible that "the life also of Jesus might be made manifest in our body," or "in our mortal flesh." (2 Corinthians 4: 10, 11.) And the Lord says of his people, "I will dwell in them and

walk in them." (2 Corinthians 6: 16.) And Paul says again that "Christ liveth in me." (Galatians 2: 20.) And if God dwells in his people, walks in them, and lives in them, then they will "reflect the glory of God" to those with whom they associate; the life of Jesus will be made manifest in them; and they will "give light to them that sit in darkness and in the shadow of death," even as did John the Baptist and others. "In him (Christ) was life; and the life was the light of men"; but that *life* is to be made manifest in the lives of God's children: Christ lives in them; and when he lives in them, dwells in them, and walks in them, then they are "the light of the world." Or, putting it in other words: Christ is the light of the world, not in person, because the world cannot see him; but he is the light of the world through his disciples, his life being made manifest in their lives. But will the church continue to walk in the light? Will it continue to manifest the life of Christ to the world? We shall see.

The Savior on one occasion, after he had been speaking of John the Baptist, and of the great work which he had done, said: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11: 12. The Revised Version renders it: "men of violence take it by force." But how could men of violence take the kingdom of heaven by force? Think of it, reader. How would it be possible for men of violence to take that kingdom by force? Men of violence tried to take the kingdom by force, when the saints of God were all "of one heart and of one soul"; when they were "all filled with the Holy Ghost"; but they failed. True, they took the leading men of the church and shut them up in the common prison, as they would a common criminal; as they would a thief or a murderer; but the angel of the Lord came down from heaven by night, opened the prison door, brought them out, and sent them on their mission of love for the Master. Men of violence could not take the kingdom by force while the Lord's people were all in that condition, for God himself was with them and was working with them; and even the very gates of hell could not prevail against them while they remained in him and he in them. No; a change would have to take place in the kingdom itself, before men of violence could come and take it by force. Paul, having the gift of prophecy, was shown by the Spirit that such a change would come; and he spoke of it, in one of his letters. Writing to Timothy, his own son in the gospel, he commences like this:

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.—2 Timothy 4: 1.

That is a solemn charge, indeed. It would be diffi-

cult, I am thinking, to make it more solemn or more emphatic and impressive: "before God, and the Lord Jesus Christ." But what is the charge? What is it he demands of Timothy? It is this:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.—Verse 2.

This is no time for theories and speculations, Timothy; this is no time for lecturing on philosophy, science, pleasures, fashions, and sports: "*preach the word.*" But why so anxious, Paul, that the word should be preached at this particular time, more than at other times? For this reason:

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.—Verses 3, 4.

Something must be done, and must be done at once, that we may, perhaps, save a few. Some have already "swerved" from "a good conscience" and from "love unfeigned," and "have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."—1 Timothy 1:5-7. Some have put away their good conscience and "concerning faith have made shipwreck." (Verse 19.) Others have turned unto "profane and vain babblings, and oppositions of science falsely so called," and have "erred concerning the faith." (1 Timothy 6:20, 21.) There was a time when the saints of God "continued steadfastly in the apostles' doctrine and fellowship"; but that is no longer the case, Timothy. Even now, you know "that all they which are in Asia be turned away from me; of whom are Phygellus and Hermagenes." (2 Timothy 1:15.) There was a time in the history of the church, Timothy, when God himself "set the members every one of them in the body"; but the time is coming when they will "heap to themselves teachers," and they will select those who have "itching ears"; and they will "turn away their ears from the truth, and shall be turned unto fables." "The time will come when they will not endure sound doctrine"; therefore you must "preach the word" to them, Timothy; you must "reprove" them; "rebuke" them; and "exhort" them, even with "doctrine." Yes, that time will come, the apostle says; and when it does come, it will be a very easy matter for "men of violence" to take the kingdom "by force." "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, verse 9.) When they cease to "abide in the doctrine of Christ," God is no longer with them: they have not God. And Paul says "the time will come when they will not endure sound doctrine,"

when they will "turn away their ears from the truth," and when they "shall be turned unto fables"; hence the time was to come, according to the teaching of these inspired men, when the church would be without God, without Christ, and without the light of the Holy Spirit. The Master evidently saw that the church would come to this condition, even before the Apostle Paul saw it; and hence he said: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." Hence he said: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." And if you will stop here and compare the condition of the church at the time when Paul was writing this letter to Timothy with the condition of the church from A. D. 33 to A. D. 35, you will readily see that it was already far along the downward road to apostasy; and that, if it continues to go in that direction, at the same pace it has been going, it will be only "yet a little while" until they will "not endure sound doctrine." And let me say again, when the church reaches that condition that "they will not endure sound doctrine," it will be an easy matter for "men of violence" to come in and "take it by force." It will be with the church then as it was with the man, after the unclean spirit had been cast out of him: the unclean spirit went out and walked through dry places, "seeking rest, and findeth none." Then he said, "I will return into my house from whence I came out"; and when he came to that house, he found it "empty, swept and garnished." God was not in that tabernacle; the Master was not making his abode there; and the Holy Spirit was not there, either: it was "empty, swept and garnished"; and the unclean spirit saw that it could be made a fit dwelling place for such as he and, that he might be able to take possession of it, "by force," if necessary, he went and took "with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." (Matthew 12:43-45.) So it was with the church. When it turned away from the truth and refused to "abide in the doctrine of Christ," would "not endure sound doctrine," the Spirit of the Lord was withdrawn from it; and when "men of violence" came to it, they found only a dead body, an organization without the Spirit of God, and they entered in and took possession of it: took it "by force," where it was necessary to use force. And, in some cases, it seemed necessary to use force, as we shall notice in the following letter from the same apostle.

I shall quote from the Revised Version, as it is more easily understood, in some respects, than the King James Version. Paul begins the chapter with these words:

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God.—2 Thessalonians 2: 1-4.

Please note that Paul is talking here of "the coming of our Lord Jesus Christ"; and he admonishes the saints and exhorts them to allow no one to beguile them, or deceive them, as that the day of the Lord is now present, or at hand; for he says "it will not be, except the falling away come first." There is no use of wrangling over this: there it is in black and white, that the day of the Lord will not come, or will not be "except the falling away come first," and the "man of sin be revealed." And this "man of sin" or "son of perdition" is to oppose and exalt himself "against all that is called God or that is worshiped," in the time of this falling away; and when the falling away from the truth has sufficiently advanced for the carrying out of his purposes, fully and completely, he will sit "in the temple of God, setting himself forth as God." But in attaining to this position, he will oppose everything that is called God, and will exalt himself against it, and will, "by force," take the kingdom and sit "in the temple of God." But what is the temple of God?

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Corinthians 3: 16.

For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people.—2 Corinthians 6: 16.

In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.—Ephesians 2: 21, 22.

God's people, when properly "builded together," are his temple, and he dwells in them. But when they cease to abide in the doctrine of Christ, and "will not endure sound doctrine," but will "turn away their ears from the truth": in other words, when "the falling away come first," this "man of sin," this "son of perdition," is to sit "in the temple of God, setting himself forth as God." "Take it by force." And Paul said to the saints of Thessalonica: "Remember ye not, that, when I was yet with you, I told you these things?"—Verse 5. And he tells them, too, that "the mystery of iniquity doth already work"; or, as it is in the Revised Version: "For the mystery of lawlessness doth already work," but that he was, at that time, being restrained or hindered, and should be restrained for a season, and then that lawless one, whose coming is "according to the working of Satan,"

shall take possession. And the reason assigned for this is that "they received not the love of the truth." They shall "turn away their ears from the truth," as we have already noted, and then it is that "men of violence take it by force."

ABUSE AND USE OF MUSIC.

Taking it for granted you agree with me that music is good, I remind you that the Bible says all good comes from God! The Devil knows this; and also that God's creatures naturally wish all the good, whether they earn it or not; and so the Evil One steals the use of art to camouflage dens of iniquity so the innocent will be fascinated by the strains of music floating out from them. They stand and listen, then look behind the screens that are put there to hide the wickedness from publicity. The youth thinks he will just peep in, but as the decorations of art catch his eyes, he walks in: and just so the beautiful butterfly's wings are scorched by the flame of the candle.

Or, you may liken it to the gilded cage, with its band of music going from place to place, drawing a crowd of people after it; but the innocent players and followers do not know that within is a fierce, wild animal, which at the opportune time of the wicked keeper will be pleased to devour musicians and followers, unless we retreat in time to the places of refuge along the narrow sidepath that God has provided for those who are repentant. Some of those places of refuge are the Young Men's and Women's Christian Associations, the Church of God, Christian associates, moral plays, or movies, instructive lectures, musicales, mothers-teachers associations, schools of science, etc. Evil resorts are spiders' webs that would not of themselves lure, because of their transparency, but they are usually put in your pathway, if possible when you are seen to be weak or despondent or downcast. But the Devil is the "dead dog" in the middle of the web. A thorough Christian can see these, but the "lukewarm" person does not.

The Devil is an alert business man. He offers high prices to musicians, who sometimes bite at the bait because of the want for bread; and they too, help to scatter evil by abuse of God's gifts. The youth who has not learned self control is the one who will be deceived.

Is the rose shorn of innocence because it reposes in a cut glass vase in the home of a wicked man or woman? Does the pearl (music) lose its value because cast at swine? It is just besmirched and lost to view—it is up to us to get it from the bed of mud, wash it, and place it where God's children can enjoy

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A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 13

By Isaac M. Smith

THE APOSTASY OF THE CHURCH FORETOLD.

(Continued.)

As further evidence that "men of violence" were to take the kingdom, and "take it by force," I shall call your attention again to the testimony of the Apostle John, as recorded in the book of Revelation. This book is supposed to have been written sometime during the years 95-97 A. D., and it begins with these words: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."—Revelation 1: 1. Read the verse carefully, and note especially that the things which were shown unto John were to take place after he saw them in vision: "things which must shortly come to pass." After this, John says that he "looked, and, behold, a door was opened into heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."—Revelation 4: 1. And near the end of the book the angel testified to John that "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done."—Revelation 22: 6. And the book is referred to, in verse 7, as "the prophecy of this book"; and in verse 19 as "the book of this prophecy." Hence there can surely be no doubt that the book of Revelation, most of it at least is a prophecy concerning "things which must be hereafter"; or, as the Revised Version renders it, "the things which must come to pass hereafter."

And among those "things which must come to pass hereafter," John saw that a woman "brought forth a man child, who was to rule all nations with a rod of iron."—Revelation 12: 5. This woman is represented as being "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," verse 1, and is supposed to represent the church; the sun, with which she was clothed, representing the glory of God and the light of his Spirit with which the church was blessed; the moon, under her feet, representing the Mosaic law which the church had risen above; and the crown of twelve stars upon her head, representing the twelve apostles of the Lamb. And this seems to be the correct interpretation of this part of the vision, as we know that no literal woman was ever clothed with the literal sun, standing upon the literal moon, and a

crown of twelve literal stars upon her head. No, it is a vision: a representation of the church.

When John first saw this woman, clothed in such glorious apparel, she was ready to give birth to a child: was "travailing in birth, and pained to be delivered." (Verse 2.) A great red dragon, having seven heads and ten horns, was standing before her, "for to devour her child as soon as it was born."—Verses 3 and 4. But when she brought forth this "man child, who was to rule all nations with a rod of iron," the child was "caught up unto God, and to his throne," and the woman "fled into the wilderness." (Verses 5, 6.) Please keep in mind that the apostle was not looking at things in this vision which had occurred seventy-five or a hundred years before he saw them: he was viewing "things which must come to pass hereafter."

The fact that the "man child" is to "rule all nations with a rod of iron," shows that he represents the authority or the power of God which was with the church, and without which the church could not be "the light of the world." You may say that the "man child" represents the priesthood; you may say that he represents the divine authority in the church; or you may say that he represents the kingdom of God; but when you consider that Webster defines the word *kingdom* as "The rank, quality, state, or attributes of a king; royal authority; sovereign power; rule; dominion; monarchy," you can readily see that it really makes but little difference whether you call the "man child" the priesthood, the divine authority, or the kingdom of God, as the meaning of all these terms is about the same. But it is important that you should notice this: when the woman brought forth the man child, and he was caught up unto God, and to his throne, "*the woman fled into the wilderness.*"

When the Savior sent his twelve apostles out to preach the gospel, Matthew says that "he gave them power against unclean spirits, to cast them out," and told them to "Heal the sick, cleanse the lepers, raise the dead, and cast out devils."—Matthew 10: 1, 8. Luke says that He "gave them power and authority over all devils."—Luke 9: 1. And to the seventy he said: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy."—Luke 10: 19. And when they went forth to preach the gospel, with this "power and authority," there was no power on earth nor under the earth that could stop them: the powers of darkness were rebuked and compelled to stand aside, when commanded to do so, in the name of the Lord

Jesus Christ, by these men. But when Paul was at Ephesus preaching the gospel, and was so abundantly blessed with this "power and authority" that they brought handkerchiefs and aprons from his body to the afflicted, "and the diseases departed from them, and the evil spirits went out of them," see Acts 19: 11, 12, there were other men in that place who concluded that they could do as Paul did, that is, cast out devils; but when they tried it, "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."—Verses 14-16. So long as the church walked in the light of the Spirit of God, and reflected the glory of God to all those with whom they came in contact, so long the church retained "the keys of the kingdom of heaven," that "royal authority," that "sovereign power" of God by which the devils were controlled and cast out of people; but when the church reached that condition that "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:" when they reached that condition, then the "man child," the "royal authority," the "sovereign power," was caught up unto God and to his throne, and the church, bereft of that "royal authority," was unable to withstand the persecution waged against her by the great red dragon, and she fled from before him, "into the wilderness," but as the seven sons of Sceva, "naked and wounded," fled from the man in whom was the evil spirit; the church then had no more power to resist the Devil than they had.

Now, we have seen that the "man child," representing the kingdom of God, that is, the "royal authority," the "sovereign power," was to be taken from the woman, the church, and was to be "caught up unto God, and to his throne"; and we have seen that the woman, the church, would then flee from the dragon, and would go "into the wilderness." I shall not attempt to define the word "wilderness," as it is used here, neither shall I attempt to give the exact location of the church, while she is in the wilderness, but I wish to emphasize this thought: when the church "fled into the wilderness," she went where the world could no longer see her, and she then ceased to be "the light of the world." "A city that is set on a hill cannot be hid," said the Master; but a church "in the wilderness" is hid, and cannot be seen; hence it cannot be "the light of the world." "Yet a little while is the light with you," was the teaching of the Savior while here in the flesh. There was to be "a remnant" of the woman's seed, however, "which keep the commandments of

God, and have the testimony of Jesus Christ," Revelation 12: 17, and we are interested in knowing what is to become of them, as we are told that the dragon, when the woman "fled into the wilderness," went to make war with them. "The testimony of Jesus is the spirit of prophecy," Revelation 19: 10; hence, this remnant of the woman's seed, which "keep the commandments of God," also "have the "spirit of prophecy," even after the woman herself goes into the wilderness. What was to become of them? Will they be able to survive the bitter warfare waged against them by the dragon and his successors? "To the law, and to the testimony."

A new vision now presents itself to the apostle. He sees a very peculiar beast "rise up out of the sea"; and the great red dragon, recognizing in this beast an ally, "gave him his power, and his seat, and great authority." "All the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?"—Revelation 13: 1-4. And there was given unto this beast "a mouth speaking great things and blasphemies"; and he "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven," verses 5, 6, very much like the anti-christ power which Paul says "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." It was also given unto this beast with seven heads and ten horns "to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Revelation 13: 7, 8. "All the world," "all that dwell upon the earth," are to worship this beast, and also the dragon, except those whose names are written in the book of life; and whose names are written in the book of life are certainly the ones "which keep the commandments of God, and have the testimony of Jesus Christ"; hence they are the remnant of the woman's seed, the ones with whom the dragon was wroth and with whom he went to make war. They are "the saints"; and the beast, to whom the dragon gave "his seat, and great authority," now makes war with them, and overcomes them. But, notwithstanding the fact that this anti-christ power, the beast with seven heads and ten horns, did "make war with the saints," and did "overcome them," there were a few who did not worship him: those whose names were written in the book of life. But what will finally become of them? Will they survive, to be "the light of the world"?

Another beast is now shown to the apostle. This one was seen "coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."—Revelation 13: 11. He is a different looking beast from the one which preceded him, and different too, in appearance, from the dragon; but you will note that "he spake as a dragon," and that "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast," verse 12; hence he represents the same anti-christ power represented by the dragon and the first beast, notwithstanding his lamb like appearance. It makes no difference through whom this anti-christ power manifests itself unto the children of men, whether it be a great red dragon, a beast with seven heads and ten horns, or a beast with two horns like a lamb: it is the same anti-christ power, regardless of the form in which it appears, and its works will be the same, too. The object of this paper is not to speculate as to what particular man or what particular kingdom in the world's history is represented by the dragon, by the first beast, or by the second beast; but the Savior said that "from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force," and the object of this paper is to prove that he meant just what he said. This second beast, with two horns, was to do great miracles; and he "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast," going so far as to command "them that dwell on the earth, that they should make an image to the beast." He also "had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—Verses 13-15.

The dragon persecuted the church, and she fled into the wilderness; he then went to make war against the remnant of the woman's seed, "which keep the commandments of God, and have the testimony of Jesus Christ"; and finally gives "his power, and his seat, and great authority" to the beast which had seven heads and ten horns. To this first beast was given power "to make war with the saints, and to overcome them"; and "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Then the second beast, the one with two horns, finishes the work: he "deceiveth them that dwell on the earth"; has them to make an image to the first beast; gave life to the image, that it should speak, and that it should cause that all who would not worship the image *should be killed*. What was left? This: "And he causeth all, both small and great, rich and poor, free and bond, to re-

ceive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."—Verses 16, 17. He causeth *all* to receive this mark. Yes, *all*: "small and great, rich and poor, free and bond." *All*. And, if you will read the following from the next chapter, it will give you some idea of what it means to worship the beast or to receive his mark: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Revelation 14: 9-11. Could anything be more terrible? That is to be the punishment or the torment of those who "worship the beast and his image," and of those who "receive his mark," either in their forehead, or in their hand; and when you stop to reflect that *all*, "both small and great, rich and poor, free and bond," were caused to receive his mark, and that this anti-christ power did "cause that as many as would not worship the image of the beast should be killed," you will, no doubt, be ready to say with the Master: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force," or "men of violence take it by force." When the Savior said "Yet a little while is the light with you," he meant it; and it has a deeper and a wider meaning, perhaps, than we have been taught to believe. It is a sad picture, I know, to think of all that dwell upon the earth worshipping the beast and his image, and to think of their receiving his mark in their forehead or in their hand, especially when we think of the terrible torment to which such are to be subjected; but there it is in the word of God, and I dare not reject it. It is a dark picture, indeed, to look at; but we are now looking at the dark side of this subject: there is a brighter side to it, and it may be well for us to digress for a moment and take one look, at least, at that brighter side.

The Savior said to Peter; you will remember, that "upon this rock I will build my church; and the gates of hell shall not prevail against it," Matthew 16: 18; and that statement is equally as true as what we have just been quoting, and there is no contradiction between the two, either. It is true that this anti-christ power was to make war with the saints, and to overcome them; cause that all who

would not worship the image of the beast should be killed; but you will remember that Peter, speaking of the Son of God, said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2: 23. But did "the gates of hell" prevail against the Son of God? No, they did not; for, in the very next verse, the apostle adds: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it"; and in verses 26 and 27 he says again, quoting from the 16th Psalm: "Moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." No, his soul was not left in hell; and when he appeared to John, on the Isle of Patmos, he said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Revelation 1: 18. "Men of violence" crucified the Son of God and hanged him on a tree; but, instead of "the gates of hell" prevailing against him, he came back to life again, having "the keys of hell and of death," that is, having the power and the authority over both hell and death. Neither did the gates of hell prevail against those whom this anti-christ power overcame and caused to be killed; for, after describing the workings of this anti-christ, under the three different heads, that is, the dragon and the two beasts, and after describing the torment of those who receive the mark of the beast, or worship him, the apostle says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14: 12, 13. Tell me that "the gates of hell" prevailed against them! "Men of violence" took them "by force," and put them to death; but thanks be to God! it was as impossible for death to hold them as it was for death to hold the Savior; for he now has the keys of both hell and death. No, "the gates of hell" did not, and will not, prevail against them: they simply "rest from their labors," as we have just read. And the time is coming when this anti-christ power shall be destroyed or, at least, bound; and then John says that he saw "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed

and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20: 4-6. No, reader, the gates of hell will never prevail against the church of Christ: "men of violence" may fight against it; may make war against the saints and overcome them; and may kill every man, woman, and child in the church, "which keep the commandments of God, and have the testimony of Jesus Christ"; but when they do so, have the gates of hell prevailed against the church, or against the children of God? Have they? Every man and every woman who believes the word of God will say: "No." The Apostle John said, speaking of what he saw in one of his visions: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."—Revelation 6: 9-11. Did the gates of hell prevail against these, when they were "slain for the word of God, and for the testimony which they held"? No; they were given white robes, robes of righteousness, and were told "that they should rest," "rest yet for a little season"; and then, as we have already seen, they are to live and reign with Christ: are to "be priests of God and of Christ." Paul said, as quoted in a former paper: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Philippians 1: 23. He was beheaded at Rome by Nero the tyrant, three or four years after making the foregoing statement; but surely you could not believe that the gates of hell prevailed against that man, simply because the enemies of Christ killed his body. No, reader, the gates of hell will prevail against the wicked, against those who worship the beast or his image, and those who receive the mark of the beast in their foreheads or in their hand; but the saints with whom the beast made war, and whom he overcame, with those also who were killed because they refused to worship the beast or his image, will go to Christ, as Paul was so anxious to do, and will come forth in the first resurrection and reign with the Lord for a thousand years, while the rest of the dead are kept in prison. When Jesus said that "I will build my church; and the gates of hell shall not prevail against it," he meant just what he said, and it is true; and when he said that "the kingdom of heaven suffereth violence, and men of violence take it by force," he meant that,

too, and it is just as true as the other. Daniel said of the little horn: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."—Daniel 7: 21, 22. He says that this horn represents a king, who shall "speak great words against the most High, and shall wear out the saints of the most High, and shall think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."—Verse 25. Like the beasts which John the revelator saw, this power is to take the kingdom "by force": make war with the saints, "and prevail against them"; and "wear out the saints of the most High"; and these, with "times and laws," are to be "given into his hand," for a certain time. "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Verses 26, 27. The teaching of the Master, the teaching of Paul, the teaching of John the beloved disciple, and the teaching of the prophet Daniel, all agree that this power of anti-christ, whether it be called the "little horn," the "beast of seven heads and ten horns," the "beast with two horns," "men of violence," the "man of sin," or "the son of perdition," is to "make war with the saints," "prevail against them," "wear out the saints of the most High," "overcome them," take the kingdom "by force," and cause that all who refuse to worship this power of anti-christ "should be killed." All are to be "given into his hand"; he is to "sit in the temple of God, setting himself forth as God"; is to cause "the earth and them which dwell therein to worship the first beast"; and "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he had the mark, or the name of the beast, or the number of his name." And referring to this power of anti-christ, under the name of "Babylon," the angel of God declares that "she made all nations drink of the wine of the wrath of her fornication," Revelation 14: 8, and that "all nations have drunk of the wine of the wrath of her fornication."—Revelation 18: 3. After reading all these texts, if we should look at it from a human viewpoint alone, we might be tempted to give up all hope and say that all is lost; that the gates of hell have, indeed, prevailed against the church of Christ, and that the gospel is a failure; but not so: the judgment will sit; the Lord Jesus Christ shall come down

from heaven, in the glory of his Father, and with the holy angels, and consume that wicked one "with the spirit of his mouth," and shall destroy him "with the brightness of his coming"; and, finally, "the kingdom under the whole heaven shall be given to the people of the saints of the most High," and they shall "possess the kingdom for ever, even for ever and ever." Wickedness may prevail for a season: the powers of darkness may triumph for a while, and may seem to be gaining a complete victory; but the purposes of God will stand eternally, righteousness and truth shall prevail over the powers of darkness and evil, wickedness and sin will ultimately be destroyed from off the earth, and universal peace and love will reign in the hearts of all.

PREPARATION.

That the conditions immediately before us may be fully and successfully met, it becomes necessary that we make individual and collective preparation. A process of training is needful, for we have many things to consider as we contemplate the work of the church in this age of reconstruction. We must not forget that the gospel of Christ has to do with every faculty of man. His social, moral, intellectual, economic, scientific, and physical aspects all have to do with his spiritual unfoldment. In order to be fitted for the best in life, a man must not only have all his faculties awakened, but he must also have them developed.

It was no less than Saint Paul who said, "Ye are workers together with God." This at least is suggestive of activity; and it occurs to me that he who in the least degree understands or comprehends the language can no longer remain idle or indifferent. The idea of work alone is quite suggestive of preparation; but when we connect the idea of work with that of God, and think of joining hands with him in the performance of our task, or in the discharge of our duty, we are made to realize the necessity of efficiency. If I am going to mend shoes only, I must have some understanding of the process by which shoes are mended. I must qualify myself for that work. How much more should I prepare myself for the purpose of partnership with God?

Too frequently we think of the working together with God as being limited to the preaching of the word only. I take it that God desires that we correspond with him in every phase of our lives. Whether I be a farmer, merchant, mechanic, lawyer, school-teacher, philosopher, doctor, or minister, I should consider myself a worker with God. That is to say, I should seek to perform my part in helping to develop,

(Continued on page 619.)

in the following language: "Behold, they have not learned to be obedient to the thing which I require at their hands . . . and do not impart of their substance, as becometh saints, to the poor and afflicted. . . ." This rebuke came in June, 1834, following their expulsion from Jackson County in December, 1833.

While trying to establish themselves at Far West in 1838 and remembering that the distress that they had suffered was due, in part, to a failure to impart of their substance, they ask the Lord what he requires of them for a *tithing*, note the language, "a tithing," not *tithing*, and then the Lord proceeds to give us a definition for tithing, "Behold, I require all their surplus property. . . ."

After having been tithed of our surplus property, we continue to set apart one tenth of our increase to care for the poor and carry on the gospel work, and as we accumulate additional surplus, it also is to be consecrated or turned into the Lord's storehouse.

From this law we are told *none* are exempt that belong to the church of the living God.

Benjamin R. McGuire,
Presiding Bishop.

Simon Dike, Soda Springs, Idaho: "I have taken the ENSIGN ever since it was published, with the possible exception of one year, and I have no thought of letting it stop while I live. I am isolated and am seventy-four years old, and the church papers are the only means of keeping in touch with the church."

"Seek Learning by Study."

The church has been counseled, "Seek ye out of the best books words of wisdom. . . . Seek learning by study." In order that this counsel might be carried out, the church college, Graceland, was founded. All are aware of Graceland's steady growth. Each year brings a greater number of young people to its halls of learning. Not all, however, find it possible to attend Graceland. So, for the majority of the church membership which is unable to leave the necessary duties of life in order to attend an educational institution, Graceland offers a series of correspondence or home study courses whereby instruction in over twenty-five subjects is given by mail.

Every person in the church should study good books. Many are studying good books; but effective study cannot be accomplished without systematic direction and supervision. The Extension Department of Graceland College—our college—is prepared to help you study efficiently at a low cost to you—only enough to pay the expense of handling your lessons. Everyone should take advantage of this opportunity and immediately write for information regarding the subjects they desire to pursue, addressing inquiries to the President, Graceland College, Lamoni, Iowa.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 14

By Isaac M. Smith

The Apostasy of the Church Foretold.

(Concluded.)

[The next series of articles by Evangelist Isaac M. Smith consists of four numbers written very carefully upon the subject of the restoration of the gospel, the first of which will appear in the ENSIGN for October 16. This will be one of the most interesting and useful series of all from this author, and we advise you to send in your subscriptions for friends and inquirers.—EDITOR.]

In the two papers just preceding this, numbers 12 and 13, I called attention to a number of prophecies in the New Testament, and one in the Old Testament, pointing to an apostasy of the church: "a falling away" from the truth of the gospel as it is in Christ Jesus our Lord; and, really, it seems to me that sufficient evidence has already been produced to prove that there would "come a falling away" from the gospel before the coming of the day of the Lord.

But there is one feature of the subject which has not been so strongly emphasized as I think it should be, and also some evidences which have not yet been presented; and believing that this subject is one of very great importance, and that a proper understanding of it is absolutely necessary, in order to properly understand other scriptures, I feel justified in asking the reader to carefully consider this paper also.

Paul, in one of his many journeys while preaching the gospel, came to the city of Miletus, in Asia; from there "he sent to Ephesus, and called the elders of the church"; and when they were come, he told them, among other things, that he had been with them, on a former visit, "by the space of three years"; that he had "shunned not to declare unto you all the counsel of God," had "kept back nothing that was profitable unto you," and that he knew they would "see my face no more." And he exhorted those elders as follows:

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.—Acts 20: 28.

"Feed the church of God." But why, Paul? Why did you send for us to come from Ephesus here in order that you might exhort us to "feed the church of God"? Is that more necessary now than it has been heretofore? Yes; it is more necessary.

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

The thought which I wish to emphasize above all others in the foregoing and in this entire paper, is this: The apostasy and downfall of the church was to be brought about by false teachers, false doctrine, corruption, and wickedness *within the church*, and not by attacks made upon it by its open enemies from the outside. "Men of violence," to take the kingdom "by force," must get within the visible church, and become part of it, or they could never succeed. But when "grievous wolves" entered in among the people of God, and "men of your own selves" rose up and spake "perverse things, to draw away disciples after them," the ears of the people were soon turned "away from the truth" and were "turned unto fables." When Paul wrote to Timothy and urged him to "preach the word," to "reprove, rebuke, exhort with all long suffering and doctrine," what reason did he give for urging him to do so? He gave this reason:

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. Read again 2 Timothy 4: 1-4.

Substantially the same reason which he gave to the elders of Ephesus for urging them to "feed the church of God." When Paul wrote to the saints at Thessalonica and urged them not to allow any man to deceive them and make them believe that "the day of Christ is at hand," what reason did he assign for giving them this timely warning? He gave them this reason: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"; and he told them that this "man of sin" would sit "in the temple of God, showing himself that he is God." He would not attack the church from the outside and try to destroy it in open warfare: he would get within the church and, sitting "in the temple of God," he would set himself forth as God, and thus deceive the people, the saints, and lead them from the truth. God can save his people from their enemies, physical or spiritual, but he does not take away their agency and *compel* them to continue faithful and true to him and to his work. Joshua said to the children of Israel to "choose you this day whom ye will serve";

and that privilege has never been taken from the Lord's people. And as men have their agency, after coming into the church, as well as before, false teachers and false prophets within the church, or within the kingdom, have often been successful in bringing about the downfall of God's people, by deceiving them and leading them away from the truth, even after the most bitter and cruel persecution from the outside has failed to drive them away from it. The Lord told Micah, one of the prophets of Israel who lived upon the earth about seven hundred years before the birth of our Savior, that there was coming a time when spiritual darkness would reign upon the earth; and he told him, too, how it would be brought about, and from his prophecy I quote the following:

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.—Micah 3: 5.

Please note that it is the prophets which "make my people err"; and that they do so by crying "peace" to the people, and, at the same time, fighting against God. And because they do this, the Lord says: "Therefore," that is, for this reason:

Therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.—Verses 6, 7.

This is a prophecy: the Lord does not say that this condition existed at that time; but that it shall exist in the future, because of what was being done and what would be done in the future by false prophets and false teachers. A night of darkness, when they shall "not have a vision," and when there shall be "no answer of God"; and it was to be brought about just as the Apostle Paul said to Timothy: by teachers, who have "itching ears," turning the ears of the people "away from the truth" and turning them "unto fables." And the Lord says of the "heads of the house of Jacob, and princes of the house of Israel," that they "abhor judgment, and pervert all equity"; that they "build up Zion with blood, and Jerusalem with iniquity"; and that

The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.—Verses 9-11.

In the dark; no vision; no answer of God; the heads of the people judging for reward; the priests teaching for hire; the prophets divining for money; and yet they are to be so religious that they will lean upon the Lord, and will say: "Is not the Lord among us? none evil can come upon us." And what would be the result of such work among the Lord's

people? This is what the Lord said the result would be:

Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.—Verse 12.

Surely no one who has read the history of God's people for the last eighteen or nineteen centuries can doubt that this prophecy has been most literally fulfilled: a night of darkness has indeed rested upon them; and all the suffering, the agony, and the tears of God's people for centuries are the fruits of their permitting themselves to be led by blind spiritual leaders: leaders which do not have a vision, "no answer of God," no communion with the heavens; leaders who taught for hire and divined for money, and who cried "Peace" to the people, making them believe that God was indeed among them and that no evil could come upon them. And while this prophecy of Micah is still fresh in your minds, please read again what Paul said to Titus:

For there are many [not a few only; but there are many] unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.—Timothy 1: 10, 11.

I would like to digress here, and point out some of the bad effects which "filthy lucre" has had upon men in the past, who claimed to be representing the Lord and his work; but, fearing it might make this paper too long, I shall save that for a separate paper.

Having noted in the prophecy of Micah that the Lord said the spiritual leaders would "judge for reward," "teach for hire," and "divine for money"; and having also noted the desolation which was to come to Zion, Jerusalem, and the mountain of the house of the Lord, because of this evil; and then having noted, too, that the same evil was in the church in the days of Paul, and that false and corrupt teachers were then teaching "for filthy lucre's sake"; I shall now call your attention to what Paul said the result would be:

This know also, in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, 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.—2 Timothy 3: 1-4.

If this referred to the wicked part of the world; that is, if it referred to the people who are considered wicked, real sinners, it would not be so bad; but it does not: it refers to the religious people of the world, "in the last days"; for the apostle adds, in the next verse: "Having a form of godliness, but denying the power thereof: from such turn away."—Verse 5. **Yes, they are religious: they have "a form of godli-**

ness"; but, as the Lord told Micah the people would be during the night of darkness, so Paul tells Timothy that these shall be: not only will they be lacking in the power which attends the gospel of Christ, when preached and administered by those having authority from him, but also "denying the power thereof." And the apostle wisely admonishes: "from such turn away"; and he gives as his reasons for so admonishing:

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning faith.—Verses 6-8.

"From such turn away," because they are "men of corrupt minds"; because they "resist the truth," even as Jannes and Jambres withstood Moses; and because they are "never able to come to the knowledge of the truth," even though they are "ever learning." But why is it they can never come to the knowledge of the truth? Because they have only "a form of godliness," without "the power thereof": "denying the power thereof." "Godliness," Webster says, is "Careful observance of, or conformity to, the laws of God"; and because of a "careful observance to the laws of God"; because of their carefully conforming their lives thereto, the saints of God were promised and did enjoy the power of God, which could be enjoyed only by those who complied with the conditions. The Master said:

If ye love me, keep my commandments. And I will pray the Father, and he shall give unto you another Comforter, that he may abide with you for ever.—John 14: 15, 16.

He says that this other Comforter is "the Spirit of truth," and that when he is come he will "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (See verses 17, 26.) Said that "he will guide you into all truth: . . . and he will show you things to come. He shall glorify me: for he shall receive of mine and shall show it unto me. (John 16: 13, 14.) The power of God's Spirit was to be with his disciples, upon certain conditions, to teach them all things, to guide them into all truth, to take of the things of God and show them unto his children, and also to show them things to come; but the conditions were that his disciples should love him and keep his commandments: in other words, a "careful observance of the laws of God," which is "godliness," would bring to his disciples this power, and without this power no man can ever "come to the knowledge of the truth." Men may be ever so wise and ever so learned: they may be "ever learning"; but unless God reveals to them his truth, by the power of his Holy Spirit, they can never know it.

And as the Lord has told us that the religious world, "in the last days," will deny this power, which is promised to his people through a "careful observance of God's laws," it is not difficult to understand why there is so much confusion and blindness among those who profess to be followers of the Christ, even now.

One of the prophets of the Old Testament, who lived and prophesied nearly eight hundred years before the birth of our Savior, said:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, from the north even to the east, and they shall run to and fro and seek the word of the Lord, and shall not find it.—Amos 8: 11, 12.

And he says at that time there shall be great desolation and distress among the people; that "the fair virgins and young men faint for thirst," and that "they that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beer-She-ba liveth; even they shall fall, and never rise up again." (Verses 13, 14.) Please note that there is to be a famine for *hearing* the words of the Lord; and that the famine is to be so general and so widespread that men may wander from sea to sea, and from the north even to the east, seeking the word of the Lord, and yet they will not be able to find it; and note, too, the desolate condition of the people, and the anguish of their souls, and when you have done so, just refer again to the third chapter of Micah and note that he too predicted a famine for hearing the words of the Lord: "night shall be unto you, that ye shall not have a vision"; and "there is no answer of God."

Yes, it was, indeed, to be a famine for *hearing* the words of the Lord; and the desolation which was to follow, as a result of this condition, was that Zion shall be plowed as a field, Jerusalem shall become heaps, and the mountain of the house of the Lord should become as the high places of the forest.

Isaiah, another prophet who was sent to ancient Israel, and who lived and prophesied some seven hundred years before the birth of our Savior, foretold this great apostasy or falling away from the "everlasting covenant"; and he too foretold the desolation which would come upon the people, and also upon the earth, as the fruits of the apostasy. He begins like this:

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.—Isaiah 24: 1-8.

The earth is to be empty and waste: "utterly emptied, and utterly spoiled"; and when that condition obtains in the earth, you will note that it is to be with one class of people as it will be with others: the priest faring the same as the people; and those who have taken usury from the people, as the people who have been compelled to pay usury to them. That day is to be a great leveler among the people; and that those who read the word of God might be assured that such a day would come, the prophet says that "the Lord hath spoken this word." He says that "the earth also is defiled under the inhabitants thereof"; and the cause of this is, "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Verses 5, 6.) They are to have "a form of godliness"; but the priests are to be the same as the people: blind leaders of the blind; and they are all to fall in the ditch together, too, as the Savior said would be the case when the blind attempt to lead the blind. And these are all blind, because they have transgressed the laws, have changed the ordinance, and have broken the Lord's everlasting covenant: the priests and the people all in transgression, and all in the dark. As Amos said: they might "wander from sea to sea, and from the north even to the east," seeking for the word of the Lord, but they would not be able to find it; that is, they would not find any who were teaching and practicing it. Spiritual blindness was to reign all over the earth: over the priests as well as the people.

When the Savior was here on the earth, he told the Jews that "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew 21: 43), and that they should "fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.) The kingdom of God was taken from the Jews and given to the Gentile nations; and the Jews were led away captive "into all nations," and Jerusalem has been trodden down by the Gentile nations from that day until this. Now, after telling Israel that the Lord would camp against them, round about, and lay siege against them with a mount; that they should be quake, storm and tempest, and the flame of devouring fire; and that "the multitude of thy strangers shall visited of the Lord of hosts with thunder and earthquake like small dust, and the multitude of the terrible ones shall be as chaff that passeth away"; the

(Continued on page 651.)

The Apostasy of the Church Foretold

(Continued from page 647.)

Prophet Isaiah prophesies concerning the Gentile nations, who shall have fought against Israel, as follows:

And the multitude of all the nations that fight against Ariel, even all the nations that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.—Isaiah 29: 7, 8.

Remember that the kingdom of God was to be taken from the people of Israel and given to the Gentiles; and remember, too, that the people of Israel were to be led away captive into "*all nations*," and that all nations were to be instrumental in fighting against God's chosen people; and when you remember all this, please read again what Isaiah says shall come upon "the multitude of all the nations" that have been instrumental in oppressing his people. And also read the next two verses:

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.—Verses 9, 10.

The Revised Version renders the latter part of the last verse quoted, that he "hath closed your eyes, the prophets; and your heads, the seers, hath he covered." The kingdom had been taken from the people of Israel and given to the Gentiles; and now all the Gentile world are to be in this drunken, staggering condition, their eyes closed, the prophets and the seers covered, and all nations like a hungry man who dreams of eating and awakes to find that his hunger, instead of being satisfied, has only been greatly increased. All, both Jew and Gentile, are to be in this fearful condition of drunkenness: not from wine or strong drink; but because Babylon hath "made all nations drink of the wine of the wrath of her fornication" (Revelation 14: 8), and they are "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Revelation 17: 6). For "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Revelation 18: 24), and "by thy sorceries were all nations deceived." (Verse 23.)

The prophetic evidence that there would be an apostasy of the church, after the death of the apostles, and that the Lord's people would again go into darkness and sin, as they had done so many many times, is clear and positive; and there is an abundance of it, as we have seen. And, as already

noted, this apostasy was to be brought about by false teachers, and false prophets in the church, and not by persecution from the outside. The first trouble that occurred in the church, in the way of division and contention, was when "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15: 1); and from that time on, there is frequent mention of men in the church who were teaching contrary to the spirit of the gospel. Paul refers to men of this class, when writing to Timothy; saying that they had "turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." He also mentions Hymenæus and Alexander as teachers who had made shipwreck of their faith; and he says of them that "their word will eat as doth a canker," and that they "overthrow the faith of some," teaching "that the resurrection is past already." To the saints at Corinth, Paul said: "How say some among you that there is no resurrection of the dead?" Some teaching that the resurrection was past already, and others teaching that there is no resurrection. To the Galatians he said that "there be some that trouble you, and would pervert the gospel of Christ." In his second letter to the Corinthians, he mentions some who are "false apostles, deceitful workers, transforming themselves into the apostles of Christ"; and speaking of the many perils through which he had passed, the apostle mentions "perils among false brethren." John, the beloved, speaks of Diotrephes, saying that he "received us not"; but that he is "prating against us with malicious words," and was even casting some out of the church because they received the brethren. In the church at Pergamos, they had those who held to the "doctrine of Balaam," and also the "doctrine of the Nicolaitanes, which thing I hate." At Thiatira, "thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols." Other examples of false teachers might be referred to, but the foregoing are sufficient to convince anyone that there were many of them in the church, even at that early day; and as Paul said that "evil men and seducers shall wax worse and worse, deceiving and being deceived," it is easily seen that the time would soon come, as Paul said, "when they will not endure sound doctrine." And it is easily seen, too, that when these false teachers, "men of violence," should become sufficiently strong in the church, they would take the ruling power or authority into their own hands; and in that way, as the Master said, "take it by force."

The testimony of many reformers and church workers in different denominations might be quoted

here, in confirmation of the fulfillment of the foregoing prophecies; but father Abraham said to the rich man, when the rich man wanted him to send Lazarus to warn his five brethren: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"; and if one will not believe the words of our Lord, the words of his inspired apostles, and the words of his holy prophets, who spake as they were moved by the Holy Spirit, I could not hope to convince him by quoting the testimony of men. Hence, I submit the prophecies quoted in these three papers, in proof that the Savior and his inspired apostles, and also some of the ancient prophets, were able to look into the the future and see this terrible apostasy which was to come; and in doing so, I ask the reader to take his Bible and read from its sacred pages all these prophecies, as you will many times get a much better understanding by reading a prophecy in connection with that which goes before it and that which follows it than you can possibly get from reading the prophecy separated from its connections.

Correspondence

Aurora, Iowa, September 23.

Editors Ensign: It is with the hope that something I may say may be of benefit to some one thinking of moving into the central stakes, that I write the following. Having had a desire to see, after selling our farm in northeastern Iowa, what the Far West Stake had to offer in the way of a home, myself, husband, daughter, sister, and nephew loaded the Ford car and started southward.

It was August 27. We determined to take plenty of time to look around, and so we did. Our journey took us through productive parts of Iowa, and we remarked on the way that it was no wonder that Iowa is called such a rich State. Heavy fields of maturing corn were on every hand. Reaching Lamoni, we found it situated in a rolling but seemingly productive country. A good college town, where the young may "obtain knowledge by study and faith." We should thank God for a school such as this, where the gospel is upheld. We left our daughter here seemingly already at home in a cozy four-room cottage where she and two other girls do their own house-keeping, along with college duties.

Tuesday evening we reached Hamilton, Missouri, and put up at the home of Brother John Harrington. We then spent nearly the rest of the week looking at farms, and during that time also attended prayer meetings on Wednesday night, and Religio Friday night, also services on Sunday. We found the Saints of Oakdale to be a spiritual people. The church at Oakdale is situated south of Hamilton and is in a thickly settled Saints' neighborhood, with a well built up branch.

We finally, with the help of Brother J. T. Ford, bought an eighty acre farm north of Hamilton. This will in time be near a branch, as there are five or six families of Saints located, and more expected, as Brother Ford is in position to sell more farms in that neighborhood. Land is cheaper here than in most other localities around Hamilton. Good land can be bought between \$100 and \$150 per acre, and any wishing to buy should consult with Brother Ford, as he has located a good

many there and at Oakdale, with satisfaction to all concerned.

With the expectation of taking up our work among this people in the future, and earnestly praying for the welfare of Zion, I am as ever in the faith.

Mrs. Irvy Quitmyer.

Roberts, Montana, September 28.

Editors Ensign: We came to the golden, west October 24, 1918—have been here nearly one year. Though this has been an off year, worst drought in thirty-eight years, still this is a great and grand country. The output of wheat, stock, and hay in favorable years would be hard to surpass. Coal mining is a great industry here, and this is undoubtedly the home of fine horses and cattle; also sheep by the thousands.

We are seventy miles from the nearest branch, Bozeman, Montana. Like Jeremiah, I felt as though a fire was shut up in my bones; no church, no Sunday school to go to, no church privileges. That was too much for me, so father, D. R. Baldwin, went and secured the schoolhouse, and we have had church and Sunday school every Sunday but three since in March. Easter Sunday we had a nice program, by the help of the school-teacher, Miss Anmoeck; also our superintendent furnished us with potted flowers, as this far north we have no early flowers. Again on Mothers' Day we had a fine program and seating room was soon gone. We got what carnations could be secured, and I believe every mother got one.

I miss the church privileges I enjoyed at Fisher, Arkansas, also around Jonesboro, Arkansas. They are a fine lot of Saints indeed. I was made sad when I received word of Brother Cleburn Carty's departure for the better world, and my mind goes back to a prayer and testimony meeting. Brother A. E. Ziegenhorn was in charge of the services; it was a spiritual feast. Brother Cleburn sat close to the rear door in a chair—I can see him now coming up the steps with cane in hand and smiling. He was crippled with rheumatism, and in bearing his testimony he was seemingly raised from the floor and moved around in front of the stand. He was closed around with such a glow of light as I have never seen before or since; he was beautiful to behold; he asked God to help him bear his burdens of affliction and to give him faith to hold out until the end; then he moved back to his seat. In turning my head I saw Brother Ziegenhorn was melted to tears. A month or so afterwards I was telling some of the brothers and Brother Ziegenhorn said that he saw the same as I. Ah, Saints, let us live as pure as he and always have a reason for the hope within us.

Then on Children's Day at Fisher I was made to rejoice because of the news of the baptism of children. I forget all their names; may God bless those little buds of hope.

We had our first snow to-day but before night it was all gone. The mountains are covered with snow and do not look over four miles away, though they are twenty-five at the nearest point.

D. M. Baldwin.

Batson, Arkansas, September 29.

Editors Ensign: I thought I would write a few lines to your valuable paper to tell you of our whereabouts. We are doing all we can to hunt the honest in heart out of the hills and valleys. We just closed a meeting where one hundred attended, and we left a good feeling. There were several interested. It is a new place where the gospel never has been preached; one was baptized.

We held a meeting at a place called Cove Creek where there were two hundred people gathered at the schoolhouse before dark every evening to hear the angel's message. Brethren

by agitating the movement and urging these sessions. Get in touch with your officers *to-day*, let us get action—enthusiastic action—service.

Mr. President and Superintendent, do not wait; get busy right away; let your district officers know that you would like to take advantage of this opportunity and have a session of the institute in your local, or that you will join in with the district for a combined session.

District officers, will you get together right away and confer regarding those you will recommend as capable of assisting on the teams to go out on this

work? We would like to hear from every district and local before November 15, sooner than this if possible.

When writing always give full name and address and be sure to state what district you are in.

This is *your opportunity*. It is our privilege to offer you this chance to assist in this great work—the responsibility rests with you.

Yours for greater efficiency,

Arthur W. Smith.

2903 Sullivan Avenue, Saint Louis Missouri.

November 1, 1919.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 15

By Isaac M. Smith

THE RESTORATION OF THE GOSPEL IN THE LATTER DAYS.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Revelation 14:6-8.

In our last three papers preceding this one, the three papers on the apostasy of the church, attention was called to the sad conditions through which the church of Christ would have to pass before her final triumph. In those papers it was shown that the day of Christ "shall not come, except there come a falling away first": that the time would come when the people, even those of the church, would "not endure sound doctrine"; that they would "heap to themselves teachers, having itching ears"; and that they would "turn away their ears from the truth, and shall be turned unto fables."

It was shown that "grievous wolves" would "enter in among" the saints of God, "not sparing the flock"; that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them"; that the "man of sin," the "son of perdition," would attain to such influence that he would be permitted to sit "in the temple of God, setting himself forth as God"; and that wicked men would become so numerous and so influential in the church, or kingdom, that "men of violence" would "take it by force."

It was shown that the power of antichrist, represented as a beast, in taking the kingdom "by force," would "make war with the saints" and "overcome them"; that he would "wear out the saints of the Most High," and "prevail against them" until the time should come when "the saints possessed the

kingdom"; that he would go so far as to "cause that as many as would not worship the image of the beast should be killed"; he would compel "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads"; and that his dominion would be so universal, his power so unlimited, that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

It was shown that there would come a "night" upon the people, "that ye shall not have a vision," and when "there is no answer of God"; that they would have a form of godliness, but denying the power thereof"; that during this "night" of spiritual darkness, the heads of the people would "judge for reward," the priests would "teach for hire," and the prophets would "divine for money"; and that, at this same time when the people would be so wicked that the Lord says "ye shall not have a vision" and that "there is no answer of God," they will be so well satisfied with their "form of godliness," in their darkened condition, that they will "lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us."

It was shown that there would be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord"; and that this famine "of hearing the words of the Lord" would be so universal and so widespread that a man might "wander from sea to sea, and from the north even to the east," and "seek the word of the Lord," and yet he would "not find it."

And it was shown that this darkness would rest upon all classes of people; that it would be, "as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker

of usury, so with the giver of usury to him"; that the earth would be "defiled under the inhabitants thereof"; and that the cause of all this would be, "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

A dark picture, indeed; and I feel almost tempted to ask your pardon for presenting again even this brief outline of it, in order to "stir up your pure minds by way of remembrance." But I feel sure that, with these scriptural evidences of the apostasy fresh in your mind, you will be able to see more clearly the necessity for a restoration of the gospel; and when you see the necessity for a restoration, you will, of course, be in condition to more readily understand the prophecies which point to it.

The spiritual darkness, of which we have just been reading, came upon the people of the earth "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant"; and when a covenant between two parties has been broken by one of the parties, the other party to that covenant is, of course, no longer bound by it. "The everlasting covenant, referred to in the foregoing, is the Lord's covenant, that is, he is the author of it: he dictated the terms; hence it is defined, by Webster, as being: "The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith, etc." This covenant was presented to the human family by the Lord himself, and by men who were called of God to act as representatives for him, and who were sent with authority to officiate in his name; and when the Lord, or those who had been authorized to officiate in his name presented the terms of this covenant to the people, and the people accepted the conditions stipulated in the covenant, then it became a covenant between God and the people who accepted it, and the people accepting it were called his church.

The Lord was ever faithful and true to his part of this covenant, fulfilling every promise made to the church, both collectively and individually, so long as the church complied with the terms of the covenant; but when the church "transgressed the laws" and "changed the ordinance" of the covenant, to that extent that the Lord himself declares it was "broken," then the church "fled into the wilderness" and the blessings and gifts of God were withheld from the people.

After the earth had been "defiled under the inhabitants thereof" for many centuries, the people groping their way in spiritual darkness, without communion with God, without "hearing the words of the Lord" through prophet, seer, or angel, light began to dawn upon the minds of a few men, who were far in advance of their times, and they began

to realize that there was something wrong with the religion of their day: that it was simply "a form of godliness" without the power. And when these men awakened to the fact that God was not in the human creeds and manmade covenants which were dominating the religious world, they began to "ask for the old paths, where is the good way"; and they were asking for the "old paths" that they might "walk therein" and find rest to their souls. But the question with them was: How can it be done? How can we get back into the "old paths"? Through transgression of God's laws, "the everlasting covenant" had been "broken"; and to renew a broken covenant, even though it be but a man's covenant, both parties to it must be consulted. And when the Lord's covenant has been broken, by transgression and disobedience on the part of man, it must remain so until the Lord shall see fit to renew it again. If a woman should break her marriage covenant, and should be rejected by her husband, she cannot return and renew the covenant without his consent: the husband must be one of the parties to the renewal of that covenant, as much so as he was in the making of it at first. And it is the same with this "everlasting covenant": it is the Lord's covenant, because he is the one who dictated the terms; and as it has been "broken," by transgression on the part of man, the Lord must be one of the parties to the renewal of his covenant with man, as much so as he was in the making of that covenant with man at first. And as the Lord spake to men and gave to them the terms of the covenant at first, it will be necessary for him to speak again and reveal to men the terms upon which the covenant may be renewed, even as he did in the making of it? Will he do it?

"What is written in the law? How readest thou?"

John, the beloved disciple, was banished to the lonely isle of Patmos, "for the word of God, and for the testimony of Jesus Christ"; and while he was there, he saw "a door was opened into heaven," and he heard a voice which said, "Come up hither, and I will show thee things which must be hereafter."—Revelation 4:1. Among the things which he saw, and which the voice from heaven said "*must be hereafter*," was "another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Revelation 14:16. And with the gospel, the angel is to bring another message "unto them that dwell on the earth," and the other message is: "Fear God, and give glory to him, for"—for what? Men have been commanded to "fear God, and give glory to him," since the beginning; but the angel who has "the everlasting gospel to preach unto them that dwell on the earth" gives a *special reason* why men should

"fear God, and give glory to him," at this particular time; and the reason he gives is this: "*for the hour of his judgment is come.*"

And, in the next verse, he tells us that another angel is to follow this one, "saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."—Verse 8. The hour of God's judgment has come: the time has come when Babylon, "the mother of harlots and abominations of the earth," shall be judged, and shall fall, to rise no more. The world was not prepared for that which was coming upon it. The people had "transgressed the laws, changed the ordinance, broken the everlasting covenant"; the famine "of hearing the words of the Lord" had swept over the earth to that extent that men might "wander from sea to sea, and from the north even to the east . . . to seek the word of the Lord," and yet they "*shall not find it.*" And now that the hour of God's judgment has come, what is to be done? Will the Lord leave them in darkness, and send his judgments upon them without giving them warning? Here is the answer: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

Reader, do you believe it? God hath declared that he "will do nothing, but he revealeth his secret unto his servants the prophets." I ask again: Do you believe it? It matters not, so far as the truth of God's word is concerned, whether you and I believe it or not; but our belief or unbelief will greatly affect our own condition, both here and hereafter; hence it will be better for us if we believe what the Lord has said: take his word at its face value. And if we really believe that the Lord will not do any great work among the children of men without first making it known "unto his servants the prophets," as stated above by the Prophet Amos, then it will not be at all difficult for us to see that this angel message, proclaiming the hour of God's judgment and the downfall of Babylon at hand, is simply a repetition of the Lord's way of working among the people, in all ages of the world. But it has not been the Lord's way, in dealing with the people in the past, to warn them of impending danger, and then leave them without any means of escape: he has always provided a way of deliverance, for those who were willing to heed the warning and accept deliverance on the Lord's terms. And so it will be in this last great work which the Lord is to do among the people, just before the coming of the Lord. When the angel comes, bringing "the everlasting gospel," and proclaims "with a loud voice" that "the hour of

his judgment is come," another angel is to follow declaring the downfall of Babylon. And after all that, John says that he saw "another angel come down from heaven, having great power; and the earth was lightened with his glory": and this angel also said that "Babylon the great is fallen"; that she had become the habitation of devils and a hold for every foul spirit, and a cage for every unclean and hateful thing"; that "all nations have drunk of the wine of the wrath of her fornication"; and then John says:

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Revelation 18:4. (Read also verses 1-3.)

Babylon is to be destroyed: the Lord says that "she shall be utterly burned with fire: for strong is the Lord God who judgeth her," (verse 8); but the Lord will call from heaven to his people, those who have accepted "the everlasting gospel" brought by the angel, and will say to them: "*Come out of her, my people.*" And in the next chapter he speaks of the marriage supper of the Lamb, and says that the angel told him to "Write, Blessed are they which are called unto the marriage supper of the Lamb."—Revelation 19:9.

First, the angel brings to them "the everlasting gospel," and tells them that the hour of God's judgment is come, and that they should "fear God, and give glory to him"; then another angel comes and proclaims that Babylon is fallen; another angel follows, repeating what this one has said concerning Babylon's downfall, and saying in addition that she has become the habitation of devils, foul spirits, and every unclean and hateful thing; and then he says that he heard "another voice from heaven saying to the Lord's people, who would still be in Babylon, "*Come out of her, my people.*" And John says that it was "*after these things*" that he "heard a great voice of much people in heaven"; "heard as it were the voice of a great multitude"; and this great voice in heaven said: "Let us be glad and rejoice, and give honor to him: for the marriage supper of the Lamb is come, and his wife hath made herself ready." And then it was that he was commanded to write and say, "Blessed are they that are called unto the marriage supper of the Lamb."

It may be that I am repeating more than is necessary; but I am very, very anxious that the reader shall see the order in which these events are to come: first, the preaching of the gospel; second, the announcement that "the hour of his judgment is come"; third, the announcement that Babylon is fallen; that is, her power has been taken from her; fourth, the Lord's people are called upon to come out of Babylon; fifth, then the announcement that

Babylon shall be "utterly burned with fire"; sixth, and "after these things" comes the marriage supper of the Lamb.

Should there still be a doubt left in the mind of the reader as to this angel message being absolutely necessary, just before the hour of God's judgment, you will please read again what was shown unto John just before he saw the angel with the everlasting gospel:

He saw a woman clothed with the sun, the moon under her feet, and a crown of twelve stars on her head, representing the church of Christ; he saw that this woman brought forth a man child, which was to rule all nations with a rod of iron; he saw that the man child was caught up to God, and to his throne; he saw that the woman, when the man child was taken from her, fled into the wilderness; he saw that the great red dragon, who had been persecuting the woman, now turned his attention to the remnant of her seed, who keep the commandments of God, and made war with them. (Read Revelation 12: 1, 5, 6, 17.) Then he saw a great beast, to whom the dragon gave his power, his seat, and great authority; he saw that this beast made war with the saints and overcame them, and that he exercised his power "over all kindreds, and tongues, and nations." After this he saw another beast, quite different in appearance from the first one, but he "exerciseth all the power of the first beast before him"; made an image to the first beast, and gave to it life; commanded that all should worship the image which he had made, and had power to "cause that as many as would not worship the image of the beast should be killed." And then, after killing all those who would not worship the image of the beast, he "causeth all, both small and great, rich and poor, free and bond," to receive the mark of the beast, either in their right hand or in their foreheads. (Read Revelation 13:1-17.) How the apostasy could be made more complete, I am not able to see. All were now worshipping the image of the beast; All had now received the mark of the beast; and if you will read again (Revelation 14:9, 10) the terrible punishment which is to be meted out to those who worship the beast or receive his mark, you will certainly never again doubt that "the everlasting covenant" has been completely "broken," and that there is an absolute necessity for communication between heaven and earth to be re-established, that this covenant between God and man might be renewed before the Lord shall come in judgment.

I wish we could know something of the feelings of this man of God, at the time when all these things were shown unto him in heavenly vision. John, the beloved disciple, who leaned on the Savior's bosom while they were eating the last supper together here

on earth; John, who saw the Master crucified on Calvary's cross; John, whose soul was filled with love for God and for his fellow man, and whose soul burned with great anxiety for the salvation of the human race; John, the only living witness, so far as we know, of that terrible tragedy in the garden of Gethsemane; John, who has given his life, unreservedly, to the work of the Lord, and who is, at this very time, while all these prophetic visions are passing before him, in banishment for the gospel's sake; John looks down the stream of time and is shown things which the voice from heaven has declared "*must be hereafter:*" sees the glorious and beautiful church for which his Lord suffered so much, now bereft of her heavenly authority and power, fleeing from the dragon and going into the wilderness; sees the saints of God overcome and killed, by the power of anti-christ; sees all kindreds, and tongues, and nations, worshipping the beast and his image; sees "all, both small and great, rich and poor, and free and bond," with the mark of the beast in their right hand or in their foreheads; and knowing the terrible suffering to which those who worship the beast or receive his mark are to be subjected, his soul must have been overwhelmed with anxiety and sadness. In our imagination, we can hear him cry out in the anguish of his soul and say: *O my God! My God!* Is this to be the end of thy work for the salvation of the world? After all that thou hast done and suffered, and after all that thy servants have done and suffered, is the world to be left in this apostate, God-forsaken condition? Will the honest in heart, who have been deceived and dragged down into this night of spiritual darkness, by "men of violence," never be permitted to hear the gospel preached in power, by men who are called and sent of God? He lifts his tear-stained face to heaven, and lo! what a transformation comes over his countenance! He sees an angel "fly in the midst of heaven," and this angel has the "everlasting gospel"—not simply "a form of godliness," without the power: he has the gospel of Christ, "the power of God unto salvation," and it is to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." All had been caused to receive the mark of the beast, and the gospel must go to all, or should go to all. Some may refuse to hear and may, as did the Pharisees in the days of our Savior, shut up the kingdom of God, refuse to go in themselves, and prevent others from entering; but the gospel is for all, the same as it was when the Master sent his disciples to "preach the gospel to every creature."

And when the Savior sent his disciples to preach the gospel to all nations, they did so. Paul says:

"But I say, Have they not all heard? Yes verily, their

sound went into all the earth, and their words *unto the ends of the world*.—Romans 10:18.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, *made known to all nations* for the obedience of faith.—Romans 16:25, 26.

For the hope which is laid up for you in heaven, whereof ye have heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you.—Colossians 1:5, 6.

If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven.—Colossians 1:23.

Yes, the gospel went "into all the earth" and "unto the ends of the world;" it was "made known unto all nations" and brought forth fruit "in all the world"; and, making it as strong as possible, the apostle is represented as saying that it "was preached to every creature which is under heaven." And if the church had continued to preach the gospel in all the world, as it was then preached by the apostles of Christ; and had "continued in the faith grounded and settled," as Paul admonished the Colossian saints to do; and had not allowed themselves to be "moved away from the hope of the gospel," then there would indeed have been no necessity for the angel to bring again the everlasting gospel to preach unto them that dwell on the earth.

Had the church of Christ continued upon the earth, as it was organized by the Master and his inspired apostles, and as it is set forth in papers 9 and 10 of this series, the whole world would have been converted to Christ, and the millennium ushered in, long ago. But alas! the people transgressed the laws of heaven, changed the ordinances of the gospel, and broke the everlasting covenant; and when the covenant was once broken, it could not be renewed and made binding until communication between God and man should be re-established; and to re-establish this communication, it was necessary for the angel to come and bring again the gospel, in its original purity and power, and confer upon man divine authority to officiate in the name of the Lord.

Your attention has already been called to the fact that John saw more angels than one, in connection with this work of restoration, besides hearing "another voice from heaven," and also "a great voice of much people in heaven," and he records what these different messengers and voices said regarding the work; and yet he tells us that there is "another angel" to follow the one who brings "the everlasting gospel," and he, too, is to have a message which will help us to locate the time of the restoration of the

termine the exact day, month, or year when the angel will come with the gospel; but the message of this angel will confirm the evidence already presented showing that it will be near the time of the end. Speaking of this angel's message, John says that he saw, first, "a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Then he saw "another angel come out of the temple" and cried to him that sat on the cloud and said: Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Revelation 14:15. You will please note that "The harvest of the earth is ripe;" and that the next verse tells us he thrust in his sickle, and that "*The earth was reaped.*" Then he saw "another angel" "having a sharp sickle"; and "another angel" cried to him and said: "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." And this angel with a sharp sickle did as he was commanded: thrust in his sickle and gathered the vine of the earth, "and cast it into the great winepress of the wrath of God." (Verses 17 to 19. It would be almost impossible to grasp the full force of the foregoing without reading, with it, the parable of the wheat and the tares, found in Matthew 13:24-30 and 36-43. In this parable, when the servants wanted to gather the tares out from among the wheat, they were told to "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers; Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Verse 30. But what is meant by "the reapers"? and what is meant by "the harvest"? The Savior says that "the reapers are the angels" and that "the harvest is the end of the world," verse 39; and he says, further, that "so shall it be in the end of this world"; that "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Verses 40-42. And that is exactly what John saw: saw that "the harvest of the earth is ripe"; saw that "the earth was reaped"; and saw that the "vine of the earth" was gathered and "cast into the great winepress of the wrath of God"; and he saw, too, that this work was done by "the angels," "the reapers," one coming after another, each one doing his particular part of the work. Hence, the restoration of the everlasting gospel, just before the hour of God's judgment, and just before the downfall of Babylon, is to be the beginning of the end, and is to be just before "the harvest of the earth is ripe," or just before the "end of the world." But there is

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THE RESTORATION OF THE GOSPEL IN THE LATTER DAYS.

(Continued from page 711.)

much to be done, after the angel comes with the gospel. The Savior said, speaking of the signs which are to precede his coming again:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24:14. (Read also verse 3.)

The gospel is to be preached "in all the world," "to every nation, and kindred, and tongue, and people"; God's people are to be called out of Babylon; the wicked are to be separated from among the righteous; the wicked are to be "cast into a furnace of fire," or "into the great winepress of the wrath of God"; and the the righteous are to be "called unto the marriage supper of the Lamb," and are then to "shine forth as the sun in the kingdom of their Father."

Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.—Isaiah 40:10.

His reward is with him, when he comes; but "his work before him."

It Is Written

"... he that is tithed shall not be burned (at His coming)."

In the development of man he passes through several stages.

First; that of pleasure and pain, when the child does that which gives him pleasure and refrains from that which causes suffering.

Second; that of reward and punishment, when his activities are determined by the benefits to be gained or the penalty which shall attach.

Third; that of praise and derision, when he is actuated by a desire for the encomiums of his companions and fears the contempt that would follow failure.

Man's highest development, however, is reached when he does a thing *because it is right*, regardless of the consequences.

To be actuated by fear of impending punishment in the payment of our tithing would be to acknowledge that we occupied a low stage of development and would drag our service to God down to the level of that of the heather who thinks that the wrath of his god may be appeased by his offering.

Love, not fear, should be the dynamic which moves us in the payment of our tithing. The payment of tithes alone will not save us from future punishment. It is only when we have kept this commandment in

connection with every other one that we shall be secure.

The true spirit of giving is manifested in the following letter which we have just received from a crippled brother who states that after coming into the church he began paying one tenth of his increase. It had not occurred to him that he should have paid a tenth of his net worth to begin with. He says:

"Brother..... and Brother came here to organize a branch, and they explained the law of tithing to us. This was the first time that I fully understood it. I felt badly. My situation was like this: I am a cripple; I had about \$6,200 capital and twenty acres of timber land. I intended to make this timber land my home if the world did not use me right. My living and church expenses required nearly all my income. I prayed for a way to pay my tithing and for the right nature that would make me happy in paying it. It was hard to think of parting with this land at first, but after much prayer and thinking about it, the right nature gradually came until it has become a great pleasure to pay it, and now it is one of the greatest satisfactions I have. When I paid my tithing I paid a great debt to God."

Surely such a life need have no fear.

Benj. R. McGuire,
Presiding Bishop.

Correspondence

NEWS OF THE ENGLISH SAINTS.

As it is some considerable time since I wrote to your columns, a line or so now may not be amiss.

Brother E. J. Trapp and myself have just completed our missionary tour begun last September, into Devonshire. The county of Devon is one of the finest for scenic beauty imaginable in England; it has its woodland scenes, exquisite landscape pictures, and altogether it is a wonderfully pretty part of England. One of the prettiest railway runs I have had is between Dawlish and Newton Abbot; for several miles the train keeps right along the coast line, and one can view the sea for miles. It is some different now than when I had my last trip down there about a year ago. Then the Channel was studded with battleships doing sentry guard, and it looked very solemn and impressive. Here and there the work of the submarine was visible, and we are now very glad to realize that the efforts for universal destruction have been greatly minimized.

The evils of war are everywhere manifest. After seasons of inflated prosperity, waste, and extravagance, we have visions of restrictions, brought about by attempts of a curious and unsatisfactory kind of economy, hence the many labor unrest strikes, and violence seems the heritage of all the nations affected by the fiend of war.

We have two branches of the church in "Glorious Devon," one at Exeter consisting of about forty members, some of them active, but some hanging on; still it lives and we are anticipating brighter times ahead. Some of the old worthies, well known to Elder William Newton, have passed on to their reward. Three brethren have been taken away from us during the war, the two brothers, W. and T. Nicholls and Broth-

even though you may have operated your business at a loss; but herein is the justice of God manifested, in that you are not required to pay the tenth unless you have *had an increase*.

God deals with his children, not by force, but by persuasion and love, though the requirements of his law are equally as rigid—"and unto God the things that are God's." In the payment of tithing as in the requirement of every other command of God, man is left free to exercise his agency. He may choose to keep the commands of God and reap the benefits or he may refuse, as did Israel of old, and suffer the penalty of a broken law.

God has first claim upon the earth: "The earth is the Lord's and the fullness thereof," yet we are permitted to occupy and enjoy of its riches while he sends the added blessings of rain and sunshine and many other forces which puny man cannot supply. Out of the increase and for the purpose of financing his work among the children of men he requires,

"Honor the Lord with thy substance," for one tenth of the increase of the field or of the flock or of the herd belongs to God.

It is made plain that God requires an accounting of every member in his temporal affairs. "Every man shall be made **accountable unto me**, a steward over his own property." This accounting is to be made to the Lord's servants in this life and also before God at the judgment bar, in the life to come; "for it is required of every steward to render an account of his stewardship both in **time** and in **eternity**, for he who is faithful and wise in **time** is accounted worthy to inherit the mansions prepared for them of my Father." From this responsibility none shall be exempt: "Let no one deceive himself that he shall not account for his stewardship unto me."

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A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 16

By Isaac M. Smith

The Restoration of the Gospel in the Latter Days. (Continued.)

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among the people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.—Micah 4:1-4.

The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:1-4.

Of these two prophecies, Isaiah wrote his about seven hundred and sixty years before the birth of our Lord, and Micah wrote his about seven hundred

and ten years before: a difference of fifty years between the times when they were written. Either one of them, taken alone, would be considered quite remarkable; and when we take the two, examine them together, and note how nearly the one is worded like the other, they are certainly remarkable indeed. The two prophecies are worded very nearly alike, and yet I consider the prophecy of Micah the stronger of the two; that is, I consider it a little plainer than the other, because of that which precedes it, as John, the beloved disciple, outlines the great apostasy before he proclaims the restoration of the gospel by an angel, so Micah first tells us that there is to be a night when the people "shall not have a vision" and when "there is no answer of God"; when "the sun shall go down over the prophets, and the day shall be dark over them" and they "shall not divine"; of a time when "the seers shall be ashamed, and the diviners confounded"; a time when the heads of the people will "judge for reward," the priests will "teach for hire," and the prophets will "divine for money" and will still "lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us"; and because of these conditions and this wickedness, he says that "Zion for your sake shall be plowed as a field"; that Jerusalem shall become heaps"; and that "the mountain of the house" shall be "as the high places of the forest." (Read again Micah 3:6-12.) And then, after describing the wickedness of the people, the darkness that was to come upon them, and also

the desolation of Zion, Jerusalem, and the "mountain of the house," he says: "But in the last days"—Please note the time: "In the last days" something very important is to be done. What is it? "The mountain of the house of the Lord shall be established in the top of the mountains." But what does that mean? What does the Lord mean by "the mountain of the house of the Lord"? Alexander Cruden, in his concordance of the Bible, defines the word mountain, as used in Isaiah 2:2 and Micah 4:1, as "The church of God, whereof the temple built on mount Sion is a type." And this agrees with the way it is worded in Isaiah 2:3, where the people are represented as saying: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." "The mountain of the Lord" is the house of the God of Jacob," according to this; and "the mountain of the house of the Lord," or "the mountain of the Lord's house," is simply a short way of saying: "The mountain of the Lord, which is the house of the God of Jacob." And as "the house of God" is "the church of the living God," (1 Timothy 3:15.) there can be no doubt that "the mountain of the house of the Lord," which is to be "established in the top of the mountains," "in the last days," is "the church of God," "the house of God," or "the kingdom of God."

We noted in the paper preceding this, that when the angel brings "the everlasting gospel to preach unto them that dwell on the earth," other events of great importance are to follow; and so it is with these two prophecies: after the church, or kingdom, has been established, it is to be "exalted above the hills"; the nations of the earth are to become interested in it; and Micah says that "people shall flow unto it," while Isaiah says that "all nations shall flow unto it." Just how long it will be, after the kingdom has been established, before it shall "be exalted above the hills," and before the "nations shall flow unto it," we do not know, as the Lord has not told us; but we are sure that it will take time: all this change in the attitude of the people towards the kingdom of God will not be accomplished in a moment's time. And, although we are not told just how long it will take, there are some sayings of the Savior which will greatly aid us in understanding the growth and development of God's kingdom here upon the earth.

The Savior said, in one of his parables:

So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark 4:26-29.

As there is a long time of waiting, after the seed is cast into the ground, before the harvesting of the crop, so there is to be a time of waiting, after the kingdom of God is established upon the earth, before it will bring about those remarkable changes among the people and thus prepare them for the harvest, or "the end of the world." And the Savior told this same people, and at this same time, that the kingdom of God "is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." (Mark 4:30-32.)

Hence the kingdom of God, as it was set up on the earth in the days of our Savior and his apostles, according to the foregoing illustrations or comparisons, was a very small kingdom, indeed; and we shall soon learn that it is to be much the same when it is set up on earth in the latter days, just before the coming of the Son of man.

About one hundred and fifty years after it was revealed unto Isaiah that "the mountains of the Lord's house shall be established in the top of the mountains," "in the last days," and about one hundred years after the same was revealed unto Micah, Nebuchadnezzar, king of Babylon, dreamed a very peculiar dream. This dream, although it made a vivid impression upon the mind of the king and left him very much troubled, was forgotten, and it was impossible for the king to remember it. Daniel, the prophet of the Lord, who was at the time a captive in the city of Babylon, was called upon to make known the king's dream to him, and then to tell the king what the dream meant.

And when Daniel came into the presence of the king, to make known to him this mysterious vision and its interpretation, among the first words he said were these: "But there is a God in heaven that revealeth secrets, and maketh known to king Nebuchadnezzar what shall be in the latter days."—Daniel 2:28.

Again I ask the reader to note the time when the most important events revealed in this vision are to be fulfilled: "in the latter days."

Daniel then told the king that, in his dream, he had seen "a great image"; and after describing the image to the king, he said:

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place

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On October 19 the pastor, Elder R. W. Farrell, under the mysterious title, "The Malachian Test," preached an effective sermon on tithing, applying emotionalism to practical considerations and driving it home in a very telling way. "Why is God so urgent that you bring tithes to the storehouse? To prove your love. If you know that there is a family of Latter Day Saint children who cannot go to school because they have no shoes, how can you prove your love?" In the evening, Elder G. S. Trowbridge gave one of his interesting and profitable talks, having taken for his subject the pertinent question, "What will you do with Jesus?"

Elder W. H. Kelley, who conducted a successful series of meetings here last spring, paid us an unexpected visit on October 26, and consented to preach for us both morning and evening.

The writer missed the sacrament service on November 2, but from what we hear it must have been very helpful. Not only the comforting idea prevailed that "God will take care of you," but also the pastor held out the wonderful hope that a wave of healing is to go over the branch.

It was a delightful plan of Sister Anna De Jong Smith to invite "us girls" to come to her home on Sunday afternoon, where the pastor met with us and talked to us in a cozy, informal way. To find out how beneficial as well as enjoyable it was, watch for the write-up by one of our young girls in the *Autumn Leaves* under "The Parthenon."

It was an interesting story that we listened to in the evening, when Brother Farrell, under the heading, "Why I became a Latter Day Saint," told of the time when he "didn't know much about those Latter Day Saints, and didn't care much about them." It seems almost incredible that some of our missionaries, that class of men whose motive power is "a passion for souls," were once indifferent or opposed to the church work! The thrill that comes when contemplating the change is not unlike the thrill that comes when thinking about the mighty change in Paul of old, the time when that great heart was touched with humility, and the cry of his soul became, "What shall I do, Lord?" Brother Farrell did not tell who the good brother was that talked to him so patiently, not getting angry when he scoffed, that loaned him reading matter so persistently, and finally took him home with him on the night before the decisive step, but we are grateful to him, whoever he was. Some of the reasons given for being a Latter Day Saint were: This church offers the solution to industrial problems; it fulfills prophecy (Isaiah, Ezekiel, Zechariah); it has consistency in ordination—a man's ordination can be traced back to the proper source; it teaches progression after death; "and lastly, I have been given the knowledge that it is divine." F. B.

BISBEE, ARIZONA.

The attendance at church services last Sunday was not as good as usual, due partly to a sudden change in the weather, and partly to the fact that some of the brethren had to work in the mines in order that the men might have a holiday on Armistice Day.

The weather man treated us with a little flurry of snow on Saturday and the weather has been cold enough to freeze a thin coat of ice the past two or three nights, which doesn't look very good in the face of a coal famine. The coal strike has affected us to the extent that we can only get five hundred pounds of coal at one time. We are also blessed with a sugar shortage, so that the merchants will only sell twenty-five cents worth to one person at a time. But if we can keep hot in the gospel work, and not get luke warm, I think we will pull through the coal famine all right; and if we can

keep sweet tempered in our work, I guess we can stand the sugar shortage also.

The subject at the Sunday morning hour was on the conduct of the congregation in the house of the Lord. It was pointed out that in a small, uncomfortable meeting place, like the one in Bisbee, where it is impossible to heat and ventilate the place to the satisfaction and comfort of all, that Saints should be willing to compromise in order that the majority might be made as comfortable as possible. We should always be willing to forego at least a part of our personal comforts in the interests of the group, or body. Those who like to have a good fire in the stove and at the same time have all the doors and windows open, should consent to have at least half the doors and windows closed; and those who want the good fire with all the doors and windows shut, should be willing to have part of the windows open. Each of the extremists should willingly conform to that which will bring the greatest comfort to the greatest number. Anything less than this shows selfishness on the part of the individual. It was also stated that the matter of adjusting the stove and the ventilation should be left in the hands of the deacon, and that others should keep their hands off when there is a deacon present. Those who are extremely sensitive to either heat or cold should try to seat themselves in that part of the building which will be most agreeable to their feelings. If each would try to recognize the rights and feelings of others, there would be less confusion and disorder among the Saints. Some people in cold weather keep their houses closed tightly and try to exclude every particle of outdoor air, while others will keep up a good fire and have most of the doors and windows open in their homes; and when these two extremes meet at the little church, if the temperature is set to suit either one of the extremes it will be very uncomfortable for the opposite party, and not very comfortable for the majority.

Again, we have in the Bisbee Branch, Welsh, English, Irish, and Yankees, with the characteristics common to each of these races, so that when we all meet together in church work we should each try to adjust himself to such conditions as will make for the greatest good to the cause in which we are engaged. Individualism should give way to the rights of the group; the minority should always be willing to support the will of the majority, as long as the majority are not in transgression of the laws which should govern the body.

We are well pleased with the new blanks sent out by the Department of Statistics and hope all members of the priesthood will try to follow the plan outlined, and that all branches will be prompt to respond to such action as shall be required of them, that we may soon have a more complete record of our church membership. E. R. D.

The Restoration of the Gospel in the Latter Days.

(Continued from page 743.)

was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.—Verses 34, 35.

And when Daniel came to the interpretation of this part of the dream, that is, to tell the king the meaning of the stone that was "cut out without hands" he said:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.—Verse 44.

You will note that the kingdom which the God

of heaven is to set up is represented as "a stone" that is "cut out without hands," *when it is first set up*; but it was to grow, gradually develop, until it should become "a great mountain," and should fill "the whole earth." Like the seed cast "into the ground," which should "spring and grow up," and should bring forth "first the blade, then the ear, after that the full corn in the ear"; or like "the mustard seed," which is "less than all the seeds that be in the earth," until "it groweth up, and becometh greater than all herbs"; even so shall the kingdom of God be, when it is first set up on the earth "in the latter days"; but the kingdom, like the seed, is to grow larger and more powerful until it shall "be exalted above the hills," and shall become greater than all other kingdoms: until it has finally "filled the whole earth."

There are three points of similarity between "the mountain of the Lord's house," of which Isaiah speaks, and the "stone" kingdom, of which Daniel speaks, which I wish to emphasize before leaving them; and they are these:

First, Isaiah says that "the mountain of the Lord's house" shall be established "in the last days"; and Daniel says that the Lord was revealing to Nebuchadnezzar, in this dream, that which shall be "in the latter days"; hence they certainly agree as to the time when the kingdom shall be established or set up.

Second, Isaiah says that when "the mountain of the Lord's house" shall be established upon the earth, it "shall be exalted," even "above the hills"; and Daniel says that when the God of heaven shall set up this stone kingdom, it "shall break in pieces" the kingdoms of the earth, which would, of course, cause it to be exalted above them; hence the two prophecies agree as to the kingdom's being exalted.

Third, Isaiah says that when "the mountain of the Lord's house" shall be established, and exalted above the hills, "all nations shall flow unto it"; and Daniel says that the kingdom which the God of heaven shall set up, "in the days of these kings," shall break in pieces and "consume all these kingdoms." The word *consume*, like a great many other words, has a variety of meanings, one of which is, to "absorb"; and, in view of the fact that it will ultimately be declared from heaven that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ," (Revelation 11:15), the word *consume*, as used in this text, certainly means to absorb. The kingdom of Great Britain has broken in pieces a great many kingdoms, within the last few centuries, but she did not destroy them from off the earth: she *consumed* them, or *absorbed* them, and they became the kingdom of Great Britain. So the

kingdom of God will break in pieces all the kingdoms of this world, that is, destroy or take from them their assumed authority; but the peoples composing these kingdoms will be *absorbed* by the kingdom which the God of heaven shall set up, and shall finally "become the kingdoms of our Lord, and of his Christ." Hence, the two prophecies agree as to the effect which the kingdom of God is to have upon the kingdoms of the world.

Just how the kingdom of God is to become or absorb the kingdoms of this world, we do not positively know; but there is one thing sure, and that is: the kingdoms of this world will never be *compelled* to "become the kingdoms of our Lord, and of his Christ," against their own wills. There must be "first a willing mind"; and it might be well to digress from the main line of thought and learn, if possible, how this "willing mind" is to be begotten or created in the souls of those heathen nations.

The Lord told Abraham that "in thy seed shall all the nations of the earth be blessed."—Genesis 22:18. And Paul, "the apostle of the Gentiles," tells us that the seed of Abraham, through whom the nations of the earth are to be blessed, "is Christ." (Galatians 3:16.) Hence, all the nations of the earth are to be blessed "in Christ." Yes, they will be blessed *by him*, and they will be blessed *through him*; but the promise made to Abraham, as recorded above, is that "in thy seed" shall the nations be blessed. How? Will they be blessed "in thy seed"? through ignorance? or *because of their ignorance*? No, Paul says that the scriptures foresaw that God would justify the heathen "through faith." (Galatians 3:8.) But can they have faith in Christ, the seed of Abraham, without hearing of him? No, for Paul says, "how shall they believe in him of whom they have not heard?" (Romans 10:14.) They cannot believe in him, until they have heard of him: "So then faith cometh by hearing." See verse 17. The heathen are to be justified "through faith"; and "faith cometh by hearing"; hence they must hear, they must understand, and they must have faith, before they can ever "become the kingdoms of our Lord, and of his Christ." Now, please turn again to Isaiah 2:3, and read it very carefully: "And many people shall go and say, 'Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.'" But what would cause them to say this? What would cause them to know anything about "the house of the God of Jacob"? Read the remainder of the verse and that will tell you: "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." But will the law which shall go forth "out of Zion," and

the word of the Lord which shall go forth "from Jerusalem," be proclaimed among the heathen nations? Yes, the Lord said, when speaking of the destruction of certain wicked people in the last days, that "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have they seen my glory; and they shall declare my glory among the Gentiles."—Isaiah 66:19. Yes, the glory of the Lord is to be declared "among the Gentiles," when the Lord shall "gather all nations and tongues; and they shall come, and see my glory." (Verse 18;) and when "they shall bring all your brethren for an offering unto the Lord," "to my holy mountain Jerusalem."

And that there may be no doubt left in the mind of the reader that "the law" which shall go forth "out of Zion" shall be declared "among the Gentiles," and that "the word of the Lord" which shall go forth "from Jerusalem" shall be heard among the heathen nations, and move them to action, I shall ask you to read two prophecies in the book of Zechariah. The first is:

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.—Zechariah 2:10-12.

And the other one:

Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; and I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.—Zechariah 8:20-23.

From these two prophecies, both referring to the same time, and to the same events, we learn that the Lord will, sometime, "choose Jerusalem again"; and when he does so, many people and strong nations shall come to seek the Lord, and to pray before him, "in Jerusalem"; they shall be "joined to the Lord," in that day, "and shall be my people"; the conditions in the world will be such that the nations will be anxious to go, for they will say, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts"; and "the house of the God of Jacob" will be so much "exalted above the hills" that "ten men" shall "take hold of the skirt of him that is a Jew,"

and shall say, "We will go with you: for we have heard that God is with you." "We have heard." But "how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14; 15.) Will there be preachers? And will they be sent? Yes, we have just quoted from Isaiah 66:19 that the Lord will "send those that escape of them unto the nations," and that "they shall declare my glory among the Gentiles." And when the glory of God is declared among the Gentiles, then they can say, "we have heard that God is with you." They will hear these things: these "glad tidings of great joy"; and they will also see that which will cause them to want to go up to "the house of the God of Jacob." The Lord, speaking to Isaiah concerning the establishment of Zion, and concerning the Lord's coming to it, and of the work that is to be done about that time by his people, says:

Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee.—Isaiah 60:1-4.

The glory of the Lord is to be seen "upon thee," while darkness shall cover the earth, and "gross darkness the people"; but the people, even the Gentiles, the heathen nations, shall be made to see the light of Zion, and "shall come to thy light": "they come to thee." The Lord also speaks of "thy sons," who "shall come from far"; and says that "the forces of the Gentiles shall come unto thee" (verse 5), and "that men may bring unto thee the forces of the Gentiles, and that their kings may be brought"; and the Lord's people will be called "The city of the Lord, The Zion of the Holy One of Israel." (Verses 11,14.)

And again the Lord tells us that "from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (Malachi 1:11.) There can be no doubt, not even the shadow of a doubt, that the name of the Lord is to be declared among the Gentiles, "in the last days," and that his name shall also be "great among the Gentiles"; and then it is the people shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths"; then it is that "the inhabitant of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts"; then it is that "many people

and strong nations shall come to seek the Lord of hosts in Jerusalem"; and then it is that the kingdom which the God of heaven shall set up shall "break in pieces and consume (absorb) all these kingdoms"; they shall "flow unto it." But it will take time, reader, to accomplish all this work, and to bring about such a miraculous change in the minds of the heathen nations towards the kingdom of God. It will be done: the Lord hath spoken, and his word cannot fail. But it will take time; hence we must not expect the kingdom of God to be established upon the earth in great power and glory, when first set up "in the latter days," for it is to be like "a stone cut out without hands"; like the seed which was cast into the ground and brought forth "first the blade, then the ear, after that the full corn in the ear"; or like the mustard seed which is described as being "less than all the seeds that be in the earth," until it groweth up, "and cometh greater than all herbs." It was this looking beyond the mark, for the great things of the kingdom, which caused the Jews, in the days of our Savior, to overlook and fail to recognize the kingdom of God when it was offered to them. The Savior told them that "the kingdom of God is within you," or "among you"; but they were looking for the kingdom of God to come in great power, as it is to be after it becomes a great mountain and fills the whole earth, and hence they failed to recognize in the lowly Nazarene and his humble followers the kingdom for which they were praying. And I fear that many people in our own day, after reading the prophecies which refer to the establishment or the setting up of the kingdom of God "in the latter days," are making the same fatal mistake: they look for the kingdom to come as "a great mountain," instead of coming first as "a stone" and afterwards becoming "a great mountain." They look for it to come as "the full corn in the ear," instead of coming as a bare "seed," and then putting forth "first the blade, then the ear, after that the full corn in the ear." They look for it to come as the full grown mustard stalk, instead of coming first as "a grain of mustard seed," "less than all the seeds that be in the earth," and then growing up and shooting "out great branches," so that the fowls of the air may lodge under the shadow of it." In other words, there are many people who seem to expect the planting and the harvest to come at the same time, failing to recognize the fact that God's laws of growth and development are to have their place in establishing and building up this last kingdom, as much so as in any work which the Lord has ever done for man.

There is one thing, however, that we must not overlook, and that is: sometime during the fulfillment of the foregoing prophecies, the Lord will come to

his people, and part of the work to which we have referred will be done after the Lord comes; but the kingdom is to be established, Zion is to be built up, and a work of preparation is to be done before the Lord comes, as is witnessed by the following:

Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.—Isaiah 40:10.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.—Isaiah 62:10-12.

His work is to go before his coming, and part of that work is the building up of Zion, for the Psalmist says:

When the Lord shall build up Zion, he shall appear in his glory.—Psalms 102:16.

And Isaiah says:

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.—Isaiah 59:20.

His work is to go before him; a standard is to be lifted up for the people; the way is to be prepared; Zion is to be built up; and then the Redeemer, when he comes, is to "come to Zion," and is to come "unto them that turn from transgression in Jacob; hence, (as it was when the Savior came the first time) some one must be sent "to make ready a people prepared for the Lord" (Luke 1:17). And this part of the work, of course, will be done before the Lord comes; but, as stated before, sometime during his work the Lord will come to his people and will "judge among many people"; will cause the nations to "beat their swords into plowshares, and their spears into pruninghooks"; will cause that every man shall sit "under his vine and under his fig tree; and none shall make them afraid"; and "the Lord shall reign over them in mount Zion from henceforth, even for ever." All these important events are referred to in the prophecies quoted; but we are living in the day of the Lord's preparation, and are more particularly interested in that part of the Lord's work which he requires at our hands now, believing that our minds will be enlightened as the work progresses, if we are faithful to present duties, and that those who keep their lamps trimmed and burning, with oil in their vessels, will be permitted to enter in and be recognized as guests of the marriage feast when the Lord shall come. But if we neglect to search the Scriptures and obtain an understanding of what God requires of us now, we shall, no doubt, hear it said unto us at that time: "I know you not."

Allow me to close this paper with a quotation from one of the sermons of the Reverend John Wesley:

What excuse, then, have any that believe the Scriptures to be the word of God, for not discerning the signs of these times, as preparatory to the general call of the heathens? What could God have done which he hath not done, to convince you that the day is coming, that the time is at hand, when he will fulfill his glorious promises; when he will arise to maintain his own cause, and to set up his kingdom over all the earth?—Sermon 71, volume 2, page 98.

Correspondence

MORE ABOUT 1918 CHRISTMAS OFFERING.

Our hearts have been made happy indeed as we checked over the many cards returned to us showing the total of last year's offering. How we wish that every Sunday school had returned their card to us with all the information filled in, but there are still some three hundred missing cards that we would like to have. Will you who read this article please make it a part of your duty next Sunday to inquire whether or not your school received a large clock for displaying offering status. If they have not it is because the card mailed to your school asking for certain information was not filled out and returned to us. Surely you want one of these clocks and we will be only too glad to supply one if you will write us about it, giving us the name and address of your superintendent.

Recently we published a list of the schools having the highest average per member offering, and I am sure many of us were agreeably surprised to see some of the very excellent results obtained by our schools—we are proud of them and we know that God has been well pleased with their humble efforts.

Some of the good schools have already passed their last year's offering total and they still have two months ahead of them, and for most of the schools these last two months are the most productive. The point is this: What is your school doing this year. What are you doing? What are you going to do to help your school "over the top" with an average of \$2.50 per member? Are you willing to be judged according to your efforts? Do you feel that you have done your part along with the other good workers? If you feel that you have, I pray God to help you to do even more, so that our average will reach a high mark. Be serious about this; talk it over with God; seek his help.

The following list comprises the schools who gave \$250 and over, with Independence at the top and ranging down in proper order. (If your school sent in an amount equal to \$250 or more and does not appear on this list it is because you failed to send in the card we sent you.) Write us about it, please.

Name of School	Location	Amount
Mount Zion,	Independence, Missouri,	\$2,482.26
Star of Bethlehem,	Lamoni, Iowa,	2,034.11
Central,	Kansas City, Missouri,	1,329.96
Olive Branch,	Kimball, Ontario,	1,319.69
Flint No. 1,	Flint, Michigan,	1,055.64
Bellevue Ave. Chapel,	Providence, Rhode Island,	750.00
Logan,	Logan, Iowa,	732.87
Holden,	Holden, Missouri,	622.54
Oklahoma City,	Oklahoma City, Oklahoma,	622.00
Tulare,	Tulare, California,	608.76
Tulsa,	Tulsa, Oklahoma,	604.07
First Detroit,	Detroit, Michigan,	592.11
Windsor,	Windsor, Ontario,	582.18
Zion's Hope,	Independence, Missouri,	568.57

Zion's Hope,	559.88
Council Bluffs,	548.58
Landsdowne,	535.04
Seattle,	529.00
Bright Prospect,	517.00
Magnolia,	511.69
Crescent,	502.12
Oakland,	500.55
Des Moines,	500.00
Lock No. 4,	485.78
Moorhead,	465.68
First Chicago,	461.67
Stewartsville,	461.15
Hiteman,	451.47
Pisgah,	426.00
Help of Zion,	421.00
Rising Hope,	411.96
Woodbine,	408.32
Cherokee,	407.72
Stewartsville,	402.65
Central Chicago,	372.96
McGregor,	372.32
San Francisco,	368.60
Zion's Hope,	367.66
Portland,	366.67
Joplin,	366.01
Saint Thomas,	365.00
Pleasant Hill,	362.75
Second Detroit,	360.00
Cash,	348.49
Bothwell,	346.80
Kirtland,	345.60
Los Angeles,	345.52
Port Huron,	338.56
Boston,	328.50
Cleveland,	323.00
Brooklyn,	313.73
Webb City,	312.72
Cameron,	309.01
Warrensburg,	308.51
Spokane,	304.25
Deloit,	288.61
Gaylord,	284.56
Walnut Park,	283.94
Maple Grove,	271.45
Highland Park,	271.24
Quindaro,	262.06
Zion's Hope,	262.05
Chelsea,	260.25
Deer Lodge,	258.58
Zion's Hope,	258.01
Oakdale,	257.72
Boise,	254.42
Nowata,	251.35
Achison,	250.30
Chariton,	250.08
Wiley,	250.03
Saint Louis, Missouri,	559.88
Council Bluffs, Iowa,	548.58
East Saint Louis, Illinois,	535.04
Seattle, Washington,	529.00
Burlington, Iowa,	517.00
Magnolia, Iowa,	511.69
Crescent, Iowa,	502.12
Oakland, California,	500.55
Des Moines, Iowa,	500.00
Lock No. 4, Pennsylvania,	485.78
Moorhead, Iowa,	465.68
Chicago, Illinois,	461.67
Stewartsville, Missouri,	461.15
Hiteman, Iowa,	451.47
Pisgah, Iowa,	426.00
Sacramento, California,	421.00
Omaha, Nebraska,	411.96
Woodbine, Iowa,	408.32
Cherokee, Iowa,	407.72
Stewartsville, Missouri,	402.65
Chicago, Illinois,	372.96
McGregor, Michigan,	372.32
San Francisco, California,	368.60
Bevier, Missouri,	367.66
Portland, Oregon,	366.67
Joplin, Missouri,	366.01
Saint Thomas, Ontario,	365.00
McKenzie, Alabama,	362.75
Detroit, Michigan,	360.00
Cash, Michigan,	348.49
Bothwell, Ontario,	346.80
Kirtland, Ohio,	345.60
Los Angeles, California,	345.52
Port Huron, Michigan,	338.56
Boston, Massachusetts,	328.50
Cleveland, Ohio,	323.00
Brooklyn, New York,	313.73
Webb City, Missouri,	312.72
Cameron, Missouri,	309.01
Warrensburg, Missouri,	308.51
Spokane, Washington,	304.25
Deloit, Iowa,	288.61
Gaylord, Michigan,	284.56
Independence, Missouri,	283.94
Stewartsville, Missouri,	271.45
Highland Park, Michigan,	271.24
Kansas City, Kansas,	262.06
Nebraska City, Nebraska,	262.05
Kansas City, Kansas,	260.25
Deer Lodge, Montana,	258.58
Saint Joseph, Missouri,	258.01
Hamilton, Missouri,	257.72
Boise, Idaho,	254.42
Nowata, Oklahoma,	251.35
Achison, Kansas,	250.30
Chariton, Iowa,	250.08
Wiley, Colorado,	250.03

Is this not a splendid record? And are not we proud of these good workers who made such a report possible? Some of these schools, because of large membership, could not reach the high average per member, but the grand total of their offering helped us very materially in nearly reaching our high aim of \$100,000 last year. Without these larger schools and their large offering we would have fallen far short of our aim, so we make special mention of these schools because some of them did not appear in the high averages published recently.

Among those schools who worked faithfully and humbly for the support of this offering movement are the good schools in England, Australia, Society Islands, and Hawaiian Islands. The Honolulu Sunday school, with an enrollment of 114, came very close to getting in the \$250 class and deserves special mention because of this fact. This year they have set their aim at \$300 and we feel proud to tell some of our American schools of this good record and what they propose to do. The Hilo Sunday school averaged a little better per member than Honolulu, but their school is smaller. They averaged \$2.17

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 17

By Isaac M. Smith

THE RESTORATION OF THE GOSPEL, IN THE LATTER DAYS.

(Continued)

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi 3:1-6.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him."—Isaiah 40:1-10.

The Reverend Charles Buck, in his *Theological Dictionary*, page 374, has this to say regarding the obscurity of prophecy: "Objections, however, have been raised against the prophecies from their obscurity. But to this it is answered, that they have often a first or partial, and an ultimate completion, of which the former is generally considered the earnest of the latter. It is principally this double sense of prophecy which renders it obscure."

The two prophecies just quoted, the one from Malachi and the other from Isaiah, seem to belong to the class of prophecies here referred to by Doctor Buck; that is, they seem to have had "a first or partial . . . completion," in the work of John the Baptist, at the first coming of our Lord; but are to have "an ultimate completion," when the Lord shall come again in power and glory. Both prophecies refer to the same work, and to get them before the mind of the reader as clearly as possible, I shall here give a brief outline of the contents of each prophecy.

In the prophecy of Malachi you will note,

First; the Lord will send a messenger before he comes.

Second; this messenger is to "prepare the way before me."

Third; when the way has been prepared, the Lord "shall suddenly come to his temple."

Fourth; when the Lord comes, it will be a question as to "who may abide the day of his coming? and who shall stand when he appeareth?"

Fifth; He is to be, at that time, "like a refiner's fire, and like fuller's sope."

Sixth; He will "purify the sons of Levi, and purge them as gold and silver."

Seventh; and they will then "offer unto the Lord an offering in righteousness."

Eighth, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

Ninth; the Lord, at this time, "will come near to you to judgment."

Tenth; He will find among the prominent sins of the wicked that they "oppress the hireling in his wages, the widow, and the fatherless," and that they "turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

Eleventh; the Lord, at this time, will "be a swift witness" against this class of people, as also "against the sorcerers," and against adulterers, and against false swearers."

Twelfth; "For I am the Lord, I change not."

And in the prophecy of Isaiah you will note

First; some one will be told to "Speak ye comfortably unto Jerusalem."

Second; in speaking comfortably unto Jerusalem he is to say unto her

(a) "that her warfare is accomplished."

(b) "that her iniquity is pardoned."

(c) "for she hath received of the Lord's hand double for all her sins."

Third; "The voice of him that crieth in the wilderness" shall say, "Prepare ye the way of the Lord."

Fourth; "Every valley shall be exalted, and every mountain and hill shall be made low."

Fifth; "The crooked shall be made straight, and the rough places plain."

Sixth; "And the glory of the Lord shall be revealed."

Seventh; "All flesh shall see it together."

Eighth; Zion will be told to "get thee up into the high mountain."

Ninth; Jerusalem will be told to "lift up thy voice with strength," and to "be not afraid."

Tenth; she will be told to "say unto the cities of Judah, Behold your God."

Eleventh; "Behold, the Lord God will come with a strong hand."

Twelfth; and when the Lord comes,

(a) His arm shall rule for him."

(b) "His reward is with him."

(c) "His work before him."

The Savior said of John the Baptist: "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—Luke 7:27 and Matthew 11:10.

John the Baptist said of himself: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one

crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matthew 3: 2, 3. "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said by the prophet Esaias."—John 1: 25.

And Zacharias, the father of John, said of him: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."—Luke 1: 76

And the Savior, at another time, said of him: "And if ye will receive it, this is Elias which was for to come."—Matthew 11:14. The Revised Version renders this: "And if ye are willing to receive it, this is Elijah, which is to come." (Elias is the same as Elijah. See Smith's Bible Dictionary and also the Cyclopedic Concordance.) "This is the Elijah." But what Elijah? The Elijah "*which is to come.*" And when is he to come? and what is to be the nature of his work? Here is the answer: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4: 1-6. He is come just before the "great and dreadful day of the Lord"; and he is to do a work for the human family to save them from the curse of the Almighty. And the Savior said that "if ye are willing to receive it, this is Elijah, which is to come." And he was speaking of John the Baptist; hence, John the Baptist was the "messenger" who was to be sent before the Lord, to prepare his way; he was "the voice of one crying in the wilderness, Prepare ye the way of the Lord"; and he was the Elias or Elijah "*which is to come,*" just before "the great and dreadful day of the Lord."

But did the great and dreadful day of the Lord come, at that time? John did go before the face of the Lord and did prepare his way, and the Lord did come; but was this "an ultimate completion" or fulfillment of these prophecies? or was it "a first or partial. . . . completion" or fulfillment of them? To answer these questions, we have only to note again that which is promised in the prophecies quoted. John did prepare the way, and the Lord did come; but did he "suddenly come to his temple"? Did his arm "rule for him"? and was his "reward with him"? No; instead of "suddenly" coming to his temple, he came as a little babe, the babe of Bethlehem, and grew up to manhood among the people there, much the same as other children of his day, so far as the record shows. And instead of his arm ruling for him, he was "a man of sorrows, and acquainted with grief": was scourged, spat upon, and finally crucified between two thieves. Instead of his reward being with him, at that time, he said to John on the Isle of Patmos, after his work in the flesh was finished, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelation 22:12. And he taught, while here in the flesh, that "the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matthew 16: 27.) "Then," when he shall come in the glory of his Father, with his angels: "*then*" is the time when "his reward is with him."

Instead of coming "near to you to judgment," at that time, he taught the people that "if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." (John 12:47.) He did not come to

judge the world, at that time, but he is to do so sometime in the future; and when he does, he will send his messenger before him, as the prophecy says.

The glory of the Lord was not revealed, at that time, so that "all flesh shall see it together." He was "not sent but unto the lost sheep of the house of Israel," (Matthew 15: 24,) and they failed to see in him the glory of God: they saw in him only the son of a carpenter, and "he was despised and rejected of men; . . . he was despised, and we esteemed him not" (Isaiah 53: 3); but the time is to come when "all the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24: 30.) Then will his glory be revealed, and then "all flesh shall see it together": when he comes in glory and with power.

When the Lord came, the first time, instead of speaking comfortably unto Jerusalem, and saying unto her that "her warfare is accomplished"; that "her iniquity is pardoned"; and that "she hath received of the Lord's hand double for all her sins"; he said just the opposite of that: He said "O Jerusalem, Jerusalem, . . . your house is left unto you desolate."—Matthew 23: 37, 38. He said that "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—Luke 21: 20. He said "there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24. "Then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."—Matthew 24: 21. He said of Jerusalem and her inhabitants that they would kill and crucify the prophets and wise men whom he would send unto them, "that upon you may come all the righteous blood shed upon the earth. . . . Verily I say unto you, All these things shall come upon this generation." (Matthew 23: 34-36.) Do these words of the Master sound as though "her warfare is accomplished"? as though "her iniquity is pardoned"? or as though "she hath received of the Lord's hand double for all her sins"?

No, reader, these words of the Master indicate just the opposite of what is contained in the two prophecies at the head of this paper; hence it is clear that these two prophecies did not have "an ultimate completion," or fulfillment, at the first coming of our Lord.

When he came that time, he was not "like a refiner's fire, and like fuller's sope." He did not "purify the sons of Levi" and cause them to "offer unto the Lord an offering in righteousness." The "offering of Judah and Jerusalem" was not "pleasant unto the Lord, as in the days of old, and as in former years," when he came the first time. No, they offered unto him a mouth and a lip service, but he said that their hearts were removed far from him; and he rejected them, with their offering, and told them that "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21: 43. And the kingdom was taken from the Lord's chosen people and was given to the Gentiles; Israel was rejected as a nation; and for many centuries Jerusalem has been trodden down of the Gentile, as the Master said it would be; but the Lord has not forgotten his promise to Israel and to Jerusalem. The two prophecies at the head of this paper declare that the Lord will come with a strong hand; that his glory shall be revealed and that all flesh shall see it together; that he shall suddenly come to his temple and shall purify the sons of Levi and cause them to offer unto the Lord an offering in righteousness; and that

he will also cause that the offering of Judah and Jerusalem shall be pleasant unto him, as in the days of old; but they tell us, too, that before the Lord shall come to do all this work, he will send his messenger before his face to prepare the way before him: that he will send Elijah the prophet, before that great and terrible day of the Lord, and the Lord's work of preparation shall go before him.

And this work is to be done just before the Lord shall "come near to you to judgment"; just before he shall come and his reward is with him"; just before he shall come to "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." True, these two prophecies had "a first or partial . . . completion," at the first coming of our Lord; but they are to have "an ultimate completion," or fulfillment, at and just before the coming of our Lord in power and great glory. John the Baptist did a work, preparing the way of the Lord, at his first coming; but when his disciples asked him: "Why then say the scribes that Elias must first come?" The Savior answered: "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."—Matthew 17: 10-13. Please note that "Elias truly shall first come," and that "Elias is come already"; shall come and is come. And when you have considered what this means, please read again what Zacharias, the father of John, said of him: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.—Luke 1: 76. "His ways:" W-A-Y-S—plural number. John was sent "in the spirit and power of Elias," . . . to prepare the way of the Lord, at his first coming: "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1: 17); and he, or some one else, is to be sent, "in the spirit and power of Elias," just before the coming of the great and dreadful day of the Lord," to "turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." (Malachi 4: 5, 6.) True, the one spoken of here is called "Elijah the prophet"; but Elijah and Elias are the same name, the one Hebrew and the other Greek, as we have already learned; hence "Elijah the prophet" means the same as "Elias the prophet;" and John, you will remember, "is Elijah, which is to come." (Matthew 11: 14 R. V.)

And when the Lord says that "this is Elijah, which is to come," surely you could not ask for stronger or more reliable testimony than his word; but if you are wondering how John could be the Elias, or the Elijah, when he has been dead for more than eighteen centuries, please read this: "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."—Revelation 22: 8, 9. See also Revelation 19:10. If the angel which appeared to John, upon the isle of Patmos, and which showed him so much of that which was still in the future, was one of his fellow servants, and one of the prophets, why could not John the Baptist be one of the many angels which the Scriptures tell us are to come in the latter days? He was a prophet, and "more than a prophet," the Savior said; and there is absolutely nothing unreasonable or unscriptural in the words of the Master that "this is Elijah, which is to come"; neither is there anything unreasonable or unscriptural in the words of Zach-

arias, that he should "go before the face of the Lord to prepare his ways"; go before Him as the messenger, at his first coming, and also go before him as the messenger, at his second coming; and thus "prepare his ways." But whether it be John the Baptist or some one else, some one is to be sent before the Lord comes again and is to speak comforting words unto Jerusalem, and to prepare the way of the Lord before him: his reward shall be with him, the prophet says. "and his work before him." (Isaiah 40: 10.) Please note that it is to be "his" work: not the work of man or of men. It is to be "his" work. Paul says, speaking of the time when "a remnant of Israel shall be saved," that the Lord "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Romans 9: 28.) "The Lord" is to make "a short work": it will not be the work of men; it will be the Lord's work.

"A short work will the Lord make upon the earth," when he saves the "remnant of Israel" and gathers them in from their long dispersion; his work shall go "before him," when he shall "come in the glory of his Father, with his angels"; but he has told us that "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7); and hence we cannot expect this work to go before him, nor to be done at any other time, until he reveals it "unto his servants the prophets." The Lord works through human agents; and when he does a work here upon the earth, in the interest of the human family, he reveals or makes that work known unto his prophet or prophets, here upon the earth, and uses them as instruments through whom and with whom he works. And I ask you, reader, to stop right here, let your mind run back over the history of God's dealings with the children of men in the past, and see if you can think of a single exception to this rule: see if you can think of even one instance where the Lord has ever done a special work upon the earth, in the interest of the human family, without first revealing the nature of that work "unto his servants the prophets" and using them as instruments in the accomplishment of the work. There have been times, it is true, when the Lord has had no prophet on the earth to whom he could reveal his will; but that has not prevented the Lord from doing what he has said. When the Lord has had a work to do upon the earth in the past, and has had no prophet to whom he could reveal his will, he has raised up a prophet from among the people, revealed unto him the heavenly message, and sent him, clothed with divine authority, to proclaim the message unto those who were to be affected by the work which the Lord purposed to do. This has been the Lord's way of working among the children of men in all ages of the world; and as he has positively declared that he will "do nothing, but he revealeth his secret unto his servants the prophets"; and that "I am the Lord, I change not"; there is certainly no scriptural reason for believing that the Lord will now change his manner of working among the people and adopt new methods: methods altogether different from those revealed to us in the Bible. No, reader, there is absolutely no scriptural reason for believing that the Lord will change his ways of working in the interest of the human family; and, even if he should, there stands his word, in Holy Writ, that he will not do so without first revealing it "unto his servants the prophets," and that he has not yet done. No, the Lord commanded Israel, many years ago, to "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jeremiah 6: 16. And he also said to Israel again, through the same prophet, "Because my people hath forgotten me, they have burned incense

to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing" (Jeremiah 18: 15, 16). It is when the people forget God, that they "stumble in their ways from the ancient paths." It is when the people forget God, that they "walk in paths, in a way not cast up"; and it is then, too, that they refuse to "ask for the old paths, where is the good way, and walk therein"; and when the people have done this, in the past, they have failed to "find rest for your souls." And that is one of the great obstacles in the way of the Lord's work today: people refuse to "ask for the old paths"; they stumble in their ways from the ancient paths"; they "walk in paths, in a way not cast up"; and the result is that, instead of finding "rest for your souls," it is as the Master said it would be: "and upon the earth distress of nations, with perplexity." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 25, 26). And this was to be just before they shall "see the Son of man coming in a cloud with power and great glory" (verse 27).

There was a time, and not many years ago, when men would have disputed the existence of such conditions of unrest among the nations; but that time has passed: the terrible tragedy through which the nations have just passed, and the perilous conditions of unrest, commotion, and uncertainty which the nations are facing at the present time, have compelled men, even against their wills, to see that we are living in "perilous times." And let me say again: the great underlying cause of all this commotion and unrest is the same as that which caused the downfall of ancient Israel. Men have forgotten God; they have said that "we will not walk" in "the old paths"; they have turned aside "from the ancient paths"; and they now "walk in paths, in a way not cast up." But the Lord has declared that he will "send you Elijah the prophet before the coming of that great and dreadful day of the Lord"; that "Elias truly shall first come, and restore all things"; that he will send his messenger, and that "he shall prepare the way before me"; that he shall speak "comfortably to Jerusalem, and shall cry unto her, that her warfare is accomplished"; that the Lord's reward shall be with him, when he comes, "and his work before him"; that "a short work will the Lord make upon the earth" at that time; that he will "proceed to do a marvelous work among this people, even a marvelous work and a wonder"; that when he does so, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"; and that it shall be "proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him" (Isaiah 62: 11). Yes, it will be "proclaimed unto the end of the world"; but it will be as it was in the days of Noah, in the days that were before the flood: the message will be unheeded, by the masses, and the people will cling to their traditions, as they did in the days of our Savior, until the judgments of God are upon them; "but the Lord will be the hope of his people, and the strength of the children of Israel," and he will not forsake nor leave them alone.

In the accomplishment of "his work before him," it was shown that he would "lift up a standard for the people," Isaiah 62: 10; that "he shall set up an ensign for the nations," and gather Israel; that he "lifteth up an ensign on the mountains," Isaiah 18: 3; and it will be in "the land shadowing with wings, which is beyond the rivers of Ethiopia," verse 1, just "afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower," verse 5; and "all ye

inhabitants of the world, and dwellers on the earth," are commanded to see and to hear, when the Lord shall lift up this ensign—verse 3. The Lord is to "lift up mine hand to the Gentiles, and set up my standard to the people," Isaiah 49: 22; kings will be the "nursing fathers" and queens the "nursing mothers" of scattered Israel at that time, verse 23; and the Lord will deliver his people from the mighty and the terrible," verse 25. The Lord will "build up Zion," Psalms 102: 16; the poor of his people shall trust in it," or "betake themselves unto it," Isaiah 14: 32; "the ransomed of the Lord shall return, and come to Zion," Isaiah 35: 10; the redeemed of the Lord shall return, and come with singing unto Zion," Isaiah 51: 11; and the Lord is to "take you one of a city, and two of a family, and will bring you to Zion," Jeremiah 3: 14, 15; will "send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds," Matthew 24: 31; and then "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord," Isaiah 59: 20. And it was shown, too, that "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," Amos 3: 7; hence, that he will have a prophet on the earth and will work through him, in the accomplishment of this work that is to go before him. But it is to be as it was in the days of Noah, before the flood: the people will be eating, drinking, buying, selling, planting, and building, and will pay no attention to this great work of God, not even recognizing it as his work at all, until the Lord's people have been gathered to Zion and destruction comes upon the wicked. "Therefore, be ye also ready." (Matthew 24: 44.)

GITCHE MANITO THE MIGHTY

What Of Hiawatha

"The song of Hiawatha . . . is founded on a tradition prevalent among the North American Indians, of a personage of miraculous birth who was sent among them . . . to teach them the arts of peace. He was known among different tribes by the several names of Michabou, Chiabo, Manabozo, Tarengwaggon, and Hiawatha."—Notes on Hiawatha, page 180.

Hiawatha is not a work of fiction, but has its foundation in the traditional songs of the Indians. While their traditions must be interpreted in the imagery of the Indian mind, yet one cannot escape the conclusion that once in the distant past their fathers received an heavenly visitation. To believers in the Book of Mormon, which gives in detail the visit of Christ to his "other sheep" on America these Indian traditions are very confirmatory of their faith. Not only does the Book of Mormon reveal the visit of Christ to the ancestors of the Indians, but of the prophecies of Samuel, the Lamanite, and the signs that were to precede his coming. The latter especially brought down to us in Hiawatha as "Pukwana," the "signal" from heaven to a general assembly of the nations "foretold by their prophets."

For centuries the pipe among the Indians has been the sign of peace, but not more so than the smoke itself. Indeed the pipe may have been an after-
(Continued on page 780.)

which is located the exact residences of each of the places of historic interest there. Accompanying this will be a description of some of these places by Brother Mark H. Siegfried, who grew up in the city of Nauvoo. Anyone having a copy of this *Journal* can add greatly to his interest when visiting the City Beautiful.

In the April issue will be a bibliography or index of all of the biographical material which has appeared in the *Journal of History* or in *Autumn Leaves* since the beginning of their publication. Also all of the material so far published on local history, such as the history of the work in Michigan, in Pottawattamie District, in Independence, etc. Frequently demands come to us for information with regard to the life of some Latter Day Saints. If it has been published, you will have in this *Journal* a key where it can be found.

In the same issue will appear a directory of the quorums in the history of the church, in which the reader may see at a glance the exact year in which any man entered a leading quorum or left it. Also the January issue will contain an article by Heman C. Smith, not previously published, we believe, taking up legal points involved in our claim of succession from the church as established in 1830.

During the year of 1920 the *Journal* will publish important private letters, such as the William Marks letters, bearing upon our early history. It will publish complete genealogy.

showing the descendants of the early founders of the church, such as Oliver Cowdery, the Whitmer family, the Briggs family, etc. It will also publish a series of memoirs of some of our pioneers who are still with us, such as John Shields, Henry A. Stebbins, and others.

The 1920 *Journal* will also continue the new department begun in October entitled "With the Exchanges," in which will be reviewed current periodicals and articles, as well as books touching upon the history of the church. There will also be a history of foreign missionary work which ought at this time to be of peculiar interest to Latter Day Saints. The history will contain the record of our work in Scandinavia, Germany, Switzerland, and the British Isles, as well as something of our work in Australia, Society Islands, and in Hawaii. A good deal of this latter material has been published, but very little with regard to our work in Europe. There will also be a history of our work in Canada.

In addition to all this the present articles, such as "Official statements of Joseph Smith"; the one republished from the Missouri State *Historical Review* on "Early days on Grand River and the Mormon War"; History of Pottawattamie District and Lamoni Stake, which are now running in the *Journal*, will be continued.

We believe some knowledge of what is going to be in the *Journal* for next year will be welcomed by the readers of ZION'S ENSIGN.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 18

By Isaac M. Smith

The Restoration of the Gospel in the Latter Days. (Concluded.)

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—Isaiah 62: 10-12.

A brief outline of this prophecy will help us, perhaps, to a better understanding of it; hence you will please note the following points:

First; A way is to be prepared for the people.

Second; A standard to be lifted up for the people.

Third; Then it will be said to the daughter of Zion, Behold, thy salvation cometh.

Fourth; And when he comes, "his reward is with him."

Fifth; But "his work before him."

Sixth; Then the daughter of Zion shall be called, "The holy people, The redeemed of the Lord."

Seventh; And the city of Zion will be called, "Sought out, A city not forsaken."

We are not so much concerned however, just now, with what is contained in the last verse, that is, with what the daughter of Zion or the city of Zion shall be called after it shall be said to them, "Behold, thy salvation cometh," only that it makes clear, beyond any doubt, that the coming of the Lord here referred to is yet in the future. We do not know, of course, how many years it may be in the future; but it is yet in the future. But what we are concerned in now is the work which is to go before him when he comes: the work which is to be done to prepare the people for his coming. And you

will note that the same words are used here that are used in Isaiah 40: 10; that is, when the Lord shall come, "his reward is with him, and his work before him." The nature of the work and the manner in which it is to be done are revealed to us, in this text, only in general terms, the details not being given; but we note that it is to be a work of preparation, preparing the people for the coming of the Lord, and that the lifting up a standard for the people is to be, at least, a part of the work. And we must not forget that this work is to be done just before it shall be said to the daughter of Zion, "Behold, thy salvation cometh."

This is to be said "to the daughter of Zion"; but where is the daughter of Zion? Does Zion exist upon the earth at the present time? And if Zion is on the earth now, where is she? And if she is not on the earth now, will the Lord build up Zion, here upon the earth, before he comes in glory?

The Apostle Paul, speaking of "the coming of our Lord Jesus Christ," and of "our gathering together unto him," told the saints at Thessalonica that "that day shall not come, except there come a falling away first" (2 Thessalonians 2: 3), and he might have told them, and told them truly, too, that "that day shall not come," except Zion be built up first, and the Lord's people be gathered to Zion. When the Lord appeared to his disciples, after his resurrection, he told them that "all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke 24: 44). "All things" which "are written concerning me," whether in the law, in the prophets, or in the Psalms, "must be fulfilled"; and one of the things written in the Psalms concerning him is this:

"When the Lord shall build up Zion, he shall appear in his glory."—Psalms 102: 16. I know it was said by the Master that no man knows the day nor the hour when the Son of man shall appear, and that is true; but he has given us

certain signs by which we may know that the time of his coming "is at hand"; and "when the Lord shall build up Zion," we may know that his coming is near, for this is one of the things written in the Psalms, concerning the Lord and his work, and it "must be fulfilled." We may quote that "the Son of man shall come in the glory of his Father with his angels" (Matthew 16:27); that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:7, 8); and many other texts of the same kind; but we must remember that it is "when the Lord shall build up Zion," that "he shall appear in his glory." The Psalmist is speaking prophetically, too, for he says that "This shall be written for the generation to come; and the people which shall be created shall praise the Lord" (verse 18). And he tells us, too, that when this time shall come, "the heathen shall fear the name of the Lord, and all the kings of the earth thy glory" (verse 15). Hence he must be speaking of the same time of which the Savior spoke when he said, "then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:30). And the Psalmist says, too, that the name of the Lord shall be declared "in Zion," at this time, "and his praise in Jerusalem"; and it is to be "when the people are gathered together, and the kingdoms, to serve the Lord" (Psalms 102:21, 22).

Zion is to be built up, and the people are to be gathered together to serve the Lord; but to what place will they be gathered? Isaiah says: "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it."—Isaiah 14:32. The marginal reading says that the poor of his people shall "betake themselves unto it," while the Revised Version says that "in her shall the afflicted of his people take refuge." "When the Lord shall build up Zion," then the poor and the afflicted of his people are to "trust in it," or "betake themselves unto it," or "take refuge" in it; hence it is to be a place of safety for the Lord's people.

Isaiah also tells us that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10). That "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isaiah 51:11).

And to the prophet Jeremiah the Lord said that "I will take you one of a city, and two of a family, and bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:14, 15).

This leaves no doubt as to where the people will be gathered together "to serve the Lord": it will be in Zion; and it is *then* that it will be said unto "the daughter of Zion, Behold, thy salvation cometh: behold, his reward is with him, and his work before him." But Zion must be built up, first; and we must not forget that it is "the Lord" who is to do the building; he will use men and women, as "workers together with him," but "the Lord shall build up Zion." Hence the building up of Zion, and the taking of his people, "one of a city, and two of a family," and bringing them "to Zion," is a part, at least, of "his work" which is to go *before him*.

The Savior, speaking of "the day when the Son of man shall be revealed," told his disciples that "as it was in the days of Noe, so shall it be also in the days of the Son of

man": that the people were then eating, drinking, marrying, and enjoying the pleasures of this world and of this life, "until the day that Noe entered into the ark," and then "the flood came, and destroyed them all." And he says that it was the same in the days of Lot: that the people did eat, they drank, they bought, they sold, they planted, and they builded; "but the same day that Lot went out of Sodom," it rained fire and brimstone upon them and destroyed them all. "Even thus shall it be in the day when the Son of man is revealed." "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wherever the body is, thither will the eagles be gathered together."—Luke 17:26-37.

Isaiah 14:32 says that when the Lord hath founded Zion, the poor of his people shall "take refuge" in it, or "betake themselves unto it"; Isaiah 35:10 says that "the ransomed of the Lord shall return, and come to Zion," while Isaiah 51:11 says that "the redeemed of the Lord shall return, and come with singing unto Zion"; but Jeremiah 3:14, 15 says that "I will take you one of a city, and two of a family, and will bring you to Zion"; and these statements, coupled with the words of the Master which we have just read, that "one shall be taken, and the other left," indicate that the great body of the Lord's people will be gathered to Zion, prior to the Lord's coming; but, at the last moment, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other" (Matthew 24:31); that is, they shall gather those who have not been able to gather to Zion, up to that time, and shall "bring them to Zion"; and the fact that the Lord says "whosoever the body is, thither will the eagles be gathered together," when he was asked "Where Lord?" shows that those scattered ones, "one of a city, and two of a family," will be taken to Zion, where the great body of the Lord's people will be already gathered. And now, having shown that "the Lord shall build up Zion," and that the Lord's people shall be caused to "return, and come to Zion," the Lord even sending his angels, in the hastening time, to gather those who have not been able to gather, previous to that time, I ask you, reader, to carefully note the following:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isaiah 59:19, 20. First, a standard is to be lifted up, and then the Redeemer is to come; but to what place and to what people will he come? He will "come to Zion," the Lord says: that is the place. And he will come "to them that turn from transgression in Jacob": they are the people to whom he will come.

And speaking of this "standard" which is to be lifted up, just before "the Redeemer shall come to Zion," the prophet Isaiah says: "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers."—Isaiah 49:22, 23.

And the Lord had said just before this, speaking of the work and the mission of our Savior, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob,

and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Verse 6.

The Lord is to gather Israel, it is true; but his work is not to be confined or limited to the saving of Israel, or any other one people: the Christ is to be "a light to the Gentiles," and is to be "my salvation unto the end of the earth." The Lord will use the Gentile nations in bringing his people to Zion; and the kings and queens of the Gentile nations are to be "nursing fathers" and "nursing mothers" unto his chosen people, Israel, at that time, and are to bring them in their arms and on their shoulders to the place of gathering.

Isaiah 49: 22; Isaiah 59: 19; and Isaiah 62: 11; all speak of the "standard" which the Lord is to lift up to the people, when he does this great work upon the earth, just before his coming in glory; and it may be well for us to try to find out what this standard is, and how it is to be lifted up to the people. Sometimes the Lord uses the word *standard*, and at other times he uses the word *ensign*; and we are told what the ensign which the Lord is to lift up to the nations is: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; and to it shall the Gentiles seek; and his rest shall be glorious."—Isaiah 11: 10. And Paul, quoting this, says: "And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; and in him shall the Gentiles trust."—Romans 15: 12. And the Lord himself said: "I am the root and the offspring of David."—Revelation 22: 16. And he is also referred to as "the Lion of the tribe of Judah, the Root of David" (Revelation 5: 5). David is the son of Jesse; and as Christ is "the root and the offspring of David," he is also "a root of Jesse," hence it is he that shall stand for an "ensign of the people," and it is unto him that the Gentiles shall seek, and in whom they shall trust; and it is he, too, who shall "rise to reign over the Gentiles." And this agrees with what we read a moment ago, that "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah 49: 6). And it agrees, too, with the word of the Lord that "the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60: 3).

Christ is to stand as an ensign for the people, and to him shall the Gentiles seek: he is the light to which they are to come; but how is Christ to be lifted up as an ensign for the people in the last days? I know of but two ways in which we may hold him up as an ensign: the first is to preach him to the people; and the second is to live his life before the people. When I preach Christ, as we read of him in the scriptures; and then live so that "the life also of Jesus might be made manifest in our body," or "in our mortal flesh" (2 Corinthians 4: 10, 11), then I am "reflecting as a mirror the glory of God," and am holding up the Christ as an ensign, or as a light, for the people; and if I preach Christ according to the scriptures, and live the Christ life before the people, I am indeed working with the Lord in preparing the people for his coming. But I must live the Christ life, or my preaching will have but little effect in causing men and women to rally to and follow the "ensign" which I may be trying to hold up for them to follow.

When the Lord "shall set his hand again the second time to recover the remnant of his people" (Isaiah 11: 11), "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four quarters of the earth" (verse 12). And when he does this work, his power will be made manifest, in the deliverance of his people, even as it was when the Lord brought up Israel "out of the land of Egypt"; Ephraim and

Judah will then dwell together in peace, a thing which has not been since the day when Jeroboam, the son of Nebat, rebelled against Rehoboam, the son of Solomon, away back in the early days of the kingdom of Israel; and they shall "fly upon the shoulders of the Philistines," spoil the nations who oppose them, and those nations which have hated and oppressed them in the past shall now "obey them." Read verses 13 to 16. And this agrees with what we read only a moment ago, that "I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders" (Isaiah 49: 22). And this, you will remember, is the time when "kings shall be thy nursing fathers, and their queens thy nursing mothers"; and when this work is consummated, then the Lord says that "all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob." (Read verses 23 to 26.) But the "ensign" must first be lifted up: Christ must be preached to every nation, kindred, tongue, and people, to make the necessary preparation for his glorious appearing. Hence the following admonition to the nations of the earth: "All ye inhabitants of the world, and dwellers on the earth; see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye" (Isaiah 18: 3).

When he lifts up the ensign, all the inhabitants of the world and all the dwellers on the earth are admonished to see and to hear; hence it is to be for all: "to every nation, and kindred, and tongue, and people." The "ensign" is to be lifted up "*on the mountains*," while the mountain of the Lord's house is to be established "*in the top of the mountains*"; and both of these prophecies are to be fulfilled "in the last days"; that is, in the days when the Lord shall save Israel from the hand of their enemies and gather them again to their own land. And from the fact that these "swift messengers" are to be sent to Israel from "the land shadowing with wings, which is beyond the rivers of Ethiopia" (Isaiah 18: 1), we understand that the ensign is to be lifted up somewhere in America, and that from here the heavenly message is to be carried to earth's nations: no other land fills the description given in this chapter.

The work is to commence, too, just "afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower," Isaiah 18: 5; and the harvest, you will remember, "is the end of the world," Matthew 13: 39, and it is "in the time of the harvest" that the Lord is to say to the reapers, who are the angels, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matthew 13: 30). "*Afore the harvest*," the ensign is to be lifted up and the work commenced; and "*in the time of the harvest*," the command is to be given to separate the wicked from the righteous and to "gather the wheat into my barn," or "bring them to Zion"; hence Isaiah 18: 3 and Matthew 13: 30, 37 to 42 refer to different parts of the same great work, which is to go "*before him*" when he comes "in the glory of his Father, with his angels."

In these papers on the restoration of the gospel, quite a number of prophetic testimonies have been cited; and now, to refresh the reader's mind, and to get the whole matter before you in brief form, I wish to present the following synopsis of the evidence adduced:

An angel was seen to "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," and the gospel was to be preached "to every nation, and kindred, and tongue, and people" (Revelation 14: 6). This was to be just before "the hour of his judgment is

come" verse 7); just before another angel proclaims that "Babylon is fallen, is fallen"; just before another angel is to announce "the harvest of the earth is ripe" (verse 15); and just before "the vine of the earth" is reaped and "cast into the great winepress of the wrath of God" (verse 19). And the harvest is declared to be "the end of the world" (Matthew 13:39).

Before this work should be fully consummated, which was to be introduced by the angel's bringing the everlasting gospel, another call would come from heaven, commanding the Lord's people to come out of Babylon. (Revelation 18:4.) "And after these things," "a great voice of much people in heaven," and "the voice of a great multitude" is to announce that "the marriage of the Lamb is come, and his wife hath made herself ready"; and those who have made the necessary preparation, by accepting and obeying the gospel, are to be "called unto the marriage supper of the lamb" (Revelation 19:7-9). But first, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). Hence, the foregoing work is to be a preparatory work: to prepare a people for the coming of the Lord, and for "the marriage supper of the Lamb."

The prophets Isaiah and Micah both saw that "the mountain of the Lord's house shall be established in the top of the mountains," *"in the last days."*—Isaiah 2:2 and Micah 4:1; while the Prophet Daniel saw that "the God of heaven shall set up a kingdom," Daniel 2:44, *"in the latter days,"* verse 28. This kingdom, or mountain of the Lord's house, when first set up, is to be rather small: like "a stone" that was "cut out without hands," Daniel 2:34; or like a seed that is cast into the ground and grows up, "first the blade, then the ear, after that the full corn in the ear," Mark 4:26-29; or like "a grain of mustard seed," which is "less than all the seeds that be in the earth," Mark 4:31, 32. But the kingdom is to grow and is to become "a great mountain, and fill the whole earth," Daniel 2:35; is to "be exalted above the hills," Isaiah 2:2; it is to grow because "all nations shall flow unto it," Isaiah 2:2; because it is to "break in pieces and consume," or absorb all other nations; because "many nations shall be joined to the Lord in that day, and shall be my people," Zechariah 2:11; because "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord," Zechariah 8:22; and when "all nations shall flow unto it," and the kingdom of God shall absorb them, and they "be joined to the Lord" and "shall be my people," then it will be said that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Revelation 11:15).

When the kingdom shall be sufficiently developed, then "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," Isaiah 2:3; some will be sent to "declare my glory among the Gentiles," Isaiah 66:19; people will want to go up to the mountain of the Lord, that he may "teach us of his ways," Isaiah 2:3; and they are to say that "we have heard that God is with you," Zechariah 3:23: they "have heard," because the gospel is to be preached in all the world, "for a witness unto all nations," preached "to every nation, and kindred, and tongue, and people." And when that is done, the name of the Lord is to "be great among the Gentiles," and "great among the heathen, saith the Lord of hosts." Malachi 1:11.

It was also shown that the Lord will "send my messenger, and he shall prepare the way before me," Malachi 3:1; that he will "send you Elijah the prophet before the coming of the great and dreadful day of the Lord," Malachi 4:5; that the

one who is sent is to comfort the Lord's chosen people, and is to say to Jerusalem that "her warfare is accomplished, that her iniquity is pardoned," and that "she hath received of the Lord's hand double for all her sins" Isaiah 40:1, 2; that it was to be the voice "of him that crieth in the wilderness, Prepare ye the way of the Lord," verse 3; that the "glory of the Lord shall be revealed," at that time, and that "all flesh shall see it together," verse 5; that he shall "suddenly come to his temple," Malachi 3:1; that he will be "like a refiner's fire, and like fuller's soap," verse 2; and it will be a question as to "who may abide the day of his coming? and who shall stand when he appeareth," verse 2; that he will then "purify the sons of Levi" and they will "offer unto the Lord an offering in righteousness," verse 3; that "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years," verse 4; that he will then "come near to you to judgment," verse 5; that he will "come with a strong hand," "his arm shall rule for him," "his reward is with him, and his work before him," verse 10; and that he will "finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Romans 9:28. It was shown that John the Baptist was the messenger, Luke 7:27, and Matthew 11:10; that he was the one spoken of by the Prophet Isaiah, "the voice of one crying in the wilderness," Matthew 3:2, 3, John 1:25, and Luke 1:76; that he was, indeed, the Elias or the Elijah which was to come, and that the Savior said of him, after John the Baptist had been beheaded: "Elias truly shall first come, and restore all things"; and then he told them that "Elias is come already," that is, he *is* come, and he *shall* come and restore all things, (Matthew 17:10-13.)

THE WAY OF SALVATION.

By Elder A. C. Barmore, at Labor Temple, Santa Rosa, Evening Service.

He spoke in part:

In Ecclesiastes 12:13 we read: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." This being so, we have not done our "whole duty" if we leave out one or more of God's commands. While a person will not be lost for the breaking of one commandment, or for the omission of one duty, yet he cannot be fully saved; or, in other words, to use the language of Saint John, he cannot receive "a full reward."

The Gospel and Its Parts.

It is a mystery to some as to why the New Testament should have so many principles on which salvation is predicated. Some have considered these apparently antagonistic statements as proof of contradiction, and from this has arisen the old saying: "The Bible is like an old fiddle, on which you can play any tune." If we take these statements as indicating different, specific ways of salvation we must admit the propriety of this criticism. But there is no reason for so regarding them, for they are all parts of the one great plan, for Saint Paul says: "The gospel is the power of God unto salvation," and the principles stressed by New Testament writers and speakers are component parts of the gospel.

To be more exact, we read: "Believe on the Lord Jesus Christ and thou shalt be saved"; "by grace ye are saved"; "we are saved by hope"; "baptism doth also save us"; and so on to the number of at least fifteen different statements. Selecting one, or a few of these, and emphasizing it or them to the neglect of other principles has led to the formation of creeds. For instance: One person or church has based his or its creed on faith, another on baptism, etc. The whole tenor of the

series will be presented, and the special part of the subject treated then will be angelic ministrations in New Testament times. Following this, on February 5 and February 19 will be two papers on angelic ministrations in the latter days. If you really have an interest in a friend who has not as yet

seen the light on the subject, send him the *ENSIGN* for the next few weeks. It is all written in the spirit of search after truth and to condemn no one, and for this and the other qualities of the argument we seek your examination and approval.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 19

By Isaac M. Smith

ANGELIC MINISTRATION IN OLD TESTAMENT TIMES.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1:13, 14.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalms 34:7.

The angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation"; or as it is in the Revised Version, they are sent forth "to do service for the sake of them that shall inherit salvation." How many angels there are, we do not know; but the Savior said, on one occasion, that he could pray to the Father and the Father would presently send him "more than twelve legions of angels," Matthew 26:53; and Paul said that we have come "to an innumerable company of angels," Hebrews 12:22; and from these statements, and others, we get the idea that the number is very, very great, indeed. And they are "all," regardless of the number, employed in the service of God, ready to minister to and to do service for men and women, here upon this earth of ours, who are to inherit salvation in the kingdom of God. As to how they are to minister or do service for the heirs of salvation, we are not told in a plain "thus saith the Lord"; hence we must refer to the history of the past, learn how they ministered then, and unless we can find something in the word of God informing us that there was to be a change in the manner of their ministering, we are certainly under obligation to believe that they are doing the same work now that they were appointed to do in the past, and that they are doing their work in the same manner they did then, that is, if there are any people on the earth now who are "heirs of salvation," or who "shall inherit salvation." Reader, I ask you to remember this thought: If there are men and women on the earth to-day who are to be "heirs of salvation," then the angels of heaven are "sent forth to minister for them." And if there is one man or one woman on the earth to-day who really fears the Lord, in the right way, then the angel of the Lord encamps round that man or that woman "and delivereth them." I do not say the angel of the Lord will deliver at all times, for there comes a time in the life of every man and every woman when the Lord sees that it would be best for that man or that woman to pass over on the other side and be at rest with the Master; and when the Lord sees that that would be for the best, we could not expect, neither would we believe that the Lord would interfere, or permit his angel to interfere, and prevent the accomplishment of that which He knows would be for the final good of all concerned.

When Paul prayed three times that "the messenger of Satan," which had been buffeting him, might be removed, the Lord told him that it was for the best that he should bear that cross; and Paul was then content to suffer, that the power of God might rest upon him. (2 Corinthians 12:7-10.) Moses, on one occasion, prayed to the Lord that he might be

delivered from death, and be permitted to go into the promised land with the children of Israel; but the Lord saw the matter in a different light, and he refused to grant Moses' request. (Deuteronomy 3:23-27.) Many examples might be cited, but these two are sufficient to show that the Lord sometimes feels constrained to refuse his children some things which they want, and for which they pray; but it is because the Lord, being able to see the end from the beginning, knows what would be for the best. Hence we are not to understand that the angel of the Lord will deliver those who fear the Lord, simply because they ask it of him; but that he will deliver them when the Lord sees and knows that it will be for the best interest of his work, and for the ultimate good of all concerned. And we should remember, too, that the Lord delivers his children in his own way; not as human wisdom might think would be for the best, but in the Lord's own way, in the Lord's own time; and, as he has declared that he will have a tried people, it sometimes becomes necessary to withhold the blessing, or the deliverance, that his people may be thoroughly tested, and thoroughly tried. But the promises of the Lord are true, just the same, and his word is yea, and amen.

When the children of Israel were fleeing before the armies of Pharaoh and were being hard pressed, as they came out of the land of Egypt, "the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them."—Exodus 14:19. The angel of the Lord shielded them from their enemies, strengthened them, and finally delivered them out of the hands of the Egyptians; and the Lord promised that, if the people would be faithful and diligent in keeping his commandments, he would "send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—Exodus 23:20, 23; also Exodus 32:34 and 33:2. And the Lord did so; but the people were rebellious and disobedient, many times, and they had to suffer, and had to learn obedience, as many of us do, by the things which they suffered. But the angel of the Lord went before the people, as the Lord promised, and many times did he deliver them.

At one time, long after the children of Israel had come into the promised land, the king of Syria was hunting for Elisha, the prophet of the Lord; and having learned where the prophet was, he sent his armies, surrounded the place during the night, fully expecting to catch him when the light of morning should come. Next morning the servant of Elisha stepped out and looked upon the great army, and seeing no way of escape, he said: "Alas, my master! how shall we do?" Elisha was perfectly calm and said to the man: "Fear not: for they that be with us are more than they that be with them." And when he had said this, he asked the Lord to open the young man's eyes "that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round

about Elisha."—2 Kings 6: 13-17. A whole army of angels, in chariots of fire, ready to protect and deliver this man of God out of the hands of his enemies; and he was delivered, too, and delivered without the loss of life.

But deliverance did not always come to the Lord's people without the loss of life. At another time the king of Assyria came up against Jerusalem, boasting of what he had done to other nations, and of what he would do to Jerusalem and the inhabitants thereof; Hezekiah, the king of Judah, humbled himself before the Lord and prayed for deliverance from the hands of this blasphemer; the Lord heard his prayers and sent Isaiah the prophet to tell him that the Assyrian should not be permitted to come into the city, as he had threatened to do, but that the Lord himself would fight for Jerusalem and deliver it; and "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand."—Isaiah 37: 36. Those who were left of the Assyrian army returned to their own land, Jerusalem was left unharmed, and the king of Assyria was killed by two of his own sons, in his own land.

At another time, "God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Ornan the Jebusite."—1 Chronicles 21: 15. The Inspired Translation of the Bible says that "the Lord beheld Israel, that he repented him of the evil; therefore the Lord stayed the angel that destroyed, as he stood by the threshingfloor of Ornan, the Jebusite"; and it sounds better, of course, to read that the people repented than to read that the Lord repented; but, so far as our present subject is concerned, it matters not which translation we take, as they both record the fact that the angel of God was sent to destroy Jerusalem, and that he did destroy many of the people before the Lord told him to stop. God is no respecter of persons; the angels of the Lord are appointed to minister for those who shall be heirs of salvation; and when it becomes necessary to destroy the most wicked, even among his own people, as a warning to those who are trying to do the right thing, the angels may be sent to do the work, whether it be among the heathen nations or among the Lord's chosen people. The Lord abhors that which is evil, wherever it is; and the fact that the evil is found among those who profess to love the Lord and keep his commandments does not make it any the less obnoxious in his sight, neither does it shield those who do the evil from the punishment due them.

There is another thing I want to notice in connection with this affair, although it has no relation whatever to the subject under consideration. It is this: when "David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem," he said to the Lord, "Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued."—Verses 16, 17. Say what you may of the sins of David, and of his weakness, but you will find but few leaders of the people, especially among the kings, who are willing to take upon themselves all the blame for a wrong that has been done, and ask the Lord to let all the punishment "be on me, and on my father's house," as David did; and you should remember, too, that when David made this statement, he was standing in the presence of "the angel of the Lord," and the angel was standing "between the earth and the heaven, having a drawn sword in his

hand stretched out over Jerusalem." I always think kindly of David, when I read or think of this incident, and I can see that which is grand and noble in his nature; hence it is no wonder to me that the Lord should love a man of that disposition, even though he may have done wrong, at other times in his life. True, the record says that "he was afraid because of the sword of the angel of the Lord." (Verse 30.) Who is it that would not be afraid? Would not you be afraid? I am sure that I should. But his fear did not prevent his doing that which was brave and heroic in behalf of his people.

But let us now return to the subject. Angels may be sent to destroy an army or to destroy a city, when it would be in the interest of "them who shall be heirs of salvation" for such army or such city to be destroyed; but we have just seen an example of how they work under the Lord's direction: they go when he says to go, and they stop when he says to stop; hence they are "laborers together with God," and work under his direction, the same as his servants here on the earth; but they always work in the interest of "them who shall be heirs of salvation."

As a rule, angels are not sent on their missions of love and mercy in great numbers. In fact, there is usually but one sent at a time; but there are exceptions to this rule. When Jacob was returning to the land of Canaan, after his long sojourn with Laban, his uncle, and also his father-in-law, "the angels of God met him. And when Jacob saw them, he said, This is God's host."—Genesis 32: 1, 2. And we have just seen, too, that a whole army of angels, in chariots of fire, was sent to protect and deliver the prophet Elisha and his servants from the king of Syria and his armies. There are other instances, too, recorded in the Bible, where "a multitude of the heavenly host" appeared to men here on the earth, as messengers from the Lord. Hence we have no way of determining, so far as I know, as to the number of angels the Lord may send to deliver one of his children, or a number of his children; neither can we determine as to the number who may be sent to bring a message from heaven for the benefit of man; but we learn from the foregoing references that the angels are referred to, in the Bible, as "God's host," "the host of heaven," or "the heavenly host." And the Psalmist refers to them as "ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word"; and as "all ye his hosts; ye ministers of his, that do his pleasure."—Psalms 103: 20, 21. They are "ministers of his"; and they "do his commandments," hearken "unto the voice of his word," and "do his pleasure."

There are many instances, no doubt, in which angels have been sent to minister for the heirs of salvation, where they have not been seen; but there are times, as we have just seen, when the angels are seen by those to whom they minister: they were seen, and were recognized as the angels of the Lord.

When Abraham was about to offer his own son as an offering unto the Lord, "the angel of the Lord called unto him out of heaven" and told him to "Lay not thine hand upon the lad, neither do thou any thing unto him."—Genesis 22: 11, 12. Abraham had been put to the test, fully tried, and when the Lord had proved him, the angel of the Lord, one of his ministers, was there to prevent Abraham's going farther than was really necessary. It is true that Abraham was a great man, quite wealthy and influential, and also a servant of the Lord; but his bondwoman was not: she was only a servant in Abraham's family, and yet when her mistress dealt severely with her, and when she fled from her mistress, "the angel of the Lord found her," although she was only a bondwoman, and talked with her, giving her some good advice, and also

giving her some remarkable promises. (Read Genesis 16: 7-12. And this shows us that the angels are sometimes sent to minister unto the very lowliest of God's children, and sometimes to those who are not his children, only by creation. They sometimes come to those who are rich, and they also sometimes come to those who are very poor in this world's goods, even unto bondmen and bondwomen. When Elijah fled from Jezebel, the queen of Israel, he traveled one day in the wilderness, sat down under a juniper tree, and "he requested for himself that he might die"; but he lay down and went to sleep, and as he slept, "an angel touched him, and said unto him, Arise and eat"; and when he raised himself up, he found "a cake baken on the coals, and a cruise of water at his head." And when he had eaten and had quenched his thirst, he lay down and slept again; but again the angel touched him, waked him, and commanded him to eat. He did so; "and went in the strength of that meat forty days and forty nights."—1 Kings 19: 1-8. He was a lone wanderer, despised by the rich and the autocratic, fleeing from those in authority in order to save his life; but the angels of God, those blessed ministers, found him there in the wilderness, fed him, gave him a message from the Lord, and sent him on his way, cheered and comforted.

Daniel also was in bondage, an Israelite captive in the great city of Babylon; and when he was cast into the den of lions, because he was faithful to God, the Lord "sent his angel" and "shut the lions' mouths," that they did not hurt him. (Daniel 6: 22.) God is, indeed, no respecter of persons: he sends his angels to minister unto kings upon their thrones, if they are righteous, and he also sends them to minister unto his servants in the wilderness or in the dungeon. A man's wealth or his poverty has counted for nothing in the eyes of the Lord, in all the history of the past, neither has wealth or poverty counted for anything in the estimation of those heavenly messengers whom the Lord has appointed to minister for the heirs of salvation; and what is true of wealth, or lack of wealth, is equally true of a man's social or political standing: all these things are as nothing in the eyes of the Lord and his heavenly ministers. Men, with them, are counted for what they really are, and not for what they seem to be in the estimation of their fellow men. This has been the case, in all the past ages of the world; it is equally true now; and it will continue to be that way until the Lord comes in power and glory; hence it is unsafe, decidedly so, to judge a man by what the world thinks of him or says of him, "for that which is highly esteemed among men is abomination in the sight of God," (Luke 16: 15); while those who are highly esteemed by the Lord, and by his angels, are often rejected by men and "are made as the filth of the world, and are the offscouring of all things unto this day,"—1 Corinthians 4: 13.

Now, in this paper, I have dealt with angelic ministrations as recorded in the Old Testament. Many other instances might be referred to, were it necessary; but the foregoing are sufficient to give one a general knowledge of the work done by the angels, and also a knowledge of the way, or ways, in which they performed their work. If the reader, however, wishes to pursue this part of the subject further, he might read of the angel who was sent to deliver the three friends of Daniel from the furnace of fire, Daniel 3: 28; of the angel who was sent to reprove Balaam because of what he was doing for filthy lucre sake, Numbers 22: 22-25; he might read of the angel who was sent to reprove Israel, for being disobedient to the commandments of the Lord, and of the message he brought, Judges 2: 1-3; of the angel who came to Gideon, to authorize him to save Israel from their bondage to

the Midianites, Judges 6: 11-21; of the angel who was sent to the father and mother of Sampson, Judges 13: 3-20; of the angel who was sent to Gad, the seer, 1 Chronicles 21: 18; of the two angels who were sent to Sodom, to warn Lot of the city's destruction and to advise him what to do, Genesis 19: 1-19; and he might read also of the angels who appeared unto Zecharias, the prophet, and of the instruction they gave him, Zechariah 1: 9-19; 2: 3; 3: 3; 5: 5; and 6: 5. Many other references to the angels and their work are to be found in the Old Testament; but as we are more interested in the work done by the angels during the Christian dispensation than in former ages, I shall ask the reader to ponder well the foregoing, as a preparation for what the New Testament has to say regarding angelic ministrations and shall take up that part of the subject in the next paper, if the Lord so wills.

A LETTER TO AN INVESTIGATOR.

(The person to whom this letter was addressed was baptized soon after.)

Since I met you I have been thinking of the things which I have said in my sermons and otherwise, and wondered if I could not make things plainer to you by writing than by speaking. Writing has this advantage over the voice; the thing said is before you to be read and thought of again if it does not appear clear at first. And besides, I believe it is easier to make a point plain in the privacy of one's study, when, perhaps, more time is taken in explaining, than in the hurry of speaking, especially public speaking.

God and the Future Life.

To begin with: I take it for granted that you have no doubts as to the existence of God. Nothing I have heard you say would indicate that you have. You must realize that you, in common with myself and all the rest of mankind, are under some obligation to him. As to what that obligation is it may not be clear, especially if we have just begun the consideration of the subject of religion. After all my years of thought and preaching it is absolutely certain that we are the offspring of a common Father, who is the protector and preserver of our souls, and indirectly our bodies also, and that we must sometime appear before the judgment seat of this great God, to give an account for the deeds done in the body, as saith the Scriptures.

Accepting as we do this Christian fundamental—that there is a Supreme Being, we must realize that before him we must some time assemble, and just as we may meet each other in different towns, states, and countries, so we must also meet each other in another world. This thought should not only encourage us to worship and serve God, but should prompt us to cultivate the relations we sustain to each other here as friends or fellow Christians, in view of the fact that with true people there is always present the desire to meet each other again. For this reason I am thoroughly committed to the idea of recognition in heaven. In fact, heaven would not be heaven to me unless I am permitted to know my parents, brothers, sisters, other relatives, friends, or church members with whom I have been associated in this life. I have been engaged in ministerial work something more than a quarter of a century. Within that time I have taken many people into the church. I have also met many Saints who were the converts of others. Many of these have become very warm personal friends, in addition to "the tie that binds our hearts in Christian love." Hence I have always had a strong desire to visit and preach to the people I have been with

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By Isaac M. Smith

ANGELIC MINISTRATION IN NEW TESTAMENT TIMES.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1: 13, 14.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalms 34: 7.

When the time had fully come for the Lord to deliver Israel out of Egyptian bondage, the man who was to be chosen to do this work was in the land of Midian, having fled from Egypt forty years before, and was then taking care of the flocks of Jethro, his father-in-law; but the Lord, of course, knew where he was and knew just how to reach him, and he did so in this way: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush."—Exodus 3: 2.

And as this was the first intimation given to the Lord's people, or to any one of them, so far as the Bible shows, that the time was at hand for Israel's redemption from bondage, we are certainly justified in saying that the Mosaic dispensation was introduced by the ministration of an angel: "the angel of the Lord."

When the time came for the Son of God to be born into this world, and the Christian dispensation to be ushered in, the men and the women for the time and for the work were there, and the Lord knew just how to reach them and make known unto them, beforehand, the near approach of this great event, and also something of the manner in which it was to be introduced; and he did so by the same means that he notified Moses of the work which the Lord had for him to do; that is, by sending an angel with a message from heaven. Zacharias was a priest of the Lord, one who was faithful, conscientious, and spiritually minded, as was also his wife, Elizabeth. And while this priest of the Lord was officiating in the work pertaining to his office, that is, burning incense in the temple of the Lord, "there appeared unto him an angel of the Lord, standing on the right side of the altar of incense."—Luke 1: 11.

This angel had a message for Zacharias, and began to tell him, at once, what the message was; telling him first, however, that he should not be at all afraid. And the message was that his prayers had been heard; that his wife, Elizabeth, was to become the mother of a son, whose name should be called John; that this son should be "filled with the Holy Ghost, even from his mother's womb"; that he should turn many of the children of Israel "to the Lord their God"; and that he should go before the Lord, "in the spirit and power of Elias," "to make ready a people prepared for the Lord."—Luke 1: 13-17.

Other things were said, but the foregoing are the most important thoughts contained in the message. This message was the first knowledge the people received, so far as the record shows, that the coming of the Lord was so near at hand; and it was the first knowledge they received, too, concerning the immediate beginning of the work which was to go before the Lord and prepare the way, by making ready a people for him; hence, what is known as the Christian dispensation, as well as the Mosaic dispensation, was introduced by an angel's coming down from heaven with a message for the people. And this message was not given directly to all

the people; but it was given to one, one whom the Lord chose, and he was made a witness unto others. And this, in fact, has been the Lord's way of working with and for the people in all ages of the world. There may have been exceptions to the rule; but this has been the general rule by which the Lord has worked.

The Apostle Peter, speaking of the resurrection of our Lord, said: "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even unto us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead."—Acts 10: 40-42. "Not to all the people," but "unto witnesses"; and they were witnesses "chosen before of God," and who were commanded to "testify" of what they had seen and heard.

So it was with these angelic ministrations: the angels did not show themselves "to all the people"; but they went to those whom the Lord had chosen to be workers with him, and to be witnesses unto others, and delivered to them the heavenly messages, leaving them to "testify" unto others.

A short time after the angel's visit to Zacharias, that is, "in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." (Luke 1: 26, 27.) The angel told her that she had "found favor with God"; that she should "bring forth a son, and shalt call his name Jesus"; that this son "shall be great, and shall be called the Son of the Highest"; that "the Lord God shall give unto him the throne of his father David"; and that "he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." He also told her that her son "shall be called the Son of God." See Luke 1: 28-35.

When the husband of Mary "was minded to put her away privily," "not willing to make her a public example," "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their sins."—Matthew 1: 18-21. These angels were "sent from God"; they were working with the Lord, preparing the people for the great event which was so soon to come; and they were ministering "for them who shall be heirs of salvation." And at the time of the Savior's birth, the angels were again employed to bring the news to the shepherds who were out in the field "keeping watch over their flocks by night": "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2: 9-11. And as the angel was telling them where they would find this wonderful babe, and how they would be able to recognize him, "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Verses 13, 14.) The visits of the angels to Zacharias, to Mary, and to the shepherds, were very short; and the messages which they brought were

very brief, too; but think what they meant to the people: to you, to me, to every son and daughter of Adam. And these visits did not stop when the Savior was born: the Father was as much interested in him, and in caring for him after his birth as he was before; and hence, when Herod, that wicked king, tried to get possession of him, by treachery and hypocrisy, "behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." (Matthew 2: 13.)

Had Joseph been like many people in our day, who do not believe in angelic ministration, he would have said, no doubt: "Oh, it was only a dream. Angels do not come from the heavens and talk with men now, hence it is not necessary for me to take my family away down into Egypt, among strangers, and there wait for this angel to come to me again and let me know when I can return." But Joseph was not that kind: he believed in God, and he believed in a God who would fulfill his word. He believed the message which the angel brought to him, and he believed it sufficiently strong to obey it; and because of his faith and obedience, Herod failed to carry out his wicked design against the Son of God. And the angel which came to Joseph at this time was true to his promise; and "when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." (Matthew 2: 19, 20.) And again he was obedient to the message of the heavenly minister; and again he proved that God's word is verily true, and that he doeth all things for the best.

But it is not simply the fact that angels appeared unto men and women and talked with them from time to time that I want you to *specially* notice, dear reader: it is the fact that so much of this preparation for the fulfillment of our Savior's mission among men was done under the immediate counsel and direction of those heavenly messengers who are appointed to "minister for them who shall be heirs of salvation." Every important event, and every important move that was made in connection with this preparation, was either foretold or directed by an angel; and even after the Savior was born, and had been delivered from the power of those who would have taken his life while he was yet an infant, had not the angels interfered and prevented; and even after he had grown up to manhood, and had commenced the work which the Father had given him to do, the angels still continued to visit him, and to strengthen him for the performance of that work.

After he had been baptized, by John the Baptist, he was "led up by the Spirit into the wilderness"; and it was while there that Satan, taking advantage of the Savior's forty-day fast, and of the fact that He was "an hungered," came to him and tried to persuade him to do that which would have been displeasing to the Father; but the Lord, weak as he must have been in body, and hungry as he must have been, rejected the Adversary and all his allurements; and when he had done so, and Satan had given up in despair and had left him, "Behold, angels came and ministered unto him."—Matthew 4: 11.

At another time, when the Lord was sorely tried, and when "his sweat was, as it were, great drops of blood," there appeared an angel unto him from heaven, strengthening him."—Luke 22: 43. Why there was not more than one angel at this time, we do not know; for the Savior said unto Peter: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matthew 26: 53. There were legions of angels, ready to do

the Father's bidding; but *one* was sufficient, and *one* came to strengthen our Lord in his last struggle here on earth in the flesh; but their work, in connection with the Savior's mission, was not yet done. Our Lord was crucified, "poured out his soul unto death," and was taken down from the cross and laid in the "new tomb" of Joseph, of Arimathea. But death and the tomb were not strong enough to hold him: on the morn of the first day of the week, "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like the lightning, and his raiment white as snow." (Matthew 28: 2, 3.) The guard, which had been placed there at the suggestion of the chief priests and the Pharisees, "did shake, and became as dead men"; and the angel of the Lord proceeded to declare unto the women, who had come to see the sepulcher, that the Lord had arisen from the dead, and that he would show himself unto his disciples in Galilee. The Lord, true to his promise, did show himself unto his disciples in Galilee; and he showed himself unto them on many other occasions, too, being seen of them for about forty days after His resurrection.

All this time He was busy, doing the work which the Father had given him to do: teaching his disciples, "and speaking of the things pertaining to the kingdom of God." And one day, when they "were come together," and he was teaching them the things concerning the kingdom, "he was taken up; and a cloud received him out of their sight."—Acts 1: 9. They were astonished, of course, and their eyes were trained on him, as he ascended; and "while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 10, 11.)

An angel was sent to announce his birth prophetically, and also something of the nature of his work, before he was born; angels were sent to announce the fulfillment of the promise made to his mother, Mary, and also something of what would be the effect of his birth, and they told these things unto the shepherds of Galilee; angels were sent to protect him from his enemies; were sent to strengthen and minister unto him in the darkest and most trying hours of his earth life; and when he arose from the dead, the angel of the Lord was there and was the first to proclaim the glad tidings of a risen Redeemer; and when he took his departure from this earth and ascended to his Father, the angels of God were again present, declaring unto his disciples that he would come to earth again, and come in a cloud, even as they had seen him go into heaven. And still their work is not done. The gospel is to be preached in all the world, and to all nations, and the angels are to have much to do in this work; hence they continued to work with the disciples of the Lord, just the same after his resurrection and ascension into heaven as they had done before.

At one time, when the high priest and the Sadducees "laid their hands on the apostles, and put them in the common prison," "the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." (Acts 5: 19, 20.) Delivered them from prison, and told them where they should go and what they should do.

When Philip had finished his work at Samaria, and knew not where the Lord wanted him to go next, "the angel of the Lord spake unto Philip, saying, Arise, and go towards the south unto the way that goeth down from Jerusalem unto

Gaza, which is desert." (Acts 8:26.) One would think that a strange place to send a minister of Christ to preach the gospel, and I presume that Philip thought so, too, at the time; but being a man of God, he believed that the angels were "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and he obeyed the messenger, as Peter said to Cornelius, "without gainsaying." And when he came to the place where the angel directed him to go, he found a man reading a prophecy, in the Book of Isaiah, which referred to the Lord, and which the man could not understand, "except some man should guide me" (verse 31); and Philip began at that same scripture and "preached unto him Jesus." The man believed the message, was baptized, and went on his way rejoicing. Verse 39.

At another time, "There was a man in Cæsarea called Cornelius," and he was "A devout man, and one that feared God with all his house"; but he knew nothing of Christ, and nothing of the gospel. "He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him," (Acts 10:1-3); and this angel told him where he would be able to find a man who could tell him what to do in order to be saved. He sent immediately for this man, the Apostle Peter, and Peter, being directed by revelation from God, through a vision, came down from Joppa and preached Christ unto Cornelius and all his household, converting them to the faith, and they too were baptized. Thus we see that the Lord was directing his ministry, from time to time, by sending angels to them to deliver them out of the hands of wicked men and to tell them where they should go and to whom they should preach.

Another case of the angel of the Lord encamping about them that fear him, and delivering them, is recorded in the Acts of the Apostles. And this time it was the Apostle Peter himself. Herod the king, having killed James, the brother of John, with the sword, and seeing that this pleased the Jews, determined that he would have Peter put to death also; and he did have him arrested and lodged in jail, where he intended to keep him until after Easter and then bring him forth to the people. But as the apostle was "sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison," "the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell from off his hands."—Acts 12:1-7. Peter was aroused and, obedient to the instruction given him, followed the angel, not knowing that what was really being done was true: he thought he saw a vision. But when they had passed the first and second wards; when they had come to the great iron gate which leadeth unto the city, and it opened to them of its own accord; and when they had passed on through one street of the city, and "the angel departed from him"; then Peter realized that the angel's visit was not simply a vision, but that it was an actual reality. "And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."—Acts 12:11.

Yes, dear reader, I am aware of the fact that these things seem wonderful to us, who have been taught that such things could occur only in the far distant past: they were wonderful, even to the Apostle Peter, at that time: so wonderful that he thought it was simply a vision that he saw, until the angel departed, left him alone in the city, and he realized where he was. True, it was wonderful; but if we are to believe the word of God, we must believe in angelic ministration, and in

angelic deliverance, such as we have been reading of here in the New Testament.

And again, in this same chapter, we have another example of what the angels sometimes did for the Lord's people. This same king Herod who had killed James, the brother of John, with the sword, and who had planned to take the life of Peter, made an oration before the people, some time after Peter's miraculous deliverance. The people gave a shout, when the king had delivered his oration, and declared that it was the voice of a god, and not of a man: "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the Ghost."—Acts 12:23. The angels of the Lord were still working with and for the Lord's people, and they worked just about the same in New Testament times as they did in Old Testament times; and they have not changed, since then, neither has their work been changed, so far as we have any record of it in the word of God.

When the Apostle Paul, a prisoner, bound, and on his way to Rome to be tried before the Roman emperor, was shipwrecked, with others, and had been driven before the fierce winds until all hope of life was lost, so far as the officers and the crew of the ship were concerned, he had an angel come to him with a message of hope and cheer. The storm had raged so fiercely that the men had taken no food for fourteen days; Paul had been praying to the Lord regarding their condition, remembering, no doubt, the promises which had been made to him by the Spirit; and he now comes among those frightened men and says to them that there should be no loss of life among them, but that the ship would be lost; and he gave as a reason for this seemingly rash promise: "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee."—Acts 27:23, 24. He then exhorted them to be of good cheer, declaring that "I believe God, that it shall be even as it was told me."—Verse 25. Here is a man of whom the Jews, his own countrymen, said: "Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22); and yet the Lord, who looketh on the heart, instead of looking on the outward appearance as man does, loved that man and sent his angel from heaven to comfort him, and also to preserve his life. Truly "the angel of the Lord encampeth round about them that fear him and delivereth them." And this same apostle exhorted the Hebrew saints to "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13:2. Hence, it seems that angels sometimes appeared to men and were not recognized as angels, like the "two angels" which came to Sodom, and whom the men of the city mistook for two strangers. See Genesis 19:1, 5. But they were angels of the Lord, just the same, and were there on a mission, and that mission was to get Lot out of the city before the Lord destroyed it, with all who were therein.

The book of Revelation is the last book in the New Testament, and the first verse of the first chapter in that book reads as follows: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John"; and in the very last chapter of that book, the Lord is represented as saying: "I Jesus have sent mine angel to testify unto you these things in the churches." Read Revelation 1:1, and Revelation 22:16. Hence, from the first chapter in the book of Matthew, where the angel appeared unto Joseph in a dream, unto the very last chapter of the last book of the New Testament, where the Lord de-

clares that he had sent his angel to "testify unto you these things in the churches," we have a record of angels visiting different men and women, at different times, and for different purposes; but all these visits were connected, in some way, with the building up of the kingdom of God: sometimes giving them knowledge of that which was then in the future; sometimes directing them what to do for their own safety and for the safety of others; sometimes to direct his servants where to go and preach the gospel; sometimes to deliver them out of prison; sometimes to tell men where to send for a minister of the gospel who could teach them what to do to be saved; sometimes to strengthen the Lord's servants in the hours of darkness and despair; sometimes to strike down an enemy of the Lord, as was done to king Herod; and sometimes to open up the whole future of the church, its apostasy, its restoration, and its final triumph, as shown to John on the isle of Patmos. All through the Old Testament and all through the New Testament we have found God's word testifying to the fact that the angels are, indeed, "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and that they do, indeed, encamp "round about them that fear him and delivereth them."

CHRISTIAN SCIENCE A FALSE RELIGION.

By S. S. Smith.

In presenting this article on the teachings of Mrs. Mary Baker Glover Patterson Eddy, the founder of Christian Science, I do so reluctantly, for some no doubt will cry out, "Let them alone," and, "Why engender controversy?" If Christian Science advocates were only content to pose as representatives of a philosophy, or as a system of healing, it might be tolerated with more charity by thinking minds, but those who read its deductions know it seeks to undermine the very fundamentals of Christian faith and belief, and our faith is included. I therefore have but one object, and that is to show this philosophy is completely outside the Bible; and as the Bible represents true religion to us, it has no right to the name it bears. If it came in any name other than Christ's, and if it did not quote the Bible freely, and use the nomenclature of true religion, and profess to be the only true faith, I would never pay any attention to it. We are not justified in sitting idly by and seeing this giant imposture appropriate to itself all that the name of true religion bears, in brazen blasphemy coming in the name of Christ, but in reality repudiating all that Christ's name stands for in the world. Because it exalts a false Christ and bears testimony to a false Christianity, I write these words, with the hope it may do good in causing some to see the real demerits of this bogus religion. Let us then peel off the bark from this tree, that we may more readily discover the worm holes.

There is grave need for such agitation, for the average member of the church knows but little concerning it, as he hears only the glossary expostulations of its advocates when they appeal in the name of Christ, and comes in contact with their aggressiveness in propaganda, and does not know anything of its baser subtleties. If in this perspective it is thought the writer is blinded by a beam in his own eye, and by reason of it he seems to see the mote in Mrs. Eddy's, it would be a grateful procedure, to the combined intelligence of thousands, if the apologists of this philosophy would remove that beam that we may see clearly.

We propose to give in this treatise the very words of Mrs. Eddy, and let her prove by the same that she stands in opposition to the fundamentals of true religion as the Bible gives it. We expect to prove from the Scriptures Christian

Science is not Christian nor indeed can be, for it would be the height of presumption to call anything Christian which does not teach the deity of Jesus Christ, and does not lead the individual to practice his words.

Disease germs lurk in the dark, for light is inimical to such, and as health boards who work for sanitation seek to expose the death dealing germs to the light of the sun, so do we wish to expose this system, with all its hidden subtlety and rancorous malady to the light of the truth, that its mischief-breeding germs may be deadened. It is not our intention to give an exhaustive treatise, or to discuss all the follies and hallucinations of this woman in that which she has given forth as a "final revelation from God"; but to give enough to show its mask is but a shallow likeness to Christianity, and its widely heralded "Key to the Scriptures" is one that will *lock*, all right, but never *unlock* the sacred truth of the word of God.

Christian Scientists, in their claims to heal, should tie up at philosophy, and not bring in its cant on religion. If there ever was a mendacious, shocking imposition, it is Christian Science in its religious aspects. It is absolutely, through and through, unchristian, and is unworthy the name it bears. As a fake religion it stands without a peer. Mrs. Eddy had the only copyright. No one disputes her claims as being, when alive, the sole proprietor; but the healing part of it is no sense the property of Mrs. Eddy. She merely borrowed this phase of it, and copyrighted it without privilege, for this theory of healing is hoary with age, with long flowing whiskers. This healing is not the philosophy of Mrs. Eddy at all, and when she says it came as a revelation from God she exaggerated, at least, for we know others practiced this art. At best Mrs. Eddy's practice is but a revamp of some of the older forms, such as the concept of Berkley's Idealism, or even ancient Socrates and the old stoic philosophy of the Spartan Greeks, who ignored pain and suffering. So far as Christian Science being a science is concerned, it is science gone crazy, and it is goaded on to a most assinine termination. As the old stoic philosophy coerced its disciples to ignore pain, so Mrs. Eddy has sought to bring her disciples to the same condition by ignoring the very existence of disease and pain. When they say it does not hurt to burn or bruise they know they are misrepresenting the truth, and for that reason thinking and conscientious people cannot tolerate a religion that causes one to lie every time he gets hurt.

Well has it been said of Christian Science, it is "the commercialization of the Holy Ghost, the syndication of the Messiah." You will not go far in Christian Science before you will find out Mrs. Eddy has her gospel fully copyrighted; that is, the gospel which was to prove such a great blessing to the world. It is well to look at the commercial side of this movement. One is compelled to see it is one of greed and graft. The sale of her worthless volumes has but few parallels in audacity and imposition. Instead of going to all the world with a free message of love—freely ye have received, freely give—she has commercialized her books, and especially her healing, and it is on a cash basis, at so much per. She has walled her religion about by a succession of copyrights, and the only ordained pastor they have, Science and Health, is dispensed at from three to fifteen dollars a volume. Since Mrs. Eddy has trafficked in the most sacred and sublime institutions of true religion and turned them into fabulous sums of cash, and in the process blighted the faith of many, it behooves us to look into the teachings of this movement a little more closely, and determine the remedy for its cure. But why say more by way of introduction? What then are the real teachings of Christian Science?

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 21

By Isaac M. Smith

ANGELIC MINISTRATION, IN THE LATTER DAYS.

"Esais also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."—Romans 9: 27, 28.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Ephesians 1: 9, 10.

It may seem strange to the reader that I should select the two texts of scripture at the head of this paper, as a kind of text or foundation from which to start, in writing upon the subject of angelic ministration in the latter days; and I wish to assure you, now, that I shall not take up your time in bringing texts of scripture to prove that there is to be a work done by the Lord upon the earth in the latter days, as that has been done in some of the papers preceding this. In defining the word *dispensation*, Webster says that its theological meaning is: "A system of principles, promises, and rules ordained and administered; scheme; economy; as the Patriarchal, Mosaic, and Christian dispensations." Three dispensations are here referred to; that is, three systems of "principles, promises, and rules ordained and administered"; and of these three dispensations we have, at least, some information or knowledge handed down to us in the Bible. Not as much light as we might wish to have; but some things regarding the introduction and the perpetuation of these three dispensations are revealed to us in the word of God, and Moses says that "those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—Deuteronomy 29: 29. Hence we get the idea that what is revealed to us in the Scriptures belongs unto us and is "for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15: 4.

As to the Patriarchal dispensation, especially its introduction, there is but little revealed; hence I shall not be at all dogmatic as to when it began. If the reader is inclined to believe that it began with Adam, then he must admit that the Lord talked with Adam and gave to him divine instruction, both before and after he was driven out of the garden of Eden. See Genesis 2: 16-18, and Genesis 3: 9-19. If he should take the position that the Patriarchal dispensation began with Noah, then again he must admit that the Lord talked with Noah and gave to him divine light and instruction, as you will find by reading Genesis 6: 13-21, and Genesis 7: 1-14; also Genesis 8: 15-17, and Genesis 9: 1-17. Or if he should incline to the belief that the Patriarchal dispensation began with Abraham, then again he is forced to admit that both the Lord and his angels talked with Abraham, giving divine instruction as to what he should do, from time to time, and also pointing out to him the future of his posterity, as recorded in Genesis 12: 1-4; Genesis 12: 7; Genesis 13: 14-17; Genesis 15: 1-21; Genesis 18: 1-32; and many other texts. The angels also appeared unto Lot, Genesis 19: 1, 15; and to Jacob. Genesis 32: 1, 2; and gave to them such instruction and guidance as was necessary in order to qualify them for the special work which the Lord desired them to do. Hence

whether you have the Patriarchal dispensation begin with Adam, Noah, or with Abraham; the father of the faithful, it was begun and carried on by the Lord's speaking directly to those men, or by his sending his angels to them with heavenly messages for their comfort and for their guidance.

When we come to the Mosaic dispensation, it was the same. "The angel of the Lord" appeared unto Moses "in a flame of fire out of the midst of a bush," and gave to him a commandment to the effect that he must go and deliver the children of Israel from Egyptian bondage; and this angel was a messenger sent direct from the presence of the Lord. Read Exodus 3: 1-22; and Acts 7: 30. The angel of the Lord also went before the children of Israel, when necessary to lead them in the way they should go; and, on the other hand, when it was necessary to defend them from the Egyptians and to frustrate the plans of the Egyptians, the angel of the Lord would change his position from the front to the rear. See Exodus 14: 19, 20, and Exodus 23: 20-23. This is sufficient to show, without leaving any doubt whatever in the mind of the reader, that the Mosaic dispensation was introduced and carried on under the immediate direction of the Lord, and that much of this direction and counsel was given through his angel whom he commissioned to go before the people of his choice and bring them into the promised land.

And when we come to what the Christian world has been pleased to designate as "The Christian Dispensation," we find no change, so far as angelic ministration is concerned, only that their visits and ministrations seem to increase in frequency and in number, instead of ceasing or even diminishing. An angel came to Zacharias, the father of John the Baptist; to Mary, the mother of our Savior; to Joseph, the husband of Mary, on three different occasions; a multitude of angels came to the shepherds, when the Savior was born; one came to the Savior, at the end of his forty days fast; two came to him, on the mount, when he was transfigured before his disciples; one came to him, in the garden of Gethsemane; two appeared to the women, at the time of his resurrection; two were present, at the time of his ascension; and, after his ascension, they continued to visit his disciples, and others, giving directions, from time to time, and also delivering his disciples from prison and from the power of their enemies, so long as we have any reliable record of the Lord's taking any part at all in the work.

And now we are told by the apostle, in one of the texts at the head of this paper, that there is to be another dispensation, after his time, which is to be known as "The Dispensation of the Fullness of Times." And "in the dispensation of the fullness of times" the Lord is to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." It is to be a gathering dispensation; and as all things are to be gathered together "in Christ," there can be no doubt that this, too, is to be decidedly a Christian dispensation; but, to avoid confusion, I shall refer to it in the language of the apostle, as "the dispensation of the fullness of times."

The question for our present consideration is this: Will "the dispensation of the fullness of times" be ushered in and carried on largely through angelic ministrations, as were the Patriarchal, Mosaic, and Christian dispensations? or will the Lord change his manner of dealing with the human family and leave the important work of gathering together in one "all

things in Christ" to the wisdom of man? In answering these questions, it will be necessary to call your attention again to a number of texts which have been used in a former paper; but, as it is impossible to present this subject in its proper light without those texts, I trust the reader will pardon the repetitions, especially as some may read this paper who did not read the former one.

Remember now that the Bible clearly predicts that there will be an apostasy or "falling away" before the coming of the Lord, and that there is to be another dispensation; and then remember that John the Revelator, after seeing and portraying so forcefully this dreadful apostasy, "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation 14: 6, 7. And you will please remember, too, that John had been told, before he saw *this* vision, that he should come up into heaven and that the Lord would show him things "which must be hereafter."—Revelation 4: 1. Hence the angel was to restore the gospel to earth "hereafter," that is, after John saw these visions; and as the gospel was then already on the earth, and was being preached and its ordinances being administered by those having authority from God, there would be no cause for the angel to bring it again, *until after the apostasy or "falling away."* And further, the time for this angelic restoration of the gospel is located in the *latter days*, and that, too, by the message of the angel who is to bring it; for he is to say: "Fear God, and give glory to him"; but why? What special reason is assigned for this particular part of the angel's message? Simply this: "*For the hour of his judgment is come.*" "The dispensation of the fullness of times," then, is to be ushered in just before "the hour of his judgment is come," and it is to be ushered in, as were the Patriarchal, the Mosaic, and the Christian dispensations; that is, by an angel's coming from heaven with a message of life and salvation for the children of men, which message is to be committed to them that dwell on the earth, and is to be preached to all the nations, kindreds, tongues, and peoples who dwell upon the earth. That this is to be in the latter days, just before the coming of the Lord, is further proved, if further proof is needed, by the words of the Savior himself, when he said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24: 14. John says that when the gospel is brought by the angel, it will be when "the hour of his judgment is come"; and the Savior says that when this gospel of the kingdom is preached for a witness to all nations, "then shall the end come." John says that it will be preached to "every nation, and kindred and tongue and people"; and the Savior says that it is to be preached "in all the world for a witness unto all nations." John says it is "the everlasting gospel"; and the Savior says it is "this gospel of the kingdom." Surely they are both speaking of the same time and of the same work; and the work is to be commenced by an angel's flying in the midst of heaven having the gospel "to preach unto them that dwell on the earth." Will other angelic ministrations follow this one, as in former dispensations? Listen: "And there followed another angel, saying, Babylon is fallen, is fallen."—Revelation 14: 8. "And the third angel followed," verse 9; and he, too, is to have a message for the people. And then John saw some one, "like unto the Son of man," sitting on a white cloud and having a

sharp sickle in his hand; and he says that he saw "another angel," and this other angel "came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Verse 15. This text is another confirmation of the fact that this is to be in the latter days, and near the end; for the Savior in one of his parables tells us that the kingdom of heaven is "likened unto a man which sowed good seed in his field."—Matthew 13: 24. And when the good seed sprang up and began to bear fruit, it was found that there were tares "among the wheat"; and then the servants of the householder came to him and wanted to know if they should not go and pull the tares out from among the wheat, but he answered, "Nay; lest while ye gather up the tares, ye root up also the wheat with them." And then he told them to "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Verses 29, 30.

Please note, while this verse is fresh in your minds, that this is to be a work of gathering; gathering the tares into bundles to burn them, and gathering the wheat "into my barn"; and then remember that "the dispensation of the fullness of times" is to be distinctly a gathering dispensation. And having noted this, let us next examine the interpretation of this parable, as given by the Lord himself: He says that "the Son of man" is the one who sows "the good seed," and that the good seed are "the children of the kingdom"; that the enemy who sowed the tares "is the devil," and that the tares are "the children of the wicked one"; that the field is the world, "the harvest is the end of the world," and the reapers are the angels." (Verses 37-39.) And then he says, "So shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Verses 40-42. And in the next verse he says that "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Verse 43. The main thought which I want you to specially note in this is that the harvest "is the end of the world," and that the reapers "are the angels," and that they are the ones who are to be sent forth, "in the time of the harvest," or "the end of the world," to gather the "tares" and "cast them into a furnace of fire"; but, while this is the main thought, or the main thoughts, which I want you to *specially* notice, I shall ask you again to compare the teaching of his parable with the testimony of the Apostle Paul: Paul says that "in the dispensation of the fullness of times," the Lord will "gather together in one all things in Christ," and the Savior tells us in this parable how it is to be done; that is, he "shall send forth his angels" and they shall "gather together first the tares, and bind them in bundles to burn them," and then they are to "gather the wheat into my barn," after which "the righteous" are to "shine forth as the sun "in the kingdom of their Father." Paul says they are to be gathered together "in Christ," and the Savior says "in my barn," or "in the kingdom of their Father"; but it is decidedly a gathering dispensation of which they both speak.

And now, having digressed from what we were considering in Revelation 14: 15, in order to learn what the harvest really is; that is, what is meant by "the harvest of the earth," which the angel declares "is ripe"; and having learned that "the harvest is the end of the world"; I shall ask you to

return to Revelation 14: 15, and also to the verses following. We had already noted the fact that the angel had said "Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe"; and the next verse informs us that "he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."—Verse 16.

Then John says that "another angel came out of the temple which is in heaven, he also having a sharp sickle"; and then "another angel came out from the altar," and he "cried with a loud voice" to the angel which had the sharp sickle and said, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."—Verses 18, 19.

Now please read again the sixth and seventh verses of this chapter, and note that when the angel brings the everlasting gospel to preach to them that dwell on the earth, he is to declare that "the hour of his judgment is come"; and then read again the eighth verse, that another angel is to follow this one and is to declare the downfall of Babylon; and then in the ninth verse, that a third angel follows and announces what is to be the punishment of those who worship the beast; and then in the fifteenth verse, that another angel is to proclaim that "the harvest of the earth is ripe," and that the earth is to be reaped; and then two other angels follow this one, one of them having a sharp sickle and the other one telling him to thrust in his sharp sickle and "gather the clusters of the vine of the earth," or "gather together the tares and bind them in bundles to burn them," according to the words of the Savior; and then we are informed that this angel thrusts in his sharp sickle, gathers the vine of the earth and "cast it into the great winepress of the wrath of God"; and after reading all this, with the statement of our Savior that "the harvest is the end of the world," surely you can no longer doubt that the gospel is to be restored to earth by an angel, and that too just before "the hour of his judgment is come." John speaks of six angels, in this one chapter, besides one "like unto the Son of man," and every one of them has a message to bring or a work to do here upon the earth; and further on he declares that he saw "another angel come down from heaven, having great power," and that the "earth was lighted with his glory," Revelation 18: 1, and that he too is to proclaim the downfall of Babylon and her utter destruction. (Verse 8.) And when you add to this testimony of our Lord himself, that "he shall send forth his angels," and that they shall "gather out of his kingdom all things that offend," and that this is to be "in the end of this world," there remains no cause for doubting that "the dispensation of the fullness of times," like the Patriarchal, the Mosaic, and the Christian dispensations, should be introduced and carried on largely through angelic ministrations.

And besides the testimonies already given, the Savior said, in another parable, that the kingdom of heaven is "like unto a net, that was cast into the sea"; and in explaining this parable he said: "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matthew 13: 47-50.

And again, speaking of his coming, and of the end of the world, in answer to the question or questions asked him by his disciples, as recorded in Matthew 24: 3, he said: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matthew 24: 31. And yet, with all these testimonies of Holy Writ before us, so

numerous and so positive: testimonies of the Lord himself, and of such men as John, the beloved disciple, and Paul, the special apostle to the Gentiles and "a chosen vessel" of the Lord: with all these testimonies left on record in the word of God, "for our learning, that we through patience and comfort of the scriptures might have hope," Romans 15: 4, the world has been groping its way in the dark, religiously contending and honestly believing that there are to be no more angelic ministrations to men, here on this earth of ours, until our Savior shall come in the glory of his Father, bringing all the angels with him; and through this misunderstanding and this lack of faith in the promises of God, men have failed to reach out after God with their souls in sufficiently receptive conditions to prepare them for communion with those heavenly messengers. The loss of spiritual light and power which the religious world has suffered, because of this lack of angelic ministration and communion, cannot be comprehended by the finite mind; but it has been very, very great. Yes, it has been great; but with the foregoing promises of God before us, assuring us that "in the dispensation of the fullness of times" the Lord will again send his angels to minister for those who shall be heirs of salvation, here upon the earth, even as he has done in all former dispensations, there is still hope for those who have faith in the promises which are left on record in the word of God.

I do not feel satisfied to close this paper without once more emphasizing one particular thought contained in Matthew 24: 31, and Ephesians 1: 10, and that particular thought is the magnitude of the gathering that is to take place in the dispensation of the fullness of times: The Savior says that when he shall send forth his angels they shall gather together his elect "from the four winds. From one end of heaven to the other," and Paul says that he will gather together in one all things in Christ, "both which are in heaven, and which are on earth. Both the Savior and the apostle speak of the magnitude and the far-reaching power of the gathering; but Paul tells us only of the gathering, without any special reference to the agents or messengers whom the Lord will use, while the Savior goes more into detail and assures us that the angels, under his direction and by his authority, are to do the gathering. And remember that this is to be done "in the dispensation of the fullness of times," and just before "the end of the world."

The word of God plainly and positively declares that the Patriarchal, the Mosaic, and the Christian dispensations were introduced and largely carried on through angelic ministration; and the same word declares, equally as plainly and equally as positively, that "the dispensation of the fullness of times," in which the Lord is to gather together in one all his people, will be introduced and largely carried on through angelic ministration, the angels, of course, working under the direction of the Lord, in all dispensations and at all times.

"I am the Lord, I change not" (Malachi 3: 6) is equally as true in one dispensation as it is in another; and because the Lord never changes, we may expect him to work in one dispensation much the same as he does in another, provided, of course, that conditions are the same or nearly the same.

CULLED FROM OUR CORRESPONDENCE.

Eugene R. Hess, Navy Recruiting Station, Saint Louis, Missouri, in writing to secure the ENSIGN, says: "By chance I picked up one of your wonderful little papers, ZION'S ENSIGN, and in the little talks I have made I quoted some of your writings. . . . I think I can do a wonderful lot of good by having your writings. I have given your address to several."

2. See to it that your local Religio elects a second vice president for the same purpose.

3. Report the names of such officers, together with the name of your district or local, immediately to the general director of the Boy Movement.

4. Encourage the organization of Boy Scout troops wherever possible.

5. Report the names and addresses of Scout Masters having charge of Latter Day Saint troops.

It has been very difficult for the general director to keep in touch with the progress of the Boy Movement throughout the church, hence this open letter.

We are very anxious to make a good showing at the Re-

ligio exposition. This cannot be done when our reports are at best very incomplete.

If each reader of this letter who has any information about the Boy Movement in his locality or district would take the trouble to drop the undersigned a card or letter, much better results will be secured.

We are especially desirous of securing at this time the name and address of every Latter Day Saint Scout Master throughout the church.

If you are really anxious to help save the boys of the church, please sit down immediately and drop a letter to F. M. McDowell, Lamoni, Iowa, General Director of the Boy Movement.

A SERIES OF TALKS ON GOSPEL SUBJECTS: NUMBER 22

By Isaac M. Smith

ANGELIC MINISTRATION, IN THE LATTER DAYS.

(Continued.)

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Psalms 25: 14.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

If it be true that "the secret of the Lord is with them that fear him," and it is true; and if it be true that "he will show them his covenant," and it is true; then it follows that if there shall be a people on the earth "in the latter days" who really "fear him," and who are willing to keep all his commandments, "the secret of the Lord" will be with that people, and "he will show them his covenant."

And if it be true that "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and it is true; then it follows that if there should be no prophet on the earth to whom the Lord could reveal "his secret," and through whom he could "show them his covenant" when he introduces "the dispensation of the fullness of times," then the first thing the Lord would do, if he should do as he did in the three preceding dispensations, would be to raise up a prophet, reveal "his secret" to that prophet, and then send him to "them that fear him" to "show them his covenant," the covenant of which the Lord spake when he said: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah 24: 5.

Having learned from the word of God that the Patriarchal, the Mosaic, and the Christian dispensations were all introduced and carried on under the immediate inspiration and direction of the Lord, largely through angelic ministration; and having learned from the same word that "the dispensation of the fullness of times" would be introduced and carried on in the same way; that is, under the immediate supervision and direction of the Lord, and largely through angelic ministration; we are certainly justified in believing that the angels of heaven will work with the Lord for the salvation of man, "in the latter days," the same as they have done in the former dispensations.

We have three divine precedents revealed to us, in the three preceding dispensations, as to how the angels have worked with the Lord for the good of man in the past; we have also a prophetic "thus saith the Lord," repeated a number of times in the Bible, as to how the angels are to work with the Lord for the good of man "in the time of the har-

vest"; and with these divine precedents of the past, and these prophetic statements of Holy Writ regarding the future, all before us, it would be both unwise and unsafe to follow anyone who would try to make us believe that the Lord is now doing his work in a different way, or that he is now using altogether a different class of agents or messengers to communicate his will to man.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6: 16) is as applicable to the people of to-day as it was to the children of Israel in the day when it was first spoken by the Lord. And believing that the Lord has spoken again to men here on the earth, in these latter days; that the long night of darkness in which there was "no vision," and when there was "no answer of God," is being pierced by rays of heavenly light; and that we are really living in the Latter-day Dispensation; we are urging men and women to give heed to the foregoing admonition of the Lord, and to begin at once to "ask for the old paths," as revealed to us in the word of God. And we are urging them to walk in "the old paths," when found, that they may find rest for their souls; but people to-day are very much like they were in the days of Jeremiah, and then you know they answered: "*We will not walk therein.*" I do not know why it is so; but it is a fact, according to the word of God, that people in all ages of the world, with a very few exceptions, have preferred "the tradition of the elders," as they did in the days of our Savior, to a plain "thus saith the Lord." But it has been so in the past, and I presume it will continue to be so until the end.

As the subject of this paper is "Angelic Ministration, in the Latter Days," it will be necessary to refer, quite frequently, too, to the restoration of the gospel or the ushering in of this Latter-day Dispensation; but it is not my intention to discuss the subject of the restoration only so far as angelic ministration may have had to do with it, incidentally referring to a few other things, as may seem necessary to make the subject clear to the mind of the reader.

A young man named Joseph Smith was the human instrument whom the Lord chose as the one to whom he could "reveal his secret," and through whom he could show his covenant to the people in the beginning of this dispensation; but, as in other dispensations, the Lord revealed himself to many others besides this one man, thus giving to the world "so great a cloud of witnesses" that there would be no excuse for those who reject the message.

This young man, when he first became interested in the salvation of his soul, was only a boy, in his fifteenth year; and being somewhat bewildered, because of so many different churches, and so many different ways taught by different men, all claiming to be ministers for and representatives of the Christ, he turned to the word of God for light—where else would you have one go? In reading that word, he found this: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given."—James 1:5. This was just what his soul was hungering and thirsting for: some one to whom he could go for light, and who would give to him liberally, and that, too, without upbraiding him; and one, too, who was fully competent to give him all the light he needed. Yes, this was food for his soul, indeed; and believing it to be absolutely true, he went to the Lord in humble prayer and asked him for the light he was so much needing at that time. Now, was there anything wrong in all that? But this young man seems to have gone to God with the same kind of faith that was exercised by such men as Abraham, Jacob, Joseph, Samuel, Isaiah, Daniel, Paul, and others too numerous to mention here; and he declared, too, and continued to declare it until the end of his life, that the Lord was and is as good as his word: that the Lord gave to him, in a heavenly vision, an answer to his questions, telling him exactly what he should do, and some things which he should not do. Among the things which the Lord told him not to do, was that he should not join any of the then existing churches, because they were all wrong; and this, of course, was resented by the religious world, and persecution began at once. But such has been the case from the beginning: from the time when Cain rose up in his wrath and slew his brother Abel (Genesis 4:8), "because his own works were evil, and his brother's righteous" (1 John 3:12), those who have been sufficiently righteous to stand in favor with God, and to hold communion with him and with his heavenly messengers, have been hated by those who were not in that favored condition. And as this has been the case from the beginning, there is nothing strange in the fact that this boy was hated and despised, slandered, misrepresented, and finally killed by those who were "teaching for doctrine the commandments of men."

After seeing this heavenly vision and receiving this divine instruction, this boy did as the Lord told him; that is, he did not unite with any of the churches. After a long time, some three years, I think it was, he again sought the Lord in humble prayer, having grown careless and done some things which were displeasing to the Lord, in the meantime; and this time he went to the Lord, according to his own testimony, "for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him"; and again he bears testimony that he was not disappointed. His testimony is as follows:

"While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most 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 wrist. 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 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 the 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. He called me by name, and said unto me that he was a messenger sent from the presence of God unto me, and that his name was Nephi. That God had a work for me to do, and that my 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."—Church History, volume 1, pages 12, 13. This was a messenger "sent from the presence of God," an angel: one of those "ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Hebrews 1:14. He gave much instruction to this young man at this visit, and repeated the visit twice before the dawn of daylight, repeating also the instruction; and then he appeared to him again the next day, giving the same instruction, and also giving some direction as to what was to be done immediately. See Church History, volume 1, pages 14, 15. This was in September, 1823; and this angel continued to visit him, giving instruction from time to time concerning the plates on which the Book of Mormon was written, visiting him once a year until the year 1827; and at this time he says "the same heavenly messenger" delivered the plates into his hands.

So far we have had the testimony of only one man, regarding these angelic ministrations; but the Lord has said, on different occasions, that his word is to be established by the testimony of "two or three witnesses"; hence we shall now begin looking for other witnesses regarding the glorious introduction of this Latter-day Dispensation.

While Joseph Smith was translating the Book of Mormon, Oliver Cowdery writing for him, another heavenly messenger appeared to them; and of this, Joseph says:

"We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'"

And he said further: "The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who hold the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us."—Church History, volume 1, pages 34 to 36.

And of this angelic visit Oliver Cowdery said: "The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What

joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever! But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'—Church History, volume 1, pages 37, 38. He said more than this, but the foregoing is sufficient for our present purpose; that is, to show that the angels of God appeared to more than one individual in the introduction of this latter-day work.

But this is not all: there were others to whom the angels came and declared the truth of this work. The three witnesses to the Book of Mormon say, among other things: "And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."—Church History, volume 1, page 47; also page 3, Book of Mormon. This is signed by Oliver Cowdery, David Whitmer, and Martin Harris; and these men never denied that testimony, in all the trials and affliction through which they passed in the church; and even when friction came between them and Joseph Smith, they still affirmed that their testimony, as given above, is literally and unqualifiedly true, and that the angel of God did come down from heaven and show them the plates.

Angels appeared to others, at different times, but the foregoing are sufficient for the purpose of this paper; and as there are some things in the foregoing testimonies which I want to notice a little further, it would make this paper too long should additional testimonies be introduced.

In the testimony of Joseph Smith and Oliver Cowdery, where the angel appeared to them and ordained them to the Aaronic priesthood, we are told that he gave his name as John, "the same that is called John the Baptist, in the New Testament"; and lest some might stumble at this, I wish again to call your attention to some things recorded in the New Testament concerning some of the angels who brought messages from the Lord to men, at that time. John, the Beloved, after he had been shown all the wonderful things recorded in the Book of Revelation, says when he had "heard and seen" he "fell down to worship before the feet of the angel which showed me these things. Then saith he unto me,

See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book."—Revelation 22: 8, 9; also Revelation 19: 10. If the angel who appeared unto John, upon the isle of Patmos, was one of the prophets, as he says he was, then there is certainly nothing unscriptural in the claim that John the Baptist, who was a prophet, and "more than a prophet," should come to earth with a message for man, in the ushering in of "the dispensation of the fullness of times." In fact, there are some statements in the New Testament which so strongly intimate that he would come again at "the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," that they amount to almost a positive "thus saith the Lord." When our Lord was transfigured, while in the mount with Peter, James, and John, "there appeared unto them Moses and Elias, talking with them."—Matthew 17: 13. Moses and Elias were two prophets who had lived upon the earth, and who had passed over to the other side; and yet we are informed that they were sent to earth again, on a special mission, leaving no doubt that those who had lived upon the earth in former days may be sent to earth again, even many centuries after death or translation, to minister for those who are living on the earth and who are to be "heirs of salvation." And if Moses and Elias could come to earth on a mission, at that time, then why not John the Baptist, who is called the Elias of that day, be sent again, even as Moses and Elias were on this occasion? But following this narrative a little further, we learn that the Master's disciples, who were with him on this occasion, asked him this question: "Why then say the scribes that Elias must first come?"—Matthew 17: 10. And the Savior answered: "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."—Verses 11 to 13. The point which I ask you to specially notice in this is that "Elias truly shall first come, and restore all things," and that "Elias is come already." "Shall come" and "is come." And in the Revised Version of the New Testament, the Savior is represented as telling his disciples: "And if ye are willing to receive it, this is Elias which is to come."—Matthew 11: 14. "Which is to come." I do not claim that John the Baptist is to restore "all things," for this reason: It is to be "the dispensation of the fullness of times," and it seems perfectly reasonable that some one, or ones, would be sent to earth at this time from every dispensation; but surely John the Baptist is, to say the least, one of the heavenly messengers who "is to come."

Another thing in connection with the transfiguration of our Lord, which it might be well for us to notice, is this: Peter, speaking of this glorious vision many years afterward, says that the Savior at that time "received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Peter 1: 17, 18. The word *honor* is sometimes used to represent *authority*. When the Lord told Moses to lay his hands upon Joshua, he said: "And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient."—Numbers 27: 20. Moses ordained him: conferred upon him authority from God, authorizing him to officiate in Moses' stead, as a *leader* of the people; but he did not succeed Moses

as a *law giver*, hence Moses was commanded to put "some of thine honor upon him": not all.

When Moses and Elias appeared to our Savior on the mount, they came, no doubt, to confer upon him "honor and glory"; this honor and glory coming, of course, "from God the Father"; and when John the Baptist, the Elias of our Savior's day, appeared to Joseph Smith and Oliver Cowdery, it was to confer upon them "honor," or authority, that they might legally officiate in the ordinances of that priesthood.

I shall not offer any evidence now to prove that men must be called and authorized of God before they can legally officiate in any of the gospel ordinances, as it would make this paper too long; but I hope sometime in the future, to be able to write a paper on that subject.

And now, in closing this paper, I wish to say: Whatever you may think or say concerning the testimony of Joseph Smith, Oliver Cowdery, David Whitmer, Martin Harris, and others, regarding angelic ministrations in the ushering in of this latter-day work, you will never be able to get away from the fact that their testimony agrees with the New Testament prophecies as to how the gospel was to be restored to earth in the latter days; and it also agrees with the historic statements of both the Old and the New Testaments as to the manner in which the Patriarchal, the Mosaic, and the Christian dispensations were introduced; hence, it is in harmony with the teaching of the Bible, even though it does not harmonize with "the tradition of the elders." The Savior's teaching, when he was here, did not harmonize with the teaching of the priests, scribes, and doctors of the law; but it was the doctrine of heaven, just the same, and is still binding and in force. And so it is with the truth in all ages of the world: it will endure, whether it be popular or unpopular; and when all the doctrines and dogmas of man shall have perished from the earth, the truth, untarnished by the ages, and no longer obscured by error, will shine forth all the brighter, because it is of God.

"I am the way, the truth, and the life."—John 14: 6.

"Sanctify them through thy truth; thy word is truth."—John 17: 17.

CULLED FROM OUR CORRESPONDENCE.

Merle Wilcox, R. R. 1, Belmont, Ohio, writes: "I have been a member of the Latter Day Saints' Church a little over five years. We are not able to attend church services, and it would be very lonesome if it were not for the arrival of the ENSIGN; it is my 'silent preacher.' If any young Saints would like to write to me, I will answer."

Sarah Holland, Frankfort, Ohio: "I have received much good from the letters and sermons of the ENSIGN. I am away from any branch and do not have the privilege of attending church services. I long for the time to come when I may meet with the Saints. Sister Flora Hammerstein's letter calls many Saints to my memory. When I was quite young T. J. Beatty baptized me, and I continually grow stronger in the work. Any of the elders will find a welcome at our home at any time."

Thomas Brack, R. R. 2, Sundridge, Ontario, writes: "I am thankful that I have seen the light of the gospel. My wife and I were baptized a year ago last September. We are old people and isolated from the branches, but we are not isolated from the love of God. We live in hope of being near to a branch at some time. We ask for the prayers of the Saints."

Correspondence

Phoenix, Arizona, February 4.

Editors Ensign: On Friday, January 23, Mrs. Yates, two of our children, and I, stepped from the ice-covered streets of Sedalia, Missouri, aboard a westbound train, and on Monday, the twenty-sixth, disembarked among the verdant gardens and orange groves of the Phoenix Valley. It is almost like Aladdin's Magic.

The wonderful inspiration by which the Prophet Daniel was able so many hundred years ago to penetrate the future, is well exemplified in the text: "At the time of the end, many shall run to and fro, and knowledge shall be increased." As the great power horse of iron and steel and steam sped our coaches across the miles during the day and flashed us rumbling through the night, past towns and cities and mountains, we thought of Daniel's word of prophecy and wondered how men who read those things can doubt the word of the Lord.

Wife has a fine faculty, wherever she may be, of finding out "who's who and why," and we were not many hours out of Kansas City till she had found a lady from Oklahoma who is a reader of the ENSIGN, though not a member of the church, and was acquainted with the name of the writer through her reading, and who expressed the desire that she may unite with the church when settled in her new location in the West. It was of course pleasant to find that among supposed strangers, were acquaintances, (plural number, for others were discovered by that good wife of mine,) and persons whose interests were favorable to the same gospel cause that claims our own. One lady whom we met had been a former resident of Lamoni, Iowa, had been a teacher in the schools there, Bell Randall by name, but now Mrs. Evans. Her husband was with her. She is a Methodist but has nothing but good words for the Lamoni Saints, naming many of our people there and mentioning their worthy qualities. This lady stated concerning her observation of the life of our late President Joseph Smith, who resided in Lamoni while she was there, that although her religious belief was not in accord with that of Joseph Smith, yet she considered him one of the best men she ever knew.

She and her husband have recently sold their property in Arkansas, and are locating in California for Mr. Evans's health. He is a member of the Baptist Church, but told me that he could not indorse some things taught in that church, and that his real preference was the Latter Day Saint faith, but that circumstances had drawn him into the church which seemed convenient.

Gospel conversation being contagious, we soon found another lady in the same coach who gave the following testimony to us and to the circle of friends. Said she knew some little about the faith of the Latter Day Saints; knew the difference between the Reorganized Church and the Brighamites, etc. Then she went on to say that she at one time had a sick child which was given up by the doctors to die, and that an elder of this church came in and administered to the child and that it was healed within half an hour. This testimony was entirely unsolicited, and was volunteered in all earnestness and sincerity.

So, having had these gospel talks along the way, the occasion was very fitting for the regular gospel service which we engaged in with singing and prayer and preaching to all the people in the coach on Sunday afternoon, as the train was speeding over the desert, barren, rocky wastes of western New Mexico and northeastern Arizona, on the Santa Fe line.

A Series of Talks on Gospel Subjects: No. 23

By Isaac M. Smith

How Shall We Know If a Man Is Sent of God?

"He whom God hath sent, speaketh the words of God."—John 3: 34.

It is necessary that there should be some infallible rule by which to test the claims of those who come to us as teachers sent of God; and the Lord, knowing this, has given us a few simple rules, in the Bible, by which impostors and deceivers may be detected, provided we are willing to rightly apply the rules given.

The text at the head of this paper informs us that "He whom God hath sent, speaketh the words of God." This, it is true, was spoken of the Savior himself; but, while it was spoken of him, the principle here stated applies to every man who comes in his name, claiming to be a representative of him, as will be readily seen by consulting a few more texts on the same subject.

The Apostle John stood as near to the Savior as any man living, while the Savior was here upon the earth; and there is no reason to doubt that he continued to live so near to the Master that he had the inspiration and the direction of the Holy Spirit in all his teaching, and he said:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."—2 John, verses 9 to 11.

This is a very simple rule, and one which is easily understood: it tells us how we may know when a man is *not* sent of God, and also how we may know when a man *is* sent of God; and it tells us, too, the danger there is in receiving any one as a minister of Christ who teaches differently from what Christ taught. But we must apply the rule first, or we shall not know whether the man is teaching the doctrine of Christ or the doctrine of men. "He that answereth a matter before he heareth it, it is folly and shame to him."—Proverbs 18: 13. Hear the man's message first, and then try it by the word of God.

The Apostle Paul was another man who was greatly favored of the Lord, being "a chosen vessel," and he, too, is very positive as to what a representative of Christ must teach, as is witnessed by the following: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As

I said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1: 8, 9.

In the papers just preceding this, we have learned something of the important work which has been done by the angels in the past, and which is to be done by them in the future, for the salvation of the human family; but, important as their work has been, and is to be, we must remember that even "an angel from heaven" dare not preach any other gospel than that which was preached by Christ and his apostles.

As a church, we have insisted that the Lord's people here upon the earth must have the inspiration and direction of his Holy Spirit, or they cannot carry on the Lord's work; and because we have so insisted, men have sometimes accused us of not having a proper regard for the written word; but such accusation is unjust: our faith in the written word is so strong that, even if "an angel from heaven" should come to us claiming that he had a message from heaven, we would insist that his message should be tried by the written word; and if he preached a different gospel from what Paul preached, that is, a different gospel from what is taught in the New Testament, we would certainly reject his message. It might be thought presumptuous for mortal man to sit in judgment upon a message brought by an angel; but, as the Apostle Paul has told us that "Satan himself is transformed into an angel of light," (2 Corinthians 11: 14), it would certainly not be safe to accept any message, even though it were brought by an angel, if it is not in harmony with the written word.

The same apostle, at another time, and writing to other saints, said: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Romans 16: 17, 18.

The saints at Rome were commanded, according to this, to avoid all who should teach "contrary to the doctrine which ye have learned;" and were assured, too, that such men "serve not our Lord Jesus Christ," but are serving "their own belly," that is, their own fleshly lusts and carnal desires.

And Moses, the man who talked with the Lord face to face, taught the children of Israel this: "If

there arise a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deuteronomy 13: 1-3.

Moses had seen the magicians of Egypt "cast down every man his rod, and they became serpents"; he had seen them turn the waters to blood, and had also seen them bring up frogs on the land, even as Aaron had done by the power of God; and hence he knew that "a sign or a wonder," even though it should come to pass according to the words of "that prophet, or that dreamer of dreams," is not a sufficient test as to whether a man is sent of God or not. Prophecy and its fulfillment is a strong evidence that a man is sent of God, and has been so considered in all ages of the past; but that alone is not an absolutely infallible test. A man who is sent of God must serve the true and the living God; he must speak "the words of God"; he must abide "in the doctrine of Christ"; and if he does all this, then the fulfillment of that which he speaks in the name of the Lord becomes a strong evidence of his divine call: otherwise, it does not prove that the man is sent of God.

Men and angels must be tried by the same standard, that is, by the law which the Lord has given us. Satan may be "transformed into an angel of light," apparently; his ministers may be "transformed as the ministers of righteousness"; (2 Corinthians 11: 15); false Christs, and false prophets may "shew great signs and wonders," (Matthew 24: 24); and may even make "fire come down from heaven on earth in the sight of men," (Revelation 13: 13); and yet he that "abideth not in the doctrine of Christ, hath not God."

Joseph Smith, the man through whom the Lord worked and whom the Lord used as his special representative in the organization of this church, taught a system of faith which he gave to the world as "the everlasting gospel," brought from heaven by an angel (Revelation 14: 6), or as "this gospel of the kingdom," which the Master said "shall be preached in all the world for a witness unto all nations," just before the end shall come (Matthew 24: 14); and whether his claims be true or false, there is only the one standard by which we can safely and correctly test them, and that standard is the written word, recorded in the Bible. I do not mean by that that the Lord will reveal nothing to him only what is recorded in the Bible, for that would not be in har-

mony with the teaching of the Bible itself; but whatever the Lord does reveal to him, as a prophet of the Lord, must agree with that which has already been revealed and which is recorded in the Bible. But "to his servants the prophets" of every preceding dispensation, the Lord has been pleased to reveal special information and give personal direction necessary to qualify his servants for the special work to be done in that particular dispensation, even though such special information may have never before been revealed unto the Lord's servants; and as this last dispensation is so decidedly a gathering dispensation, "the dispensation of the fullness of times," in which the Lord will "gather together in one all things in Christ," there will of necessity be many things revealed unto the Lord's servants of this dispensation, specially things concerning the gathering of Israel and the gathering of "his elect," which were not revealed in former dispensations, simply because this work of gathering was not done in former dispensations. But, while this is true, it does not change the fact that the gospel of Christ is the same in all ages and in all dispensations, as there is but the one gospel of Christ, and that is the gospel which was preached by Christ and his apostles, and which is recorded in the New Testament. It is true that the Lord will give "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah 28: 13); it is true that "many shall run to and fro, and knowledge shall be increased" (Daniel 12: 4); and it is also true that "the path of the just" "shineth more and more unto the perfect day" (Proverbs 4: 18); but the gospel of Christ remains unchanged and unchangeable: "nothing can be put to it, nor anything taken from it."—Ecclesiastes 3: 14.

Joseph Smith gave to the world two books for which he claimed divine inspiration. One of those books, "Doctrine and Covenants," contains the revelations and commandments which he himself received and gave to the church, claiming that they were given to him of the Lord; the other one, "Book of Mormon," contains a history of the people who inhabited this American Continent, long before it was discovered by Columbus, and also contains the revelations and commandments which God gave to them through their inspired prophets and leaders.

Of the book of Doctrine and Covenants it is said: "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; wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled."—Doctrine and Covenants 1: 2.

"Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."—Doctrine and Covenants 1: 5.

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world."—Doctrine and Covenants 1: 4.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Doctrine and Covenants 1: 7.

The foregoing are copied from the preface to the book of Doctrine and Covenants, which comes to us as a revelation from the Lord, and they declare positively that the revelations and commandments, which Joseph Smith was then publishing to the world in this book, are true; that they are of the Lord; that the Lord commanded his servants "that they should proclaim these things unto the world"; and that all the prophecies and all the promises contained in them shall be fulfilled. This leaves no doubt in the mind of the reader as to the light in which we hold the book of "Doctrine and Covenants."

Of the "Book of Mormon," we are told this: "Behold, I do not bring it to destroy that which they have received, but to build it up."—Doctrine and Covenants 3: 12.

"I will also bring to light my gospel, which was ministered unto them, (the ancient inhabitants of this continent.—I. M. S.) and, behold, they shall not deny that which you have received, but shall build it up, and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention."—Doctrine and Covenants 3: 15.

"That which they have received," or "that which you have received," evidently refers to the Bible, as is witnessed by the following from the same book: "the Book of Mormon, which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever."—Doctrine and Covenants 17: 2.

By "proving to the world that the Holy Scriptures are true," the Book of Mormon is to "build up" that which the people "have already received," that is, the gospel as taught in the New Testament.

"The Book of Mormon, which contains the truth and the word of God, which is my word to the Gentiles, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come."—Doctrine and Covenants 18: 3. "Contains the truth and the word of God," and teaches that there is only the one Messiah: Jesus of Nazareth, who was crucified on Calvary's cross.

"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 the which is the fullness of the gospel."—Doctrine and Covenants 42: 5.

"And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction."—Doctrine and Covenants 32: 3.

Text after text might be quoted to show what the Book of Mormon purports to be; but as that is not the object of this paper, nor the ones which are to immediately follow it, I shall not allow myself to digress too far from the main thought. The subject before us is to learn from the Scriptures, as we have already done, how to tell whether a man is sent of God or not, and then to apply that test to Joseph Smith and those who were associated with him in the organization of this church.

Of Joseph Smith it is said, in one of the revelations which he gave to the church as the word of the Lord:

"Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of our Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April."—Doctrine and Covenants 19: 1.

Now we have the case properly before us for our consideration. Joseph Smith makes the claim here that he was inspired of the Lord; that he was a prophet of the Lord; and that he was authorized and directed by the Holy Spirit to organize this church, and to build it up "unto the most holy faith." We have seen, further, that he gave to the world the Book of Mormon and the book of Doctrine and Covenants, claiming divine inspiration for both; and as the Lord has said "To the law and to the testi-

mony: if they speak not according to this word, it is because there is no light in them (Isaiah 8:20), we should test the doctrine taught in these two books by the word of God, as it is revealed to us in the book we already had, which is the Bible.

We have the Bible: you believe it is true, and so do we; you believe that it teaches the gospel of Christ, and the only gospel of Christ there is; and we believe the same thing. Here then we have a standard, by which we can test other books which claim to be inspired, and which claim to teach the gospel of Christ. The Book of Mormon and the book of Doctrine and Covenants, as we have seen, claim to be inspired, and also claim to teach the gospel of Christ. We believe these two books are what they claim to be: you may not believe that. It would be unreasonable for us to insist that you should believe these two books, simply because we say they are true; and, on the other hand, it would be equally unreasonable for you to insist that they are not true, simply because you do not believe them. You may contend, however, as many have done, that we have one inspired record, the Bible, and that we do not need another. Before me lies a written discussion between Colonel Robert G. Ingersoll and Judge Jeremiah S. Black, on The Christian Religion; and on page 71 of this book Mr. Ingersoll is quoted as saying: "Again, I ask, why should there be more than one inspired gospel? Of what use were the other three? There can be only one true account of anything. All other true accounts must be copies of that. And I ask again, why should there be more than one inspired gospel?" This was spoken of the four gospels contained in the Bible: Matthew, Mark, Luke, and John. And if what we need and what we do not need is to be decided by human wisdom, then Mr. Ingersoll evidently has as much right to decide the matter as you or I. But you and I could not agree with him, and take the position that if Matthew's gospel is true, then we do not need Mark, Luke, and John; that if Mark's gospel is inspired, we do not need Matthew, Luke, and John: we could not agree with him that if one of these books is inspired the other three are not inspired; for we have been taught that the Lord will establish his word by the mouth of, at least, two or three witnesses. And as we have three books here, the records of three different peoples who have lived on the earth at three different times, and in different parts of the earth; and as you and I agree that one of these records is inspired, and the other two claim to be inspired, then why not test the teaching of these other two by the teaching of the one upon which we are agreed, especially when it tells us that "he that

abideth in the doctrine of Christ, he hath both the Father and the Son"? Why not?

THE CHURCH OF JESUS CHRIST—ITS BLESSINGS.

Sermon by Edmond Gleazer, Delivered at the Liberty Street Church, Independence, Missouri, March 31, 1920.

Reported by Mrs. A. Morgan.

The topic of the evening is, "The Church of Jesus Christ; its blessings." I am going to invite your attention to a statement of the Master himself, which you will find recorded in the 16th chapter of Mark, commencing at the 15th verse: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

We have read to you a very familiar passage. Undoubtedly every one here to-night is acquainted with this passage of scripture, but I desire to emphasize a few thoughts contained in these four verses.

You notice that we have the commission of Jesus Christ to his apostles, the men who were ordained of him. He stated to them or commanded them that they should go into all the world and preach the gospel. He promised them that if they did this, and the people accepted their message, and applied the gospel to their lives, certain gifts and blessings would follow. "These signs shall follow them that believe."

Now there is no time limit stated here. Notice that. No time limit. It simply depends on this, that they are to believe and be baptized. If they will comply with the teachings of the gospel of Jesus Christ, these signs shall follow, according to the language of our Master, Jesus Christ.

Now, in the second chapter of Acts, the history of the apostolic church, we will find there that the promise of our Master is verified. Notice, commencing with the first verse of the second chapter of Acts: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Now this is the realization of the promise. Here the promise made by our Master is realized by his apostles. Just think of the joy that these men must have experienced. They had passed through a terrible ordeal. Their Lord and Savior Jesus Christ had departed from them. He had ascended into heaven; and undoubtedly these men felt the responsibility that rested upon them very heavily, and yet they looked forward to the fact that Jesus Christ had promised them the Holy Ghost.

They remembered the statement which our Master made, "Tarry ye at Jerusalem until ye are endowed with power from on high." They also recalled that when he gave them the commission to preach the gospel that these gifts and blessings should follow. So they tarried, having confidence in their Lord and Savior, Jesus Christ; and so we find that upon the day of Pentecost, the promise was realized.

How they must have rejoiced when that power came—a

nations of the world in preserving the peace and bearing the burdens of the world."

What gratification it must be to Latter Day Saints who have made study of the revelations of God through the Seer of Palmyra that nearly a century has passed since this prophet's voice was raised, like the voice of Samuel of old, pointing out the ways of the Lord to meet the developments coming to the world. There is not one new thought in all this modern Christianity, but for one reason or another men who think deeply along these lines are coming to unity of understanding as to the part the church must take in the world.

One of the most striking and advanced utterances of this truly great address of Methodist bishops is the one against all profligate luxury, and the living *above* and *below* a proper standard of life. Socialism and several other isms have had their swing at instituting systems by which these evils might be corrected, and to all appearances they are doomed to failure. The church will finally do this work which must be done before civilization can progress much further.

Now the part of Latter Day Saints has been marked out for many years, and we must be about the work God has assigned us, or failure will be written across our books, just as it is being written for others. It will be well for us to consider carefully, and then act individually upon the following instruction, given so many years ahead of the developments which have forced the great modern churches to adopt a course which is humanly conceived to meet the same end.

"It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. . . . And it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my Saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare."—Doctrine and Covenants 101:2.

Maybe this is not plain enough on the question of the rich and the poor, the high and the low, for the tastes of all who are really concerned about their duty. If not, let us try another:

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!"—Doctrine and Covenants 56:5.

A Series of Talks on Gospel Subjects: No. 24

By Isaac M. Smith

Does the teaching of the Book of Mormon and the Book of Doctrine and Covenants agree with the teaching of the Bible?

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12:47, 48.

The gospel of Christ, as we have already seen, is the gospel which was taught by the Master himself; and it was and is the only true gospel there is to be taught, in any age or in any dispensation. When our Lord was here upon the earth, he gave to his disciples the words which his Father had given to him (John 17:8); and he makes it plain to his disciples, in the text quoted at the head of this paper, that the man who "receiveth not my words," that is, "the word that I have spoken," shall be judged by that same word "in the last day." It will not be safe, however, for us to take the extreme position that all the words which Christ had spoken are recorded in the New Testament, for the Apostle Peter testifies that the prophets "inquired and searched diligently," concerning this salvation, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter 1:11, 12. The prophets, according to this, had the Spirit of Christ "in them," and the Spirit of Christ testified to them "the sufferings of Christ"; hence, what he spake to them by his Spirit was as much his word as what he spake to his disciples while here in the flesh. And in all his teaching, you will remember, he recognized those things "which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me," (Luke 24:27, 44), as being inspired, and said that

they "must be fulfilled." And as he recognized all those things "which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me," as being true, we shall certainly be perfectly safe in following his example. Some things which are written in the Scriptures, however, may be more important to us than some others; and as we can refer to only a few things in these short papers, I shall try to select those which refer, in some way at least, to the plan of salvation as contained in the gospel.

There is Only One God.

The children of Israel, it seems, were prone to follow after other gods than the God of Abraham, Isaac, and Jacob; and because of this inclination, or weakness, the Lord made it plain to them, from the beginning, that there is only the one true and living God, and that they should serve him, and him only.

"Unto thee it was showed, that thou mightest know that the Lord he is God; there is *none else beside him*."—Deuteronomy 4:35.

"Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is *none else*."—Deuteronomy 4:39. This is written in the Law of Moses.

"For thou art great, and doest wondrous things: thou art God *alone*."—Psalms 86:10. This is written in the Psalms.

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and *beside me there is no God*."—Isaiah 44:6. This is written in the prophets. Many others, of course, might be quoted;

but as I wish to quote one or two from the New Testament, the foregoing will be sufficient.

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

Paul said that "there is *none other God but one*," (1 Corinthians 8:4), "though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is *but one God*, the Father, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him."—1 Corinthians 8:5, 6. There is but one true and living God, and that is the God who created the heavens and the earth and all things which are in them. True, the apostle says, "as there may be gods many, and lords many"; but the Prophet Isaiah says:

"O Lord our God, other Lords beside thee have had dominion over us: but by thee only will we make mention of thy name. *They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.*"—Isaiah 26:13, 14.

Jeremiah says: "But the Lord is the *true God*, he is the *living God*, and an everlasting king: . . . The gods that have not made the heavens and the earth, even *they shall perish* from the earth, and from under these heavens."—Jeremiah 10:10, 11.

Yes, there are gods many, and there are lords many, as Paul says; but they are *dead gods*: gods that men have made with their own hands, and gods which "*shall not live.*" But there is only the *one true God*, and there is only the *one living God*, according to the teaching of the Bible: both the Old and the New Testaments.

The Book of Mormon claims to be an inspired record, given to another people, a people who lived on the land of America, and it says:

"For there is *one God* and *one Shepherd* over all the earth."—1 Nephi 3:197.

"And Amulek said, Yea, there is a *true* and a *living God*. Now, Zeezrom said, Is there more than one God? And he answereth, *NO.*"—Alma 8:80, 81.

"And he had sworn in his wrath unto the brother of Jared, that whose should possess this land of promise, from that time henceforth and forever, should serve him, the true and *only God*, or they should be swept off when the fullness of his wrath should come upon them."—Ether 1:30. Clear and positive are the foregoing texts, declaring that there is only the one true and living God.

The Book of Doctrine and Covenants is equally clear and positive on this subject: It says:

"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.

"And my Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is *no God beside me*; and all things are present with me, for I know them all."—Doctrine and Covenants 22:4; 76:1.

"Which Father, Son, and Holy Ghost are *one God*, infinite and eternal."—Doctrine and Covenants 17:5.

The wise man says that "Two are better than one"; and

that "a threefold cord is not quickly broken." (Ecclesiastes 4:9, 12). And here we have the threefold cord, the Bible, the Book of Mormon, and the Book of "Doctrine and Covenants; and they all testify to the fact that there is *but the one true God*, and but the *one living God*, and that He is the only being whom men should worship. All other gods are false gods, and they are also dead gods.

Only the One Savior.

To those who are acquainted with our faith, it may seem like a waste of time to quote texts on this subject; but our faith in the Christ has been so often misrepresented, both from the rostrum and from the press, that many people have imbibed erroneous ideas concerning our faith in the Son of God as the Savior of the world, and for their sakes I am writing these papers.

And as the Bible is the standard by which all other books are to be judged, I shall first call your attention to what it teaches regarding the one Christ, or the one Savior, and shall follow with what the other two books have to say: showing that they teach the same as the Bible. But as there are so very, very many texts on this subject, in all three of the books, it would be unwise to attempt to quote even the half of them in this paper; and yet, this being the very foundation of the Christian religion, I shall feel at liberty to quote texts more freely, in dealing with this special feature of our faith, than I would in dealing with some other subjects.

The Bible, as has been once quoted in the preceding part of this paper, has this to say regarding the one Christ: "But to us there is *but one God*, the Father, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him."—1 Corinthians 8:6. "But one God" and "one Lord Jesus Christ."

And Peter taught, on the day of Pentecost: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Only "one Lord Jesus Christ," and that is Jesus of Nazareth, who was crucified at Jerusalem.

Paul, writing to the saints at Ephesus said: "*One Lord*, one faith, one baptism, *One God* and Father of all: who is above all, and through all, and in you all."—Ephesians 4:5, 6.

And again, writing to Timothy this time, the same apostle says:

"For there is one God, and *one mediator* between God and men, *the man Christ Jesus*: Who gave himself a ransom for all, to be testified in due time."—1 Timothy 2:5, 6. Only the one; and Peter says of Him:

"Be it known unto you all, and to all the people of Israel, that by the name of *Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. . . . *Neither is there salvation in any other*: for there is *none other name under heaven* given among men, whereby we must be saved."—Acts 4:10-12.

"In him was life; and the life was the light of men."—John 1:4.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but *by me.*"—John 14:6.

As the life was in him, and he was the life; and as no man could come unto the Father but by him, there could, of course, be no salvation "in any other." And this teaching of the Lord himself is confirmed again by the Apostle Paul when he said: "For *through him* we both have access by one Spirit unto the Father."—Ephesians 2:18. Both Jew and

Gentile have access unto the Father by him, and no man can come to the Father in any other way: no salvation *only in and through the name of Christ*.

The Book of Mormon has so much to say on this subject that it is difficult to decide just which texts to use; but I shall begin with this one: "And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; and him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people. And now I, Nephi, declare unto you, that *this prophet of whom Moses spake, was the Holy One of Israel*."—1 Nephi 7: 43-46.

This is sufficiently plain, but I shall ask you to read the following, which expresses the same thought:

"And now behold, I say unto you, that the right way is to believe in Christ, and deny him not; and *Christ is the Holy One of Israel*."—2 Nephi 11: 55.

And as to how men are to be saved, the following is very, very clear, and there is no excuse for misunderstanding it:

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, Nay; for ye have not come thus far, *save it were by the word of Christ, with unshaken faith in him, relying WHOLLY upon the merits of him who is mighty to save; wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen*."—2 Nephi 13: 27-32.

Not only was there no other name given *then*, but there shall be no other name given *in the future from that time*: "And moreover; I say unto you, that *there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord omnipotent*."—Mosiah 1: 116.

Men have insisted that if we believe the Book of Mormon, we are "Mormons"; but the Book of Mormon says: "*There is no other name given, whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives. And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ. And now, it shall come to pass that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore, he findeth himself on the left hand of God*."—Mosiah 3: 11-13.

We have entered into the covenant with God, that we would be obedient unto him; he commands us to take upon us "*the name of Christ*"; says that is the name by which we shall "be called"; that if we take it upon us *now*, we shall "*know the name*" when the Lord calls; and that we shall "*be found at the right hand of God*." But, on the other hand, if we take upon us "*some other name*," then we shall find our-

selves "*on the left hand of God*"; and to those on the left hand the Lord will say: "Depart, ye cursed, into everlasting fire."

"Yea, behold, I say unto you, that as these things are true, and as the Lord God liveth, there is *none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved*."—2 Nephi 11: 39.

"And now my son, I have told you this, that ye may learn wisdom, that ye may learn of me that there is *no other way nor means whereby man can be saved, only in and through Christ*."—Alma 18: 11.

Reader; can you blame us for refusing to take upon ourselves the name "Mormon"? We do not want to be found "on the left hand of God," in the day of judgment, any more than you do; and there is only one way to escape, and that is to take upon ourselves *the name of the Lord Jesus Christ* and serve him to the end of our lives. The Book of Mormon tells us that we must not call the church by any other name than the one which the Lord has given it, and that is as follows:

"For if a church be called in the name of Moses, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but *if it be called in my name, then it is my church, IF IT SO BE THAT THEY ARE BUILT UPON MY GOSPEL*."—3 Nephi 12: 20.

These are the words of the Lord himself, spoken to his disciples on this continent; and just before he said this, he told them that they must take upon them "*the name of Christ, which is my name*," and that they must then endure to the end in order to be saved in the kingdom of God; and that "*therefore ye shall call the church in my name*."

We cannot prevent others from nicknaming us; but we insist on the name given by the Lord himself.

The Book of Doctrine and Covenants teaches the same as the foregoing: texts are not so numerous, but they are plain and positive.

"And we know that all men must repent and *believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God*."—Doctrine and Covenants 17: 6.

That only those who "come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are *willing to take upon them the name of Jesus Christ, having a determination to serve him to the end*," (Doctrine and Covenants 17: 7), are to be received into the church by baptism.

And this book tells us that the plates upon which the Book of Mormon was written had been preserved "that the promises of the Lord might be fulfilled, which he spake to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and *rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen*."—Doctrine and Covenants 2: 6.

"And if you have not faith, hope, and charity, you can do nothing. Contend against no church, save it be the church of the Devil. *Take upon you the name of Christ, and speak the truth in soberness, as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved, wherefore, all men must take upon them the name which is given of the Father, for in*

that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father."—Doctrine and Covenants 16: 4.

"And you shall fall down and worship the Father *in my name*; and must preach unto the world, saying, You must repent and be baptized *in the name of Jesus Christ*."—Doctrine and Covenants 16: 6.

"Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and *in the name of Jesus Christ* thou shalt serve him."—Doctrine and Covenants 59: 2.

"And the record which we bear is the fullness of the gospel of *Jesus Christ, who is the Son*, whom we saw and with whom we conversed in the heavenly vision; . . . And, now, after the many testimonies which have been given of him,

this is the testimony, last of all, which we give of him, *that he lives*; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is *the Only Begotten of the Father*; that by him, and through him, and of him, the worlds were and are created; and that the inhabitants thereof are begotten sons and daughters unto God."—Doctrine and Covenants 76: 3.

Whatever you may think of the Book of Mormon and the Book of Doctrine and Covenants, dear reader, you must admit that they teach, as does the Bible, that there is *but one God*, the Father, and *but one Lord Jesus Christ*, the Son of God; and that salvation can come to the children of men *only by their taking upon them the name of Christ*, keeping his commandments, and enduring in faith unto the end. He is the Savior of the world, and the *Only Savior*.

STEWARDSHIPS

Sermon by Bishop Mark H. Siegfried.

I am sure that meeting with an audience of this kind one should feel at least a pleasure in knowing that you are interested in what all are endeavoring to promulgate. Feeling that you are interested in this question—or these questions, as there are more than one, but summed up in one question—I can come to you with a measure of satisfaction in knowing that we have been thinking and talking about the questions that are vital to the interests of our church at the present time.

After I heard our pastor's sermon on last Sunday, I felt that I could use at least a part of it as a basis from which to preach, and especially at this time of the year and in connection with the events that are occurring now, to which he called your attention—the Inter-Church World Movement towards enlisting every producer as a Christian steward. And last Sunday, as he said, was the day they had set apart to enroll in this class so many millions of men throughout the United States. Along with that he told you that every day and every Sunday was stewardship day with Latter Day Saints, and called your attention in so many words to the fact—I guess it is a fact, I am going to give him the benefit of being correct on it, because he is the historian of the church—that our people were excelled from this community for practicing what the world is now trying to get everybody to practice—*stewardships*.

While it may be true, and doubtless is, that the idea they have of stewardships does not entirely come up to the definition which we would give, yet it does show the trend of events; it does show that men are beginning to feel, if they have not felt in the past, that they owe a responsibility to society which has helped them make a financial success. And so I have thought, after listening to the sermon last Sunday, and taking note of that particular statement that we were expelled for practicing the thing Brother Walter thanked the Lord other churches were now trying to get every producer to do, I thought you might be interested in knowing how our people administered those stewardships. I have spent all my spare time during the last week trying to gather together information and bring together the historical facts in connection with how our people practiced these stewardships for which they were expelled in the early thirties.

I may read considerable from our church history, and in connection with that will call your attention to a number of passages contained in the Doctrine and Covenants bearing on this very important and seemingly very vital question, about

which a great deal has been said and written, and over which there has been some controversy. I may say here, however, that in my search I have found little evidence of animated discussion over the question of stewardships coming from the men who held the office of bishop and upon whom the responsibility of interpreting the law rested. There is a general unanimity of opinion running through their interpretations from the time of Edward Partridge and Newel K. Whitney until the present. The discussion has come largely from without.

Along with that, while I have been connected with the bishopric for fourteen years and have lived in Independence nine years, in my endeavor to find out what is actually in the law and what the history of the case revealed, I have been compelled to reverse my opinion, because what I at one time thought about the matter, what I used to believe, I have found was not in harmony with the law, the way and manner in which these men to whom and through whom these revelations were given interpreted and executed it. Having made that investigation, I can come to you with what I have sought out and found in our church histories and in the Book of Doctrine and Covenants.

Now, having concluded, without further investigation, that it is true that our people were expelled for the practice of stewardships, naturally enough you will want to find out how they did it; so I have examined the records in the recorder's office here in Independence, and have looked up about fifteen titles to see how they held property. A number of farms were deeded to Edward Partridge, who was then presiding bishop of the church, lying in different sections and townships and ranges in the vicinity of Independence. Not only did we look up the property which was held by Edward Partridge, but we looked up different tracts of land in and out of the city of Independence, to see how different men held their stewardships. The principal ones are those held by Edward Partridge, by W. W. Phelps & Company, by Whitney & Company, by Gilbert & Whitney, covering lots in Independence facing on Kansas Street, facing on Lexington Street, in various parts of the surrounding country, land lying southwest from here, land lying right here where a great many of our people live. What does it reveal?

This investigation revealed that Edward Partridge had title to a number of pieces of land and that these pieces of land were held in *fee simple*. Not a single piece was ever held in trust by him for anybody. Even the printing office from

A SERIES OF TALKS OF GOSPEL SUBJECTS: NUMBER 25

By Isaac M. Smith

The Holy Spirit, as One with the Father and the Son, Has a Place in the Godhead.

The Bible says "there is none other God but one," and that "to us there is but one God, the Father, and one Lord Jesus Christ."—1 Corinthians 8:4, 6. And the same author from which the foregoing is quoted also says that there is "one Spirit, even as ye are called in one hope of your calling."—Ephesians 4:4. One God, the Father; one Lord Jesus Christ; and one Holy Spirit. The Savior says of himself and the Father: "I and my Father are one."—John 10:30. See also John 17:11, 22. And John, the beloved disciple, says that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—1 John 5:7. Hence the Father, the Son, or the Word" which "was made flesh, and dwelt among us," (John 1:14) and the Holy Spirit, are all one: one God according to the teaching of the Bible. And these three being one, the Savior commanded his disciples, when he sent them out to preach the gospel to the nations of the earth, that they should baptize "in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28:19.

The teaching of the Book of Mormon, regarding the Spirit's having a place in the Godhead, is the same as that of the Bible. It says that "Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God."—Alma 8:104. And that the righteous shall "dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which is one God."—Mormon 3:29. And teaching as it does that the Father, the Son, and the Holy Ghost, are one God, it also teaches, as does the Bible, that Christ's ministers should baptize "in the name of the Father, and of the Son, and of the Holy Ghost."—3 Nephi 5:25.

That "two are better than one" and "a threefold cord is not quickly broken," (Ecclesiastes 4:9, 12) has been quoted in a former paper; and if that be true, and it is true, then the testimony of the Book of Mormon adds strength to the testimony of the Bible as to the Spirit's being one, in the Godhead. And as "a threefold cord is not quickly broken," a third witness will add strength to the chain of evidence already adduced; and that third witness we have in the Book of Doctrine and Covenants.

The revelations contained in this book, Doctrine and Covenants, were given to the church during the past and the present centuries; and they tell us that salvation is promised unto all those who "believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end."—Doctrine and Covenants 17:5. And, when Christ sent out his ministers in this dispensation, he commanded them as in former dispensations, and as is taught in the Bible and in the Book of Mormon, that they should baptize "in the name of the Father, and of the Son, and of the Holy Ghost."—Doctrine and Covenants 17:21 and 68:1.

It is not my intention, neither in this paper nor in future papers, if I shall be permitted to write others, to explain the mysteries of the Godhead, for I frankly confess that I am not competent for a task of that kind. My object in writing

this paper, and possibly a few more, is to show that the three books teach the same things concerning God, and Christ, and the Holy Spirit; and that they also teach the same gospel, and the same means of obtaining salvation in the kingdom of God; and that they are, indeed, "a threefold cord" which "is not quickly broken."

Baptism of the Holy Spirit.

In the Bible you will find this: "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

The foregoing are the words of John the Baptist; and the Savior himself said, after his resurrection: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5. The Bible promises to those who had been baptized with water the baptism of the Holy Spirit; and in Acts 2:1-5 we read of a number being baptized with the Spirit, and we also learn something of the effects it produces.

The Book of Mormon says that by "repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost."—2 Nephi 13:16. See also verse 18.

At another time the Savior is represented as saying of his twelve disciples on this continent: "And unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost."—3 Nephi 5:46.

There is another thought which I wish to present here, and that is that those who will come down in humility and be baptized, "shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."—3 Nephi 5:49. And 2 Nephi puts it just a little plainer than that, for it says, "the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and by the Holy Ghost."—2 Nephi 13:24.

The thought is that the remission of sins comes by fire and by the Holy Ghost, and not simply by the water alone.

Appealing again to the revelations given to the church in these latter days, we have this: "Yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, verily, I say unto you, This is my gospel, . . . and upon this rock I will build my church."—Doctrine and Covenants 32:2; 33:1.

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost."—Doctrine and Covenants 18:4.

"And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."—Doctrine and Covenants 39:2.

Many other texts might be cited from the three books; but these are sufficient to show any unprejudiced mind something, at least, of what we believe regarding the Holy Spirit and its power in cleansing the soul of man from sin and iniquity, when man is willing to comply with the conditions upon which the Spirit is promised. We believe that "the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God."—Moroni 8:29.

The Holy Spirit Is to Dwell in God's People.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:19-22.

The church is builded together for a temple or "spiritual house" in which Christ, "through the Spirit," is to dwell; and in dwelling in this "spiritual house," or body of Christ, the Spirit of God will dwell in all the members, just as the spirit of a man dwells in his body, living and manifesting itself in all the members of his body. This was promised by the Master when he told his disciples that the Spirit of truth "dwelleth with you, and shall be in you." (John 14:17.) Paul taught the saints at Corinth that "ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Corinthians 3:16), and that "your body is the temple of the Holy Ghost, which is in you." (1 Corinthians 6:19.) Not only did it dwell in them, but on certain occasions the disciples were filled with the Spirit. "And they were all filled with the Holy Ghost."—Acts 2:4; 4:31; 4:8; 6:3, 5; 7:55; 9:17; and 13:9. And Paul exhorted the saints at Ephesus to "be filled with the Spirit." (Ephesians 5:18.)

The Book of Mormon says: "And come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel."—3 Nephi 14:3. And the author of this statement also says that he was commanded by the Lord himself to write these words. Again this book tells us of certain ones who were baptized, and of them it says: "And it came to pass when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost, and with fire."—3 Nephi 9:14. At another time, speaking of partaking of the bread and wine in remembrance of our Savior's death, it says: "Now when the multitude had all eaten and drunk, behold they were filled with the Spirit."—3 Nephi 9:45. And again: "And as many as were baptized in the name of Jesus were filled with the Holy Ghost."—3 Nephi 12:10.

The Book of Doctrine and Covenants, the third record, says: "The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."—Doctrine and Covenants 90:5. Men are temples, or tabernacles, in which the Lord purposes to dwell; but temples for God must first

be cleansed and purified, for he will not dwell in defiled or unholy temples.

Another promise made to the church is: "I will be on your right hand and on your left, and my Spirit shall be in your hearts."—Doctrine and Covenants 83:15. And "yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart."—Doctrine and Covenants 8:1. This leaves no doubt as to where the Holy Spirit is to dwell in the church: it is to dwell in the hearts of God's people. The three records agree on this.

The Spirit Is to Be a Witness.

I would be glad, indeed, if I could explain all the mysteries connected with this subject; but even the Apostle Paul, who was so abundantly blessed with revelations and angelic ministrations, said that "now we see through a glass, darkly"; and that "now I know in part" (1 Corinthians 13:12); and if such a man as Paul, to whom the Savior himself appeared, could only see through a glass, darkly, and could only know in part, then we should not be ashamed to admit that we do not understand those "secret things" which "belong unto the Lord our God." (Deuteronomy 29:29.) But, on the other hand, we should remember that "those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law"; and remembering this, we should read and meditate upon them continually, that we may continue to grow in the knowledge of the truth.

That the Spirit is to be a witness to God's people is proved by two statements of the Apostle John: "He that believeth on the Son of God hath the witness in himself."—John 5:10. "And it is the Spirit that beareth witness, because the Spirit is truth."—1 John 5:6. The Spirit is the witness; the witness is the man who "believeth on the Son of God"; and the Savior promised his disciples that this witness "shall testify of me."—John 15:26. And Paul said, also, that "the Holy Ghost is a witness to us."—Hebrews 10:15. Much more evidence might be quoted from the Bible, along this line; but this must suffice for the present.

The Book of Mormon speaks plainly regarding this part of the Spirit's work in the salvation of man: "And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me."—3 Nephi 13:23.

And again it says: "And I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me."—3 Nephi 5:33. These are the words of our Savior to those whom he had called, and whom he was sending out to preach and to baptize; and he also told them that those who believed in him would believe in the Father, "And unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one."—Verses 36 to 38.

The Holy Spirit, according to these two records, is the witness which is to testify of bear record of the Father and the Son; and the testimony of the Holy Spirit is the testimony of God, as much so as that which is spoken by the Father or the Son.

The Book of Doctrine and Covenants speaks equally as plainly as the two from which I have just quoted. It says

that "the Lord is God, and the Spirit beareth record, and the record is true, and truth abideth for ever and ever. Amen." (Doctrine and Covenants 1: 8.) It also says that the Lord gives eternal life to all who "believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen." (Doctrine and Covenants 17: 5.)

And again the Lord informs his saints that they, with all others, should "learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen." (Doctrine and Covenants 59: 5.)

As one in the Godhead, the special work of the Holy Spirit, that is, if one work of the Spirit may be called more special than any other work which it does, seems to be that of a witness: testifying of the Father and of the Son. And, according to the statement of the Apostle John, it testifies both in heaven and on earth: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in one."—1 John 5: 7, 8. And the fact that it bears record in heaven and also bears witness on earth may account for its being referred to so often as the witness or as the one that is to testify or bear record of the Father and of the Son; but, whether that is correct or not, the fact remains that it is often referred to as bearing record, bearing witness, or testifying; and John says positively, as already quoted, that "it is the Spirit that beareth witness, because the Spirit is truth." And he also says that "He that believeth on the Son of God hath the witness in himself; that is, he has the Spirit within him; and as the Father, the Son, and the Holy Spirit are one, one God, when the Holy Spirit dwells within God's children it can be truthfully said that God dwells within them: "As God hath said; I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Corinthians 6: 16. Hence it is that "ye are the temple of the living God," or, as the apostle states it elsewhere: "ye also are builded together for an habitation of God through the Spirit." (Ephesians 2: 22.)

In closing this series of articles which I have been writing for the ENSIGN, I felt that they would hardly be complete without giving the reader some idea of the God in which we, as a church, believe. I have necessarily been compelled to limit the number of texts quoted; and have also had to avoid going into any special discussion of the subject, my object being to prove to the reader that we believe in the same God the Father, the same Lord Jesus Christ, and the same Holy Spirit, which the Bible presents to us; and that we believe in this God as the only true and the only living God there is: all other gods are false gods and dead gods; that is, gods which have no life in them.

I hope to write some other articles for the ENSIGN, in the near future, if my health permits, and if the editor of the ENSIGN shall consider them worthy of a place in his paper; but I shall not write them as a part of this series.

Mary E. Matthews, Fawn Grove, Pennsylvania, writes: "I am young in the work, being baptized July 7, 1918, by H. Carr. The Lord has blessed me abundantly. . . . I enjoy reading the sermons and letters found in the ENSIGN; they are food for the hungry soul, and especially welcome to the isolated."

FUNERAL SERMON OF BIRDIE P. STERRETT.

By Elder H. O. Smith, Independence, Missouri,
February 15, 1920.

Reported by Howard W. Harder.

From the 14th chapter of Revelation and the 13th verse I read: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Birdie P. Sterrett was born in Salt Lake City, Utah, November 7, 1889. Her parents at the time resided in Pleasant Grove, Utah, and continued their residence there until 1902, in which year they removed to Independence, Missouri. Birdie was baptized before leaving Utah and continued a faithful member of the church from that day until the day of her death, which occurred February 10, present year. Her life was such as any ambitious girl would live. She occupied the position of bookkeeper at the Sanitarium for two years and left this position upon the death of her mother, which occurred October 8, 1912, to keep house for her father. This work was faithfully done until she entered the Sanitarium in September, 1916, as a student nurse. She graduated from that institution October 19, 1919, and without rest began her work as a private nurse immediately. She continued in this work continuously until she contracted the disease which caused her death at two o'clock a. m., February 10, 1920.

As a girl her life and character were exceptionally good. She always staunchly defended the right, or that which she believed to be right, regardless of opposition. Her disposition was such as to make her many friends, and as a friend none could be more loyal. Her life was a life of service and devotion to the happiness of others. As a nurse, she was conscientious, one of the best qualifications—capable, and of sound judgment. Her presence was ever a comfort and her touch most gentle, but the influence of her life upon those with whom she was surrounded and with whom she mingled from day to day will continue to be felt for good among those who heed her example and strive to emulate her good works.

Your speaker has known her from babyhood. She was not of the impulsive kind, but was quiet and unassuming, and she will live forever in the hearts of those who knew her. No higher eulogy can be given, and this can certainly be said of the sister who has departed this life and whose memorial services we are holding to-day, "The world is better because she lived in it." I doubt if there ever entered her heart the thought that the gospel might not be true; neither did she ever entertain the thought that God was unkind; but, on the contrary, bowed to his will under all circumstances, believing that he knew best.

It is possible that we can best present her idea of the duties that devolved upon her as a nurse by reading a little poem of which she was one of the authors. She and a sister nurse, Sister Phillips, composed this little poem that I hold in my hand. It was for use at the Commencement Exercises of the Independence Sanitarium Training Class on Tuesday evening, June 3, 1919, and was the Class Song:

Service.

We have entered into service,
We are happy in our work,
And wherever duty calls us
We'll be ready, we'll not shirk.
For the field is ever waiting,
And the harvesters are few,