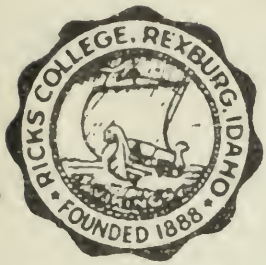


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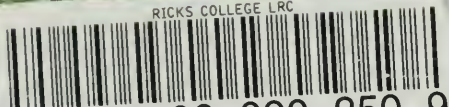
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VOL. II

Religious Tracts

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From other men’s flowers;
Nothing but the thread that
Binds them is ours.”*

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A STATEMENT FROM JOSIAH QUINCY, MAYOR OF
BOSTON, 1845-1849, CONCERNING AN INTER-
VIEW HAD IN 1844 WITH JOSEPH
SMITH, THE MORMON PROPHET.

SOME OF THE SAYINGS AND PREDICTIONS MADE BY THE PROPHET
JOSEPH SMITH—A LETTER TO MR. WENTWORTH FROM THE
PROPHET IN ANSWER TO A REQUEST FROM HIM FOR A STATE-
MENT OF BELIEF, TO BE PUBLISHED IN THE CHICAGO DEMO-
CRAT—THE PROPHET'S ASSASSINATION; EXTRACTS FROM
GOV. FORD'S HISTORY OF ILLINOIS CONCERNING THE MAR-
TYRDOM, WITH COMMENTS.

COMPILED BY BEN E. RICH.

Josiah Quincy, from whose "Figures of the Past" we quote, was born in Boston in 1802. He was the Mayor of Boston from 1845 to 1849. He was graduated from Harvard in 1821 and took his master's degree in 1824. He died in 1882, soon after he wrote "Figures of the Past." The work was taken from his diary and from letters written at the time of his visit to Nauvoo.

"If the foretelling of future events that could not possibly have been seen by human wisdom—events too, that from outward appearance were very unlikely to come to pass; if the prediction of such events and their subsequent fulfilment evidences a true prophet, then Joseph Smith must have been a true prophet."

In 1844 Josiah Quincy visited the Prophet Joseph Smith at Nauvoo. They conversed upon questions of government and the Prophet offered a solution of the slavery question

which Josiah Quincy, in 1882, declared the history of our country justified.

It is by no means impossible that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the 19th century has exerted the most powerful influence upon the destiny of his countrymen? It is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. A man who established a religion in this age of free debate, who was, and is to-day, accepted by hundreds of thousands as a direct emissary from the Most High, such a human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but those hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The vital questions Americans are asking each other to-day have to do with this man and with what he has left us. Is there any remedy heroic enough to meet the case, yet in accordance with our national doctrines of liberty and toleration, which can be applied to the doctrine now advanced by the sect which he created? The possibilities of the Mormon system are unfathomable. (Josiah Quincy, *Figures of the Past.*)

In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met with in accordance "with the interests of the South and the settled conscience of the North. It is really not a great task, a great fight for this country to accomplish, to buy that property of the planter—the United States will be brought to give every inch of their public lands for a purpose like this."

We who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a

solution of the difficulty would have been very worthy of a Christian Statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I think of the political and religious leader who had committed himself, in print, as well as in conversation to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier when the heavens looked tranquil and beneficent? (Josiah Quincy, F. of P.)

The Prophet also saw that war would devastate this land and prophesied that "we shall soon have war and bloodshed;" that men shall hunt the lives of their own sons; brothers kill brothers; mothers shall be against daughters. He prophesied that this war should begin with the rebellion of South Carolina, and that it should cause the death of many souls; that the Southern States should be divided against the Northern States, and that the Southern States should call upon other nations, even Great Britain, to help them; that slaves should rise against their masters and that they should be "marshaled and disciplined for war." As late as 1882 Josiah Quincy marveled at the literal fulfilment of this prophecy. He remarked the fact that Ralph Waldo Emerson proposed the same solution of the slave question, in 1855, that the Prophet had proposed eleven years earlier, in 1844. This prophecy on war was made in 1832 by the Prophet and published to the world many years before his conversation with Josiah Quincy. (Comment.)

Give every man his constitutional freedom and the President full power to send an army to suppress mobs, and the States authority to repeal and impugn that relic of folly which makes it necessary for the Governor of the State to make the demand of the President for troops, in case of invasion or rebellion.

Joseph Smith.

JOSIAH QUINCY, COMMENTING ON THIS STATEMENT SAID:

It is needless to remark how later events showed the executive weakness that Mr. Smith pointed out—the weakness that cost thousands of valuable lives and millions of treasure.



Born in the lowest ranks of poverty, without book-learning, and with the homeliest of all human names, he had made

himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent to-day, and the end is not yet. If the reader does not know what to make of Joseph Smith, I cannot help him out of the difficulty; I myself stand helpless before the puzzle. (Josiah Quincy, F. of the P.)

I am a rough stone. The sound of the hammer and chisel were never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone.
(Joseph Smith.)

SOME OF HIS VIEWS ON GOVERNMENT.

The Constitution of the United States is a glorious standard; it is a heavenly banner; it is like a great tree under whose branches men from all climes can be shielded from the burning rays of an inclement sun: and Mormon as well as Presbyterian, and every other denomination have equal rights to partake of the fruits of this great tree of our national Liberty.

Petition, also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands.

Break off the shackles from the poor black man and hire him to labor like other human beings: "For an hour of virtuous Liberty on earth is worth a whole eternity of bondage."

For the accommodation of the people in every state and territory let Congress show their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank and by the states and territories for the branches, and

whose officers and directors shall be elected by the people. The net gains of the mother bank should be applied to the national revenue and that of the branches to the States' and Territories' revenues.

When the people petition for a National Bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means.

Let the people of the whole Union, whenever they find a promise made by the candidate that is not practiced as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle.

Let the penitentiaries be turned into Seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism.

More economy in the National and State Government would make less taxes among the people; and more honesty and familiarity in societies would make less hypocrisy and flattery in all branches of the community; and open, frank, candid decorum toward all men in this boasted land of liberty would beget esteem, confidence, union and love; and the neighbor from any state or any country, whatever color, clime, or tongue, could rejoice when he put his foot on the sacred soil of freedom and exclaim: "The very name of America is fraught with friendship." Thus create confidence! Restore freedom! Break down slavery! Banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law; the law is made for transgressors.

Were I the President of the United States, by the voice of a virtuous people, I would honor the old paths of the ven-

erated fathers who carried the ark of Government upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted, and give liberty to the captive by paying the Southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed.

Rigor and seclusion will never do as much to reform the propensities of man as reason and friendship.

When Egypt was under the superintendency of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name; their motto was, "The Lord is our law-giver; the Lord is our Judge; the Lord is our King, and He shall reign over us." While in this state they might truly say, "Happy is that people, whose God is the Lord." Their Government was a theocracy; they had God to make their laws and men chosen by God to administer them; He was their God, and they were His people. Moses received the Word of the Lord from God himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction; so it will be when the purposes of God are accomplished; "when the Lord shall be King over the whole earth, and Jerusalem His throne. The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy prophets since the world was;" the dispensation of the fullness of times, when God shall gather together all things in one. Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand, himself; "He whose right it is will possess the Kingdom and reign until He has put all things under

His feet; iniquity will hide its hoary head; Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and 'He that fears the Lord will alone be exalted in that day.'"

We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

We believe that no government can exist in peace except such laws are framed and held inviolable as secured unto each individual the free exercise of conscience, the right and control of property, and the protection of life.

Meddle not with any man for his religion; for all government ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws should govern and protect.

It has been the design of Jehovah from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, and to stand at the head of the universe, and take the reins of government in His own hands. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and nations will learn war no more. It is for want of this great governing principle that all this confusion has existed.

We believe that every man should be honored in his station; rulers and magistrates, as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations,

between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments.

MISCELLANEOUS THOUGHTS ON MANY SUBJECTS.

Seek to know God in your closet; call upon Him in your field.

The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the Kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to man, and he refuses to receive it, he will be damned.

Spirits are eternal. At the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it.

When you climb a ladder, you must begin at the bottom and ascend step by step until you arrive at the top; and so it is with the principles of the Gospel; you must begin with the first and go along until you have learned all the principles of exaltation.

It should be the duty of elders, when they enter into any house, to let their labors and warning voice be to the master of that house; and if he receives the Gospel, then he may extend his influence to his wife, also, that peradventure she may receive the Gospel; but if the man receive not the Gospel and give his consent that his wife may receive it, then let her re-

ceive it; but if the man forbid his wife, or his children before they are of age, to receive the Gospel, then it shall be the duty of the elder to go his way and use no influence against him; and let the responsibility be upon his head.

There is never a time when the spirit is too old to approach God.

Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commands, he must abide without salvation.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.

When the Twelve, or any other witnesses, stand before the congregation of the earth, and they preach in the power and demonstration of the spirit of God, and the people are astonished and confounded at the doctrine and say: That man has preached a powerful discourse, a great sermon—then let that man or those men take care that they are humble and ascribe the praise and glory to God and The Lamb; for it is by the power of the Holy Priesthood and Holy Ghost that they have power thus to speak. “What art thou, O man, but dust? And from whom dost thou receive thy power and blessings but from God?”

If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing toward God in principle, we are going from Him and drawing toward the devil. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be

brought into captivity by some evil power. It needs revelation to assist us, and give us knowledge of the things of God.

Every principle proceeding from God is eternal and any principle which is not eternal is of the devil. The sun has no beginning nor end; the rays which proceed from himself have no bounds, consequently are eternal. So it is with God. If the soul of man had a beginning it will surely have an end. In the translation "without form and void" it should read, empty and desolate. The word created should be, formed, or organized.

Intelligence, or the light of truth, was not created or made, neither indeed, can be.

All truth is knowledge of things as they are, and as they were, and as they are to come.

All spirit is matter, but it is more fine and pure.

Ye were also in the beginning with the Father.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end.

The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy, and when separated, man cannot receive a fullness of joy.

The first Comforter, or Holy Ghost, has no other effect than pure intelligence. It is powerful in expanding the mind,

enlightening the understanding, and storing the intellect with present knowledge.

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to build the walls of the city and the temple, etc.; and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heaven above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc.

He that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day.

Study and learn and become acquainted with all good books, and with languages, tongues and people, for it is impossible for a man to be saved in ignorance.

“We have turned the barren, bleak prairies and swamps into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon innocent people.”

If a people, a community, or a society, can accumulate wealth, increase a worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount difficulties so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all

our poverty and want, we have yet to learn for the first time, that we are not industrious and temperate, and wherein we have not always been the last to retaliate or resent an injury, and the first to overlook and forgive.

“We have been driven time after time, and that without cause; and smitten again and again, and that without provocation; until we have proved the world with kindness, and the world has proved us, that we have no designs against any man or set of men; that we injure no man; that we are peaceable with all men, minding our own business, and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves for those wrongs; we have appealed to magistrates, to sheriffs, to judges, to the Government and to the President of the United States—all in vain; yet we have yielded peacefully to all these things. We have not complained at the Great God; we murmured not, but peacefully left all, and retired into the back country, in the broad and wild prairies, in the barren and desolate plains, and there commenced anew; making the desolate places to bud and blossom as the rose.”

Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpired.

“Time and experience will teach us more and more how easily falsehood gains credence with mankind in general, rather than the truth; but especially in taking into consideration the plan of salvation. The plain simple truth of the Gospel of Jesus Christ never has been discerned nor acknowledged as the truth, except by a few—among whom were ‘not many wise men after the flesh, not many mighty, not many noble;’ whilst the majority have contented themselves with their own private opinions, or have adopted those of others, according to their address, their philosophy, their formula, their policy, or their fitness may have attracted their attention or pleased their taste. But, sir, of all the criterions whereby we may judge of the vanity of these things, one will always be found true, namely, that we will always find such characters glorifying in their own wisdom and their own works; whilst the humble saint gives all the glory to God the Father, and to His Son Jesus Christ,

whose yoke is easy, and whose burden is light, and who told His Disciples that unless they became as little children, they could not enter the Kingdom of Heaven.”

“We consider that when a man scandalizes his neighbor, it follows, of course, that he designs to cover his own iniquity; we consider him who puts his foot upon the neck of his benefactor an object of pity rather than revenge, for in so doing he not only shows the contraction of his own mind, but the wickedness of his heart also.”

“The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should heed warning and not wait for the death-bed to repent. As we see the infant taken away by death, so may the youth and middle-aged, as well as the infant, be called into eternity. Let this, then, prove as a warning to all, not to procrastinate repentance, or wait until upon the death-bed, for it is the will of God that man should repent and serve Him in health and in the strength and power of his mind, in order to secure His blessings, and not wait until he is called to die.”

The time has come that elders should go forth, and each must stand for himself in all meekness, in sobriety, and preach Jesus Christ and Him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course.

Salvation comes not without a revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the Spirit of Prophecy.

It is for us to be righteous, that we may be wise and under-

stand, for none of the wicked shall understand; but the wise shall understand, and they that turn man to righteousness shall shine as the stars for ever and ever.

There is a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicted; and when we obtain a blessing from God, it is by obedience to the law upon which it is predicted.

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race.

Salvation means a man's being placed beyond the power of all his enemies.

Be virtuous and pure; be men of integrity and truth; keep the Commandments of God and then you will be able to understand the difference between right and wrong—between the things of God and the things of man; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or before the morning stars sang for joy; the past, the present, the future were, and are, with Him one eternal "now."

There are three independent principles: The Spirit of God; the Spirit of Man, and the Spirit of the Devil. All men have power to resist the devil.

In tracing the thing to the foundation, and looking at it

philosophically, we shall find a very material difference between the body and the spirit; the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that the spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the Resurrection be again united with it.

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us.

If God has established His authority, and His divine will is made known through that authority to the Church, and any member refuses to receive it, he cuts himself off from the Church; from the benefits of the Holy Priesthood, and from the fellowship and favor of God, and becomes a castaway.

To be a Latter-day Saint requires sacrifice of worldly aims and pleasures; requires fidelity, strength of character, love of truth, integrity to principle and zealous desire to see the triumphant march of truth.

All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fullness of the ordinances of His Kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole.

There is no other way beneath the heaven that God hath ordained for man to come to Him, except through faith in Jesus Christ, repentance and baptism for the remission of sins;

then follows the promise of the gift of the Holy Ghost. Any other course is in vain.

Where there is no change of priesthood, there is no change of ordinances, says Paul. If God has not changed the priesthood and the ordinances, howl, ye sectarians! If He has, when and where has He revealed it? Have ye turned revelators? Why then deny revelation?

How consoling to the mourners, when they are called to part with a husband, wife, or father, mother, child or dear relative, to know that although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer or die any more; but they shall be heirs of God and joint heirs with Jesus Christ.

By the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat with the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which—if they would receive the everlasting gospel—would open the ears of more than eight hundred millions of people and make “plain the old paths,” where if a man walk in all the ordinances of God, blameless, he should inherit eternal life.

If the ministers of religion had a proper understanding of the doctrines of eternal judgment, they would not be found attending the man who had forfeited his life, and injured the laws of the country by shedding innocent blood, for such characters cannot be forgiven until they have paid the last farthing; the prayers of all the ministers in the world cannot close the gates of hell against a murderer—unconditional election to eternal life was not taught by the apostles.

No unhallowed hand can stop the work of God from

progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent and visited every clime, swept over the country and sounded in every ear till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We cannot be perfect without the fathers. We must have revelations from them, and we can see that the doctrine of revelation as far transcends the doctrine of no revelation as knowledge is above ignorance; for one truth revealed from heaven is worth all the sectarian notions in existence.

We believe that religion is instituted of God, and that men are answerable to Him, and Him only, for the exercise of it unless their religious opinions brought them to infringe upon the rights and liberties of others; but we do not believe that human law has the right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of a soul.

We have ever held ourselves amenable to the law; and for myself I am ever ready to conform to and support the laws and Constitution, even at the expense of my life. I have never in the least offered any resistance to the law or lawful process, which is a well-known fact to the public.

Posterity will yet do us the justice, when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations the virtuous acts and forbearance of a people who sacrificed their reputations for their religion and their earthly fortunes and happiness to preserve peace.

“Men profess to prophesy. I will prophesy that the signs

of the coming of the Son of Man are already commenced. We shall soon have war and bloodshed.”

“As for perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of men have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained before the foundation of the world for some good end, or bad, as you may choose to call it.”

At the request of Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*, the Prophet wrote the following statement. Mr. Wentworth requested a statement of the faith of the Saints for the use of a Mr. Bostow, who was writing a history of New Hampshire.

I was born in the town of Sharon, Windsor County, Vermont, on the 23rd day of December, A. D. 1805. When ten years old my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection; considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a Church it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another, principles which were diametrically opposed.

Believing the word of God, I had confidence in the declaration of James—“If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.” I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly

vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them were acknowledged of God as His Church and Kingdom: and I was expressly commanded "to go not after them," at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of Scripture, of a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me; I was also told where were deposited some plates on which were engraven an abridgment of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight

inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance upon this continent after His resurrection; that He planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order, the same Priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their Prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our Traveling Elders.

As soon as the news of this discovery was made known,

false reports, misrepresentation and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-day Saints" was first organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and Churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri; in the last named State a considerable settlement was formed in Jackson County: numbers joined the Church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle, and throughout our neighborhood; but we could not associate with our neighbors who were, many of them, of the basest of men, and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their Sabbath breaking, horse racing and gambling; they commenced at first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally drove them from their habitations; who, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie; this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warranty deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life,

and the necessary attendances, died, many children were left orphans; wives, widows; and husbands, widowers; our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836 these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this: which on application to the authorities we found to be too true, and after much violence, privation, and loss of property we were again driven from our homes.

We next settled in Caldwell and Davies Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs, an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children were driven from their own firesides, and from lands that they had warranty deeds of, houseless, friendless, and homeless (in the depths of winter) to wander as exiles on the earth, or to seek an asylum in a more genial clime, and among a less barbarous people. Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless proceedings of the State of Missouri.

In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and

a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo," in Hancock County. We number from six to eight thousand here, besides vast numbers in the county around, and in almost every county of the State. We have a City Charter granted us, and charter for a Legion, the troops of which now number 1,500. We have also a charter for a University, for an Agricultural and Manufacturing Society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity; proud of the cause which they have espoused, and conscious of their innocence, and of the truth of their system, amidst calumny and reproach, have the Elders of this Church gone forth, and planted the Gospel in almost every State in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales; in the year of 1840, where a few of our missionaries were sent, over five thousand joined the Standard of Truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing, persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

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

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

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

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands" by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God as far as it is translated correctly; we also believe the book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul. "We believe all things, we hope all things," we have endured many things, we hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH.

COMMENT.

What a stupendous work has been accomplished through his instrumentality! And what an immeasurable benefit has it been to that part of the human family which has laid hold of the blessings offered! His active service in the work, though limited to but fifteen years, when he gave his life a sacrifice for Truth, has made his name known throughout the entire civilized world; and as the angel told him, it is known for good and evil. Those whose prejudices, fed on popular denunciations and accusations which have their origin in untruthful breasts of wicked and depraved men, have kept them under the clouds of ignorance and misunderstanding regarding him and his mission, hold his name in disrepute; while those who have heeded not the libelous and slanderous cries of his enemies, but have probed to the root of the truth in the matter, and consequently understood him as he was and his mission as it actually is, hold his name in honor, whether they have obeyed the Gospel or not; but those who revere his memory most, hold it sacred before men, and thank God for his noble life and his faithful work, are those who have heard and obeyed the Gospel of Jesus Christ as it was restored to the earth through Him, and during their whole lives have lived righteously before the Lord, true and steadfast to every covenant they have made with Him.

In reviewing the results of his labors effected by the aid of God's power manifested in him, as we see them today in the perfected Church of Christ, its influence upon the world, the achievements of those who have embraced the truth, and the favorable condition of the saints generally, certainly of the literal fulfilment of the prediction of the prophet of old that in the last day God would establish a marvelous work and a wonder, forces itself clearly upon our minds. And in view of all that has been accomplished through the Prophet Joseph Smith, and the far-reaching effects of his labors, even his bitterest enemies and those who most vigorously combat the system God established through him, are forced to a realization of the truth of Josiah Quincy's contention that of all Americans in the nineteenth century, none among them have exerted so great an influence upon "the destinies of their countrymen" as has "Joseph Smith, the Mormon Prophet!" and to-day more than ever before, should the world appreciate the value of Mr. Quincy's declaration concerning him, that "such a human being is not to be disposed of by pelting his memory with unsavory epithets." His life was devoted to

the cause of humanity, according as God directed him; and although the world will not acknowledge it, nevertheless there are nearly half a million earnest, sincere and honest-hearted men and women who know he was a prophet of the most high God, and that which he declared to the world under the spirit of the Almighty is the Gospel of Jesus Christ, with its gifts, its blessings, and its powers restored for the salvation and exaltation of man. Thank God for the noble life and the faithful labors of his humble and obedient servant, Joseph Smith! (Elders Journal, Vol. 4, pages 146-7.)

“Those who have not been enclosed within the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is! One token of friendship from any source whatever, awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is past; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice, hatred, and past differences, misunderstandings and mismanagements, are slain victorious at the feet of hope.”

Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford in order to prevent the shedding of innocent blood, the Prophet had a premonition of what was before him. (Josiah Quincy in Figures of the Past.)

PREMONITIONS OF DEATH.

When at the hotel at Carthage, a prisoner in the hands of mob officials, he asked if he looked like a desperate character. They replied that his outward appearance seemed to indicate exactly the opposite, but they could not tell what was in his heart. “Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge my intentions,

but I see what is in your hearts, and I will tell you what I see. I can see that you thirst for blood and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed so far as relates to myself. I prophesy in the name of the Lord that you shall witness scenes of blood and sorrow to your entire satisfaction. Many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of."

"If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of him, 'He was murdered in cold blood.'"

"I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offence toward God and toward all men."

HIS ASSASSINATION.

A statement from Thomas Ford, Governor of Illinois in 1844:

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom is not known. I pledged myself for their safety, and upon the assurance of that pledge they surrendered as prisoners. . . . The compliance of the Mormons with every requisition made upon them, failed of their purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of them, they have added treachery to murder, and have done all they could to disgrace the State, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into

Nauvoo. I, however, discovered, on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretext would not be wanting for commencing hostilities. The Mormons had done everything required, or that ought to have been required of them. For these reasons, I decided, in a council of officers, to disband the army, except three companies, two of which were retained as guards for the jail. With the other company I marched into Nauvoo, to address the inhabitants there. . . . I performed this duty, and then set out to return to Carthage. When I had marched about three miles, a messenger informed me of the occurrences at Carthage.

(Signed) THOMAS FORD,
Governor and Commander-in-Chief.

Governor Ford, in his History of Illinois, admits that he pledged Joseph Smith, and fourteen others for whose arrests warrants had been issued, the protection of the State if they would leave Nauvoo and go to Carthage for trial upon the charge of treason. Acting upon this pledge, they left Nauvoo, a city of 16,000 Saints who had armed themselves against mob violence, and went to Carthage. Here they were met by Governor Ford and the State militia. At the dictation of a Justice of Peace, who vastly exceeded his legal authority, they were taken from the hotel and placed in Carthage jail. Again the Governor pledged them protection. He planned to go to Nauvoo with the entire force under his command, but found that the men under him were anxious to go to Nauvoo to exterminate the Saints and he determined to discharge the militia, except three companies. In the morning of the day of the assassination he started for Nauvoo with two of these companies, leaving the third (the Carthage Grays) to guard the jail. Of this company the Governor said:

"I knew that this company were the enemies of the Smiths, yet I had confidence in their loyalty and integrity, because their captain was universally spoken of as a most respectable citizen and honorable man." Yet the Governor knew that in his presence and upon the arrival of the Prophet these same men had rebelled against their captain.

Before reaching Nauvoo, rumors of the intended assassination came to him in such numbers that he determined to send one of the companies with him back to Carthage, but they did not reach the city as an organized body. At Carthage,

preparations were being made on every hand for the assassination. The captain of the Carthage Grays left his company for fear of his life and, quoting again from Governor Ford's History of Illinois: "Communication was established between the conspirators and the company who were stationed some distance from the jail, and it was arranged that the eight men on guard should have their guns charged with blank cartridges, and fire at the assailants when they attempted to enter the jail." In the afternoon, and while Governor Ford was addressing the Saints in Nauvoo upon law and order, a mob of bloodthirsty men, with faces blackened and consciences stilled, charged the jail and assassinated the Prophet Joseph Smith and Patriarch Hyrum Smith, his brother. They were in an upper room of the jail accompanied by Apostles John Taylor and Willard Richards. Each fell wounded with four balls and Apostle Taylor was also four times wounded. The Prophet fell from the window and a ruffian placed his body against the well curbing, where four men at a distance of a few paces fired upon his prostrate body.

The Christian world has hitherto regarded the growth of Mormonism with a kind of an air of indifference, but, unfortunately, they may yet awaken to feel its power. It is not at all improbable that within the course of a century some great orator may arise, some man gifted like the Apostle Paul, who will make the name of the martyr prophet ring even as does the name of Christ, and it is not impossible that Sharon, Palmyra, Manchester, Kirtland, Far West, Adam-on-Diahmon, Ramus, Nauvoo, and the Carthage Jail may become holy and venerable names, places of classic interest, in another age, like Jerusalem, the Garden of Gethsemane, the Mount of Olives and Mount Calvary to the Christian, and Mecca and Medina to the Turk. And in that event the author of this history feels degraded by the reflection that the humble Governor of an obscure State, who would otherwise be forgotten in a few years, stands a fair chance, like Pilate and Herod, by their official connection with the true religion, of being dragged down to posterity with an immortal name, hitched on to the memory of a miserable impostor. There may be those whose ambitions would lead them to desire an immortal name in history, even in those humbling terms. I am not of that number. (Governor Ford's History of Illinois.)

Yes, Governor Ford, you are of that number, your name does go down through the generations of time, righteously coupled with that of Pontius Pilate, caused by your official connection with the death of a true Prophet of God. Your treachery, in plighting to him the protection of the State of Illinois, and then leaving him in the hands of confederate murderers, preserves your name in history, only to be hated and despised by those who abhor the existence of treachery. Joseph Smith relied upon your solemn pledge as the Governor of a great State, that he should be protected. He was basely betrayed, together with his beloved brother Hyrum, and went to a martyr's grave. His name is held throughout every civilized nation upon the earth as a Prophet, Seer and Revelator, while you became an object of charity, and now occupy a pauper's grave, having been buried as a public charge. It is not often that a man occupying the exalted position of Governor, lives to see himself despised, and fed by the hand of charity; but God gave you this fate, and during the last moments of your miserable life you must have had a strong testimony that Joseph Smith was a Prophet of God. "Mormonism is now so firmly established that it claims the respectful attention of the world. It has survived not only the violence which murdered its Prophets, burned the houses of Saints, laid waste the fields and destroyed their temples, but also an exodus which, for the distance covered and the dangers encountered, has not a parallel in ancient or modern history."

Nearly every nation under the whole heaven has given to the new faith some of her sons and daughters. What the Christian church is to the world to-day in point of numbers of followers and kindness of feeling, the Church of Jesus Christ of Latter-day Saints will be to future generations. Its destiny is to roll until it shall fill the whole earth: It had its beginning when God spoke to Joseph Smith out of the heavens and He will finish what He has begun.

ANOTHER PROPHECY.

August 6, 1842.

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, and many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in mak-

ing settlements and building cities and see the Saints become a mighty people in the midst of the Rocky Mountains.”

How literally this prophecy has been fulfilled! To-day the church numbers hundreds of thousands of prosperous, happy people in the midst of several Rocky Mountain States. Millions of dollars have been spent in establishing and maintaining schools: millions in the erection of churches, Tabernacles and Temples. Through the most wonderful system of irrigation in the world, the desert has been made to produce in abundance; the waste places have become fruitful, and the wilderness made to “blossom as the rose.” To-day the colonizer is asking the secret of the system that has made it possible to establish thousands of peaceful towns and cities in those mountain valleys, and he *will* not understand that the voice of revelation established this western empire and that the Spirit of God preserves its unity.

BRIGHAM YOUNG, FIRST SUCCESSOR TO THE PROPHET
JOSEPH SMITH.

“To accuse us of being unfriendly to the government is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts.”

JOHN TAYLOR, SECOND SUCCESSOR TO THE PROPHET
JOSEPH SMITH.

“It was through and by the power of God, that the fathers of this country framed the Declaration of Independence, and also that great palladium of human rights, the Constitution of the United States. There is nothing of a bigoted, narrow-contracted feeling about that instrument; it is broad and comprehensive.”

WILFORD WOODRUFF, THIRD SUCCESSOR TO THE PROPHET
JOSEPH SMITH.

“The Lord inspired the men who framed the Constitution of our country, and has guarded the nation from its foundation.”

LORENZO SNOW, FOURTH SUCCESSOR TO THE PROPHET
JOSEPH SMITH.

“The spirits dwelling within our bodies are immortal and will always exist. Our individuality and our identity will always continue; we will be ourselves and will continue advancing in wisdom, intelligence and power worlds without end.”

JOSEPH F. SMITH, FIFTH SUCCESSOR TO THE PROPHET
JOSEPH SMITH.

It was part of the design of the Almighty when He influenced the fathers to leave the old world and come to this continent; He had a hand in the establishment of this government; He inspired the framers of the Constitution and the fathers of this nation to contend for their liberty.

When we remember that Mr. Quincy had the rare opportunity of being personally and intimately acquainted with the great men of America, of his period; that he was acquainted with Lafayette, and that John Quincy Adams, the Second President of the U. S., was his personal friend when he was a young man; his statement that Joseph Smith was one of two men from whom there “emanated a certain peculiar moral stress and compulsion” which he had not felt in other men, has peculiar significance.

In his chapter on Joseph Smith, in *Figures of the Past*, Mr. Quincy comments as follows upon the resemblance between Joseph Smith and Elisha R. Potter of Rhode Island, whom he met in Washington in 1826. “The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. This it is just to say with emphasis; for the reader will find so much that is puerile and even shocking in my report of the prophet’s conversation that he might

never suspect the impression of rugged power that was given by the man. * * * The prophet's hold upon you seemed to come from the balance and harmony of temperament which reposes upon a large physical basis."

In the chapter on "Washington in 1826," Mr. Quincy writes the following: Mr. Potter seemed to carry about with him a certain homespun certificate of authority, which made it natural for lesser men to accept his conclusions. Oddly enough, I have met only one other individual who impressed me as possessing the same sort of personal power, and he was one whose place in history is certain when the lives of greater and better men are covered by oblivion; for the muse of history postpones the claims of statesmen and poets to those of the founders of religions, who, for good or evil, are more potent factors in the destiny of mankind. Hereafter I may give an account of my visit to Joseph Smith, in his holy city of Nauvoo. It is now sufficient to mention that when I made the acquaintance of the Mormon prophet, I was haunted with a provoking sense of having known him before; or, at least, of having known some one whom he greatly resembled. And then followed a painful groping and peering "into the dark backward and abysm of time," in search of a figure that was provokingly undiscoverable. At last the Washington of 1826 came before me, and the form of Elisha R. Potter thrust itself through the gorges of memory. Yes, that was the man I was seeking; yet the resemblance, after all, could scarcely be called physical, and I am loath to borrow the word "impressional" from the vocabulary of spirit mediums. Both were of commanding appearance, men whom it seemed natural to obey. Wide as were the differences between the lives and characters of these Americans, there emanated from each of them a certain peculiar moral stress and compulsion which I have never felt in the presence of others of their countrymen. The position of Mr. Potter in his native State has now faded to a dim tradition. It was of the authoritative kind which belongs to men who bear from nature the best credentials.

SCRAP BOOK OF

DEDICATION OF PALESTINE.

At a general conference of the church held at Nauvoo, April 6th, 1840, Apostles Orson Hyde and Hyrum E. Page were called to go on a mission to Jerusalem for the purpose of dedicating that land for the gathering of the House of Judah. They started upon this important mission but Elder Page failed to continue the journey beyond the border of the United States. Apostle Hyde therefore set out alone and accomplished the labor assigned at said conference. In a letter dated at Alexandria, November 22nd, 1841, addressed to Parley P. Pratt, Brother Hyde, said :

“A few minutes now offer for me to write, and I improve them in writing to you. I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone. The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank Him that I enjoy good health at present, and have a good prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria. I have no time to tell you how many days I have been at sea without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Java. * * *

“On Saturday morning, October 24th, a good while before day, I arose from sleep and went out of the city, as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there in solemn silence, with pen, ink and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever :

“O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt thou not condescend through thine infinite goodness and royal favor, to listen to the prayer of thy servant which he this day offers up unto thee in the name of the Holy child Jesus, upon this land where the Son of Righteousness sat in blood, and thine *Anointed One* expired.

“Be pleased, O Lord, to forgive all the follies, weaknesses, vanities and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things

for thy name's sake, until the end shall come, when all the Saints shall rest in peace.

"Now, O Lord! Thy servant has been obedient to the heavenly vision, which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. Everlasting thanks be ascribed unto thee, O, Father! Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of many has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob, with an oath that thou wouldst not only give this land for an everlasting inheritance, but that thou wouldst also remember their seed forever. Abraham, Isaac and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned. Grant, therefore, O Lord, in the name of thy well beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful, when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and hills; and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Son of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eyes.

"Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place. And with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation

and government, with David thy servant, even a descendant from the loins of ancient David, to be their king. Let that nation, or that people who shall take an active part in behalf of Abraham's children and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish according to thy word—'Yea those nations shall be utterly wasted.'

"Though thy servant is now far from his home, and from the land bedewed with his earliest tears, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal. The hands that have fed, clothed or shown favor unto the family of thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shalt come to be glorified in this society. Do thou also look with favor upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be passed by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his store-house abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it may be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

"O my Father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed and have said—'Ah, where is thy God?' Her priests and prophets have groaned in chains and fetters within the gloomy walls of prison, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished? Do thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

Let a peculiar blessing rest upon the Presidency of thy Church, for at them are the arrows of the enemies directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by, for thou knowest the obstacles which we have to encounter, the temptations to which we are exposed and privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testi-

mony of Jesus and His Gospel, and to finish with fidelity and honor the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honor will we ascribe to God and the Lamb for ever and ever. Amen.

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head. I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannons upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand. About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go to this placè to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll. * * *

Speaking editorially of Elder Hyde's mission and the dedicatory prayer offered, Brother Parley P. Pratt said:

"Through his persevering exertions, and the prayer offered up on the Mount of Olives, the land is now consecrated and dedicated to the Lord for the restoration of Israel. It would seem by the war which is raging in that country that the ground is being disencumbered of the Catholics and other barbarian tribes, and is being vacated for the Jews, while seven thousand now dwell in Jerusalem, and great numbers of others in other parts of that land.

"But O! when we read the prayer offered up on the holy mount—the same place where Jesus often prayed, yea the mount from which He ascended, and upon which He will again set His feet—when we reflect that God's covenant people (Israel) were prayed for there—that Zion and all her sufferings were rendered there—that the chains and fetters which we have worn, the dungeons where we have been confined for the testimony of Jesus, were mentioned there before the Lord—and that prayer recorded both in heaven and on earth to stand as an imperishable memorial to all generations, and to be answered speedily upon the wicked—when we reflect upon all these things, our feelings are too intense for utterance; they cannot be written; but when the nations behold it fulfilled, and Zion and Jerusalem become the joy of the whole earth, then will this prayer and the mission connected with it come to honorable remembrance. Which may the God of Abraham, Isaac and Jacob speedily grant, in the name of Jesus Christ."

SCRAP BOOK OF

THE RESURRECTION.

A DISCOURSE BY BRIGHAM YOUNG, PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, AT THE GENERAL CONFERENCE, OCTOBER 8TH, 1875.

I wish to present to the Latter-day Saints the doctrine of the resurrection in its true light. To satisfy the philosophy of my own mind in regard to this doctrine; I shall be under the necessity of commencing with the works of God as we find them in the beginning, or rather the beginning of the history we have of the earth. We admit the history that Moses gives of the creation or organization of this earth, as stated in his writings, to be correct. The philosophy of my mind, with all the experience I have gained by observation and knowledge of facts, tells me that there is nothing made, formed or fashioned without a Being to make, form or fashion the same. Then my own reasoning teaches me that myself as a mechanic, with all others upon this earth, and those also who dwell in the heavens, when we commence any work of mechanism, have an object in the same. God had an object in view when He framed this earth and placed vegetation and all creatures upon it, and man was brought here for the high object of an increase of wisdom, knowledge, understanding, glory and honor—each and every person, creature or thing in its own order and time, that all may harmonize together and receive this glory and honor. The particles that compose the earth were brought together for a certain purpose by its great Author. This purpose was, and still is, to bring this earth and all things upon it into a higher state of glory and intelligence. In the beginning there were laws given by which all nature was to be governed or controlled. It is true that man transgresses these laws, and would change them if he had the power to do so. But there are laws which he cannot disturb, and which operate regardless of man's actions. Among these is the law which pertains to the resurrection of the body of man and also to the resurrection of the earth;

for this earth has to undergo a great change, or, in other words, has to be resurrected.

Abel, the martyr, was the first man of whose death we have any account. He brought his offering to the Lord and was accepted. This proves that he was a righteous man, and by his righteousness he so far sanctified the particles of this earth that comprised the component parts of his body that they became entitled to a glorious resurrection, which he undoubtedly obtained when Jesus arose. If Abel had been eaten by dogs or lions, the component parts of his body never could have gone to compose the component parts of any other bodies. Why? Because the laws which govern the elements would not permit this to be done.

The question may be asked, Do not the particles that compose man's body, when returned to mother earth, go to make or compose other bodies? No, they do not. Some philosophers have asserted that the human body changes every seven or ten years. This is not correct, for it never changes; that is, the substances of which it is composed do not pass off and other particles of matter come and take their place. Neither can the particles which have comprised the bodies of men become parts of the bodies of other men, or of beasts, fowls, fish, insects or vegetables. They are governed by a divine law, and though they may pass from the knowledge of the scientific world, that divine law still holds and governs and controls them. Man's body may be buried in the ocean, it may be eaten by wild beasts, or it may be burned to ashes, and they be scattered to the four winds, yet the particles of which it is composed will not be incorporated into any form of vegetable or animal life, to become a component part of their structure. Are they gross, tangible, and, in their organized capacity, subject to decay and change? Yes, and if buried in the earth, they undergo decomposition and return to mother earth; but it is no matter how minute the particles are, they are watched over and will be preserved until the resurrection, and at the sound of the trumpet of God every particle of our physical structures necessary to make our tabernacles perfect will be assembled, to be rejoined with the spirit, every man in his order. Not one particle will be lost.

I have a few questions to ask the philosophical world, those especially who are well skilled in chemistry: Is this earth, the air and the water, composed of life, or do they, or any portion of them, consist of inanimate matter, or of that that has no life in itself? Another question: If the earth, air and water are composed of life, is there any intelligence in this life?

The philosopher may take his own time to answer these questions, and when he has satisfied himself he may ask himself again: Are those particles of matter life; if so, are they in possession of intelligence according to the grade of their organization? As far as we are concerned, we suggest the idea that there is an eternity of life, an eternity of organization, and an eternity of intelligence from the highest to the lowest grade, every creature in its order, from the Gods to the animalculæ. Bear in mind, you who are believers in the resurrection or in the works of God, that man has sought out many inventions and has striven hard to learn the mysteries of God and godliness by his worldly wisdom, yet there are many things which science, with all its tests, cannot find out. Matter may be divided into an infinitude of atoms, until they pass beyond the power of the microscope to discover them, and the most skilful chemist who dwells upon the earth knows not whither they go. My position is, and which I declare to the Latter-day Saints, it is beyond the power of man, without revelation from God, with all his science to know whether these particles that compose our bodies go into other creatures to form the component parts of their bodies, or whether they merely pass into the already organized body to resuscitate it and contribute to its sustenance. I declare to the Latter-day Saints, and to all living upon the earth who have intelligence to understand, that the particles that comprise the component parts of our bodies will never enter into other bodies to form the elements of their bodies; but these very identical particles that now compose our bodies will be resurrected and come together by the power of the trump of God and will be re-united to form the body—excepting the blood, which will not be necessary to our existence in an immortal state—and then be prepared to receive the spirit, preparatory to their exaltation. Query: Would not the particles that compose the body of our Savior, according to their intelligence, oppose the idea of becoming a part of any other body but His? Again: Would not the Saints, who are faithful in magnifying the Priesthood of the Son of God, object to the particles which now compose their bodies, and which they have sanctified through obedience to that Priesthood, entering into and forming parts of other bodies than their own—bodies which their spirits had not possessed and of which they knew nothing in this life?

Although some may think that the substances of which our bodies are composed are borrowed for our use during this mortal existence, it is not so, neither will they be thrown off

at death, never to be restored; and though in the resurrection the bodies of the righteous will be raised immortal and free from all corruption, they will be none the less tangible or perceptible to the touch of those who are permitted to handle them. The question may be asked: Will the bodies of those who do not observe the laws of God, and which are not sanctified by obedience to them, come forth in the resurrection? Undoubtedly they will; but not at the same time nor to the same glory that they do who observe the laws of God.

The earth, also, abideth the law and filleth the measure of its creation, and though it shall die, it shall be resurrected in glory, a sanctified creation, suitable for the residence of celestial beings. The elements will be burned and purified, and be renewed; but not one atom of earth's organism will be lost; for that which is governed by law shall be preserved by law. And for everything which our God has created He has prescribed laws. There is nothing so minutes as to escape His notice, there is no creation so immense as to transcend the bounds of His power; all are alike subject to the operation of His decrees. He called matter from chaos and created the earth, and the heavens are studded with planets, the glorious workmanship of His hands. He has hung those mighty orbs in space, and their courses are fixed. And by the exercise of His power the original elements which have formed the bodies of men will be brought forth in the resurrection—bone to bone, sinew to sinew, flesh to flesh, not one hair shall be lost—and all this in obedience to law, that the substances which have formed the tabernacles of men, or of beasts, or of fowls, or of fish, shall not be intermingled or lost; but shall be all restored to their own places, though they may have been swallowed up in the depths of the sea, or have been scattered to the four winds of heaven.

To illustrate these facts connected with the resurrection of the body, we will quote from the revelations which the Lord has given to His children:

THE TESTIMONY OF EZEKIEL.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord,

Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live;

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said He unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as He commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.

Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

Therefore prophecy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.—*Ezekiel xxxvii: 1—14.*

THE TESTIMONY OF JOB.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—*Job xix: 25—27.*

THE TESTIMONY OF DANIEL.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.—*Daniel xii: 2.*

THE TESTIMONY OF LUKE.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.—*Luke xx: 37.*

And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit.

And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have.

And when He had thus spoken, He shewed them His hands and His feet.

And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them.—*Luke xxiv: 36—43.*

THE TESTIMONY OF JOHN.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.—*John xx: 24—27.*

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—*John v: 25, 28, 29.*

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.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—*Revelations xx: 6, 13.*

THE TESTIMONY OF MATTHEW.

And the graves were opened, and many bodies of the saints which slept arose,

And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.—*Matthew xxvii: 52, 53.*

THE TESTIMONY OF PAUL.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.—*Philippians iii: 20, 21.*

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.—*Romans viii: 11.*

Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.—*Romans vi: 4, 5.*

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased Him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.—*1 Corinthians xv: 16—22; 35—39; 42—44.*

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.—*1 Thessalonians iv: 14—16.*

THE TESTIMONY OF ABINADI.

And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection.

But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ:

He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of Him according to their works, whether they be good or whether they be evil.—*Book of Mosiah, xvi: 7—10.*

THE TESTIMONY OF JACOB.

For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord;

Wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God! His mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more.

And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect.—*2 Nephi, ix: 6—8; 11—13.*

THE TESTIMONY OF AMULEK.

For behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death;

The spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of our guilt.

Now this restoration shall come to all, both old and young; both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body.—*Book of Alma, xi: 41—44.*

THE TESTIMONY OF ALMA.

But this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall

come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works;

Yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets.

The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame.—*Book of Alma, xl: 21—23.*

THE TESTIMONY OF SAMUEL.

For behold, He [Jesus] surely must die, that salvation may come; yea, it behooveth Him, and becometh expedient that He dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord;

Yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death.—*Book of Helaman, xiv: 15, 16.*

THE WORDS OF JESUS.

And it came to pass that He [Jesus] said unto Nephi, bring forth the record which ye have kept.

And when Nephi had brought forth the records, and laid them before His, He cast His eyes upon them and said,

Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify His name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And He said unto them, were it not so?

And His disciples answered Him and said, Yea, Lord, Samuel did prophesy according to Thy words, and they were all fulfilled.

And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them?

And it came to pass that Nephi remembered that this thing had not been written.

And it came to pass that Jesus commanded that it should be written; therefore it was written according as He commanded.—*3 Nephi, xxiii: 7—13.*

THE TESTIMONY OF MORONI.

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound; and they shall come forth, both small and great, and all shall stand before His bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.—*Book of Mormon, ix: 13.*

WORDS OF JESUS IN BOOK OF DOCTRINE AND COVENANTS.

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

And the spirit and the body is the soul of man.

16 And the resurrection from the dead is the redemption of the soul;
17 And the redemption of the soul is through Him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

18 Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law.

26 Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it:

27 For notwithstanding they die, they also shall rise again a spiritual body.

28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

95 And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

96 And the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet Him.

97 And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet Him in the midst of the pillar of heaven:

98 They are Christ's, the first fruits: they who shall descend with Him first, and they who are on the earth and in their graves, who are first caught up to meet Him: and all this by the voice of the sounding of the trump of the angel of God.—*Doctrine and Covenants, lxxxviii: 14—20; 25—28; 95—98.*

13 For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

23 And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth,

24 For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

25 And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

26 But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all.—*Doctrine and Covenants, xxix: 13; 23—26.*

For the day cometh that the Lord shall utter His voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the

sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I shall call again.—*Doctrine and Covenants, xliii: 18.*

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud;

Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.—*Doctrine and Covenants, xlv: 45, 46.*

Yea, and blessed are the dead that die in the Lord from henceforth when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city.

And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man;

Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye;

Wherefore for this cause preached the apostles unto the world the resurrection of the dead.—*Doctrine and Covenants, lxiii: 49—52.*

EXTRACT FROM A REVELATION TO THE PROPHET JOSEPH.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.—*Pearl of Great Price, p. 10.*

EXTRACT FROM THE PROPHECY OF ENOCH.

And righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; His resurrection from the dead; yea, and also the resurrection of all men.—*Pearl of Great Price, p. 21.*

THE TESTIMONY OF JOSEPH SMITH.

As concerning the resurrection, I will merely say that all men will come forth from the grave as they lie down, whether old or young; there will not be "added one cubit to their stature," neither taken from it; all will be raised by the power of God, having spirit in their bodies and not blood.—*March 20, 1842; History of Joseph Smith.*

There are two kinds of beings in heaven, viz: angels, who are resurrected personages, having bodies of flesh and bones.

For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

2. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory.

When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you.

If he be an angel, he will do so, and you will feel his hand.

If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear.

Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything; you may therefore detect him.

These are three grand keys whereby you may know whether any administration is from God.—*Thursday, February 9, 1843; History of Joseph Smith. Doctrine and Covenants, cxxxix.*

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection;

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicted;

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicted.

The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us.

A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.—*Sunday, April 2, 1843; History of Joseph Smith. Doctrine and Covenants, cxxx: 18—23.*

To a remark of Elder O. Pratt's, that a man's body changes every seven years, President Joseph Smith replied: There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and He has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.—*Friday, April 7, 1843; History of Joseph Smith.*

Speaking of the eternal duration of matter, I said—There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes.

We cannot see it; but when our bodies are purified, we shall see that it is all matter.—*Wednesday, May 17, 1843; History of Joseph Smith, Doctrine and Covenants, cxxxi: 7, 8.*

As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again, so He has a body of His own. The Son doeth what He hath seen the Father do; then the Father hath some day laid down His life and taken it again; so He has a body of His own, each one will be in His own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.

Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels; others are raised to become Gods.—*Sunday, June 11, 1843; History of Joseph Smith.*

SCRAP BOOK OF

CELESTIAL FAMILY ORGANIZATION.

BY PARLEY P. PRATT IN HIS PUBLICATION, "THE PROPHET,"
PUBLISHED IN NEW YORK CITY, 1845.

Man is an eternal being, both in regard to his material organization and his mind and affections. The resurrection from the dead restores him to life with all his bodily and mental powers and faculties, and (if quickened by the celestial glory) consequently associates him with his family, friends and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth in one eternal bond of kindred affection and association. The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fullness, will hold lawful jurisdiction over his own children and over all the families which spring of them to all generations, forever and ever.

We talk, in this ignorant age, of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father forever and ever, worlds without end. Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate. But in the celestial order it is not so, for the plainest of all reasons, viz., the celestial order, is an order of eternal life; it knows no death and consequently makes no provision for any. Therefore all its covenants and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union. In order to illustrate this subject and make it perfectly plain to the most simple capacity we must leave death entirely out of the consideration, and look at men and families just as we would look at them if there was no death. This we can do with the greatest propriety because the time was when there was no death, and the time will be again in which there will be no death.

Our venerable father Adam took our mother Eve for a wife when the human family and the world in which they lived was as free from death as God and His throne. We would now inquire what kind of contract was made between them, and also how long was it to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious. This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for let it be borne in mind they had no death in view and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery, viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with Him. Now as some of these will doubtless be husbands and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each others till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death cannot separate them; for the change from mortal to immortal will be instantaneous.

Again, "Christ came to deliver those who through fear of death were all their life time subject to bondage." Therefore, after the resurrection men live, and live forever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac and Jacob, who have once died; and yet he claims not to be the God of the dead, but of the living.

Again, Paul speaks of another great mystery, viz., "that every man should love his wife even as Christ loves the Church." Now we would inquire whether the love and consequent union of Christ and His Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there. This being the case, it leads us to the irresistible conclusion that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church. Having estab-

lished the fact or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and His Father continue to be one in their affection and union since He rose from the dead; and He still yields obedience to the commands of His Father, and has also revealed that He will continue to do so, when He has put down death, and all rule and authority and power. "Then shall the Son also be subjected to the Father." We hear nothing in all this subject about Jesus Christ ever being of age so as to be free from all further obligation to obey His Father; but on the contrary it is clearly revealed that He will always be subjected to Him. Now this same Jesus prayed to His Father, as testified by the Apostle John, that His disciples and those who believed on their words might be one even as Christ and His Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they are one. Now suppose, in fulfillment of this prayer, a man and his children were His disciples; and finally in the eternal world, they became one with each other in precisely the same sense that Christ and His Father are one, would not these children be subject to their father in the same manner as Christ is subject to His Father? Certainly they would.

We have also a most beautiful practical illustration of the principles of continued authority on the part of the father and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years so far as to become heads of families at the time of going to Egypt for corn. And yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death. It appears, too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebecca.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection, we will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the Holy Prophets.

First: His most gracious and venerable majesty, King Adam, with his royal consort, Queen Eve, will appear at the

head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest forever after the Son of God. They will then be arrayed in garments white as snow and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While thousands of thousands stand before him, and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when He comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, Saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign. They will then be organized, each over his own department of the government, according to their birthright and office, in their families, generations and nations. Each one will obey and be obeyed according to the connection which he sustains as a member of the great celestial family. Thus the gradation will descend in regular degrees from the throne of the Ancient of days with his innumerable subjects, down to the least and last Saint of the last days who may be counted worthy of a throne and sceptre, although his kingdom may, perhaps, only consist of a wife and single child. Such the order and organization of the celestial family, and such the natures of the thrones, principalities and powers, which are the rewards of diligence. This kingdom, organized and established upon the earth in its beauty and order, will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself. Adam and all the patriarchs, kings and prophets will still be subject unto Christ, because He was in the eternal world, the first born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, He rules by right of birth.

“If I tell you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?” I might enlarge on the subject by connecting the family of Adam with other branches of Christ’s kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are, viz., the sons and daughters of God. I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by King Adam and his descendants, in the name, and by the authority of Jesus Christ, and by virtue of the Holy Priesthood which is after the power

of the endless life, without beginning of days or end of years, and thus go on enlarging and multiplying, conquering and to conquer, till Abraham's seed becomes numerous as the sand; and till the Saint of the last days possess a kingdom and dominion of his own posterity, vastly more numerous than King Adam will possess in the great restoration of all things pertaining to this little earth. But you are not able to receive heavenly things as yet, and therefore forbear, and let the things of the earth suffice at least for the present, and till the Saints should be counted worthy of endowment and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who are not overcome and are counted worthy.

I now wish to say a few words on the subject of matrimony and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family and of the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from the unlawful connections and desires? Or what Saint who has any degree of faith in the power of the resurrection and of eternal life, can be contented to throw themselves away by matrimonial connection with sectarians or other worldlings who are so blind that they can never secure an eternal union by the authority of the Holy Priesthood which has power to bind that which shall be bound in heaven? By such a union, or by corrupt, unlawful and unvirtuous connections and indulgences they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world and the traditions of men.

O my friends—my brethren and sisters, and especially the younger class of our community! I beseech you in the fear and love of God and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked counsel of the Spirit of God in humble prayer before Him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that

will eventually secure yourself and companion and your children in the great family circle of the celestial organization.

I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children, and educating them in the truth, that their traditions and early impressions may be correct. No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the celestial kingdom. I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently that they may be able to contrast the one with the other; and to perceive the difference. Sectarian sermons and their manner of worship and their Sunday schools, are also a great damage to children, being well calculated to rivet upon their young and tender minds the most vague, mysterious and erroneous notions and principles which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, and they find their perceptive faculties so blunted and beclouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of the truth, insomuch that many of its plainest and simplest principles will either remain entirely unperceived by them or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty. * * *

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; and this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world. Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation which is prepared for the Saints of the Most High. Thus are all judged according to the deeds done in the body; and that which they sow they shall also reap. If they choose in this world to follow the wicked lusts and pleasures of the moment by unlawful connections; or if they choose to be

united after the manner of this world by being joined with a companion who is not worthy of an eternal covenant and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world and the pleasures and passions thereof; but death closes the scene and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently they must remain unassociated in family capacity, and, therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory. There will be weeping, wailing and gnashing of teeth indeed; for who can endure eternal disappointment? Who can endure to be forever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie? For none of our relationships will be recognized by the authorities in this world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God. Well did the Lord promise by the mouth of the Prophet Malachi that He would send Elijah the Prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse. And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that others might go forth in His Spirit, power and Priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so many others perhaps suffer under their cruel hand. But the keys are on the earth and shall not be taken from it till the sealing is accomplished. Therefore, O ye Saints of the Most High! build the Temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fullness of mine ordinances pertaining to the Holy Priesthood and preparation, by which the living and the dead may be redeemed and associated in the exalted principles of eternal life and joy. Amen.

MORMON LITERATURE

SALVATION FOR THE LIVING AND THE DEAD.

LIBERALITY OF THE "MORMON" FAITH. A DISCOURSE BY
CHARLES W. PENROSE. DELIVERED IN THE TABERNACLE,
SALT LAKE CITY, SUNDAY AFTERNOON, AUGUST 19, 1900.

REPORTED BY ARTHUR WINTER.

I am thankful for the opportunity of meeting with the Latter-day Saints in this Tabernacle, and I trust that our assembling together will not be in vain, but be profitable to all of us. I have been called upon to address the congregation. I desire to do so under the influence of that Spirit which guides into all truth, and which makes plain the things of God to the minds of men. I trust that this Spirit will not only rest upon me, to enlighten my mind and to give me words which will be of benefit to those who hear, but that it may also rest upon the congregation, that we may be able to see "eye to eye."

CHARACTERISTICS OF TRUE RELIGION.

One mark of true religion is a regard for the welfare of other people. True religion does not make people selfish. It creates in their hearts a feeling of charity and a desire to bless; not to injure in any way, not to wish the downfall or hurt of a fellow creature, but rather to desire his uplifting, and benefit, and comfort, and joy. Our Heavenly Father created the earth upon which we live for the comfort and happiness of His creatures. The plan of salvation, which was prepared before the foundations of the world, was designed for the improvement, the benefit and the ultimate salvation of all His sons and daughters. When we have a desire in our hearts to bless and benefit mankind, we have the right side. When we feel a spirit of revenge, of retaliation, and a desire to do harm, that is not of God, but is from beneath. Our Lord and Savior Jesus Christ, we are told, "came into the world, not to condemn the world, but that the world through Him might be saved." That was the purpose of the coming of our Savior Jesus Christ in the flesh, and of the atonement that He wrought out for mankind by His death on the cross. The

spirit of Christ is the spirit of salvation, the spirit of blessing, the spirit to do good, to improve the condition of the human race, and to prepare us all for the presence of our Eternal Father and to enjoy the glory of His kingdom.

UNIVERSAL SALVATION.

One of the great differences between the faith of the Latter-day Saints and that of most of the denominations called "Christian" is that the Latter-day Saints teach that salvation is for all people, of all ages, of all races, of all colors, who can be saved. The doctrine that the Lord has revealed through His servant the Prophet Joseph Smith is that salvation is to come unto all, and that none will be lost who can possibly be redeemed; that the plan of salvation is as broad as the fall of man. Our first parents broke a divine law, and through their disobedience death came into the world. As by disobedience of one man sin, and death as the wages of sin, came into the world, so by the atonement and obedience of one, life and salvation will ultimately come to all the family of Adam. "As in Adam all die, so in Christ shall all be made alive." This doctrine was enunciated by the Apostle Paul in his epistle to the Corinthians. The full meaning of that is not explained in the old scriptures, neither is it understood generally in the Christian world, but it was revealed in great plainness to the Prophet Joseph Smith and Sidney Rigdon. I will not read to you the vision which was given to them, explaining this doctrine of salvation, but will perhaps read a few verses of it, so that the full extent of the plan of salvation may be comprehended to some little degree by the congregation.

Let me say, first, that the book from which I am about to read contains some of the revelations of God to the Church of Jesus Christ of Latter-day Saints in this age of the world, and we regard these as Scripture. We believe in the Bible. We believe that "holy men of old wrote and spoke as they were moved upon by the Holy Ghost." We also believe that the same Spirit in this age of the world will make plain the things of God exactly in the same way as they were revealed in former times. In other words, we believe that the Spirit is the same in all ages, and that God and Christ are "the same yesterday, today and forever." If God could reveal His word through Prophets in ancient times, certainly He can reveal His word, through Prophets in modern times. If not, why not? What reason is there that God should not make

manifest His truth in the nineteenth century as well as in the first century, or in times before the beginning of the Christian era? Has the Eternal Father ceased to have power to make Himself manifest? Has He bound Himself with an oath and promise that He would not speak again, after He revealed Himself through the Prophets and Apostles in the first age of the Christian era and before that time? If so, where is His word and promise recorded? I know of nothing of the kind in the book that is supposed to contain the Holy Scriptures. The Bible contains some few things revealed by the Lord through His servants in former days, and by reading it carefully I find that it contains an abundance of promises that in the last times, in the times of "the restitution of all things spoken of by the holy Prophets since the world began," in the "dispensation of the fullness of times" in which God is to gather together in one all things that are in Christ, there is to be more light, more revelation, more manifestation of the power of God, greater miracles and greater outpouring of the Spirit and the knowledge of God, until the time shall come when a man shall not have to say to his neighbor, "Know ye the Lord, for all shall know Him, from the least unto the greatest," and "the knowledge of God shall cover the earth as the waters cover the great deep;" so the prophets of old predicted. This being so there is nothing unscriptural or unreasonable in the idea that God should reveal His word in this age of the world as He revealed it in former times, and as it was customary with Him when He had any special work to perform among the children of men, or any special truth to reveal, to raise up a prophet or prophets through whom His word was communicated, that in the last days He should act in the same way, seeing that He is an unchangeable Being.

We testify that in the nineteenth century our Heavenly Father has been pleased to open the heavens once more, and to send His Son Jesus Christ, our Redeemer, with a message of life and light, similar to that which He proclaimed when He tabernacled in mortality. We testify that angels have come down from the courts of glory, bringing light and truth for the enlightenment and salvation of all the human family, and a message to be carried to "every nation, kindred, tongue and people."

We recognize the fact that throughout Christendom there are various religious societies, composed in the main of good people, and having among them very talented men, some of whom minister in the name of the Lord without authority,

while others explain the Gospel according to their understanding of it—which is very limited; and that there are people of all sects and denominations who desire to serve the Lord and walk in His ways, but who cling to the notions and ideas which have been handed down to them by tradition. We do not wish to interfere with any of them in their religious rights and privileges. We recognize the right of every man to worship God according to the dictates of his own conscience, and think that people ought not to be molested in that worship, and that they should be perfectly free to carry out their religious convictions, so long as they do not infringe upon the rights and liberties of others. That is the line we draw, and when men step beyond that, then the secular law ought to step in and protect people in the exercise of their rights, and from the designs and wicked acts of those who seek to infringe upon them.

BUT ONE GOD AND ONE FAITH.

But while we recognize this, we do not lose sight of this one great fact, which all people should consider; that as there is but one God for us to worship, there can be but one true religion. A variety of Gods might introduce a variety of creeds; but “there is one God even the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things.” Therefore, the religion of God and Christ must be one. Truth is not divided against itself. Truth and error will clash, but truth and truth will always harmonize. Anything that God reveals must be true, for He is truth; and everything that comes by the way of Jesus Christ, His beloved Son, must be true, for He is the way, the truth and the life. No error will be introduced into the world under the direction of the Father, or of the Son. And the Holy Ghost is “the Spirit of truth.” It guides into all truth. It takes of the things of the Father and of the Son and reveals them unto men. It will not substantiate or reveal any error; but it will manifest truth and make it plain. Therefore, all that is error in the world, whether it be among Christians or pagans, is not of God, and is not recognized of Him. It will not lead to God; it will not benefit mankind; but it will do injury. It is the truth that exalts, that ennobles, and that will save mankind. Falsehood and error will not. Anything that is contrary to truth cannot be of God, but may be of that Evil One, who was “a liar from the beginning.”

SINCERITY NOT CONCLUSIVE EVIDENCE OF TRUTH.

That there is an abundance of error in the "Christian" world as well as some truth, must be patent to everybody who has investigated the conditions of mankind in the present day, because these multifarious sects and denominations are discordant. They do not unite—except on special occasions when they meet together to denounce the "Mormons"; they can unite on that question sometimes. The spirit of division, strife and contention exists among people called Christians as well as among people called Pagans. That fact alone makes it evident that there is a great deal of error existing in what is called Christendom. That is because these various systems which have been established are the inventions of men. They may have been good men who started these different sects—I will not judge that matter; that is with the Eternal Judge—but these sects were the offspring of men. These men may have read the Scriptures, and have entertained certain ideas founded upon their reading; and they may have established these different systems in accordance with their sincere ideas of what was right. But sincerity of itself is not a conclusive evidence of truth. The heathen is just as sincere in his idol worship as the "Christian" is in his various modes of bowing down to Deity; and certainly the Latter-day Saints have manifested their sincerity before the whole world as well as before the heavens. The Elders of this Church who go out into the world to proclaim the Gospel as they understand it, manifest their sincerity. Yet our "Christian" friends will not recognize them as Christians, nor believe that they are right. They go out without purse or scrip, without fee or reward. They are not paid for their work. They make sacrifice of home and its comforts, and leave their loved ones behind, and go to face a frowning world, to meet persecution and obloquy, and sometimes imprisonment, stripes and death. What for? To proclaim that which they know in their hearts is true. They are sincere enough, but that does not prove that they are right. Our "Christian" friends will acknowledge that. On the other hand, the sincerity that may be exhibited in the various "Christian" sects by the people who compose the members, and by the preachers who teach them, is not of itself an evidence that they are right or that they have the truth. But the fact that they are divided and conflicting is proof enough that there is a great deal of error among them.

Now, that which comes from God is truth. If Jesus

Christ has a church on the earth under His direction and inspiration, containing men whom He has appointed, who hold His authority, who are sent by His word, and who have the divine authority to administer in the name of the Father, and of the Son, and of the Holy Ghost, that church will have the truth. It will not have error intermingled with it, because it will be directed by Christ, being His Church. Men may build up a church and call it the Church of Christ, but that does not make it so; it is the church of the men who organized it. If John Wesley—a good man, as I believe with all my heart, a mighty man, who did a great and good work in the earth—organized a religious society and called it the Church of Christ, that does not make it so, and it is nothing more than the church of John Wesley. If other good men assemble together and agree on points of doctrine and organize a religious society that society is theirs. It is not God's unless He ordered it, revealed it, and accepted it.

ONENESS OF THE CHURCH OF CHRIST.

I think that these simple ideas will be received by this congregation and by any reasonable person. If Jesus Christ had a church on the earth in the first century, it was the Church that He established. There is evidence that He did establish a church. By reading the New Testament it is plain that He organized it Himself; therefore it was His Church. He placed in it apostles, prophets, evangelists, pastors and teachers, (so we read in the epistle to the Ephesians, 4th chapter,) "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God." These men were sent out to preach the Gospel without purse or scrip. They were commanded to "go into all the world and preach the Gospel to every creature." And the principles which they taught were the principles of Jesus Christ. The plan of salvation that they introduced was divine. It was not their own. When Paul preached to the Gentiles and Peter preached to the Jews, they preached the same Gospel, the same doctrine, by the same Spirit. The people who received their word and repented of their sins, believing in the Lord Jesus Christ, were all baptized by one spirit into one body. There was but one body, no matter how many members there were in it; there was but one church, no matter how many branches there might be to it. The Church was one, the Gospel was one, the God they worshipped was

one, the Savior was one. There was "one Lord, one faith, one baptism, one God and Father of all;" and the path that they walked in was the one way marked out by the Lord Jesus Christ, who said, "Wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

These men whom the Lord placed in His Church had the word of the Lord. God revealed Himself unto them. Jesus Christ manifested Himself unto them. This is one of the characteristics of the Church. It was in communication with its Divine Author. The spirit that came down from heaven was in these men; not only in them, but in the body of the Church. The whole body was quickened by it, led by it, and inspired by it. Therefore the truth was in the Church. But there came a great change after the Apostles were slain. Darkness came in like a flood and overspread the earth, as the prophet of old foresaw when he said that "darkness would cover the earth and gross darkness the people." Because of that darkness which has overspread the earth has come the condition that exists in the Christian world today.

TRUE GOSPEL AGAIN REVEALED FROM HEAVEN.

Now, in this age of the world, I repeat, our Heavenly Father has been pleased to reveal Himself again. Hear it! oh, ye people! As sure as the sun shines in the heavens, as sure as we are in this Tabernacle this afternoon, the Mighty God, even the Lord, hath spoken, and is "calling the earth from the rising of the sun to the going down thereof." His word to all people is that the Gospel in its purity has been restored; His Church has been set up again on the earth, under His personal direction; Apostles, Prophets, Evangelists, Pastors and Teachers once more are endowed with the Spirit that comes from on high, and all people who receive their testimony and are obedient to the Gospel are baptized by one spirit into one body, whether they be Jew or Gentile, bond or free, and they are all made to partake of one Spirit. This Gospel and the proclamation thereof is to all the world, to every creature. This is the commandment of God to His servants in the Church of Jesus Christ of Latter-day Saints. And all people will hear the sound thereof, no matter how much it may be opposed. The Elders of this Church, going out as the servants of God did of old, are endowed with the same authority, the same power, and the same right to ad-

minister in the name of the Father, and of the Son, and of the Holy Ghost. And the word of Christ is to them as it was to the early Apostles: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. And he that rejecteth you rejecteth Him that sent me." The word of the Lord to all people everywhere is to turn from their wickedness, from their corruptions, from their false creeds, from their bowing down to anything that is not God, from the notions and ideas of men that have been preached in the world for the doctrines of Christ, and come unto God their Eternal Father in humility, in contrition, repenting of their sins, confessing them, and forsaking them.

GOSPEL WILL BE PREACHED TO EVERY SOUL.

This is a corrupt age. The world is full of evil. That perhaps may be considered an extravagant term, for there is without doubt a great deal of good in the world as well as evil; but I mean to say that evil abounds everywhere. Take your "Christian" cities—those that have the most churches and chapels dedicated to "Christian" service—and sin, corruption, vice, and evils that are unmentionable, abound in them. The word of God to all people is to repent, and turn from iniquity, and come unto the Lord, that they may be saved. This Gospel will be preached to every nation, tongue and people. The barriers that are now in the way of the progress of the servants of God will be broken down. War, plague, pestilence, famine, earthquake, the devouring fire, the cyclone and the whirlwind will be agencies in the hands of an offended Deity to open up the way for the spread of the Gospel of Jesus Christ. Nations that today sit in darkness will hear it, and the "Christian" nations will hear it; for the word of the Lord is to the priest as well as to the people, to the king as well as to the peasant, to those in high places as well as to those who grovel in filth and dirt on the earth or beneath its surface. To all people everywhere this Gospel is to go. Those nations where it is now impossible to proclaim the Gospel freely will be so overturned in the providences of our Father in this fast age, that all nations will be opened and the Elders of this Church will carry the message to the uttermost parts of the earth.

Now in regard to people who will not receive the Gospel when it is presented to them. When they reject it, they reject the Lord. But are they to be everlastingly lost and destroyed? If so, only a few people among the great family of the Eternal

Father would obtain the blessings of salvation. What I will read to you from this book relates to the final condition of the human race. As I said, I will not attempt to read the whole of it; it would take too long. I will read only a few verses. But I recommend all people to read it fully. I consider it the most glorious manifestation of light and truth concerning the future of mankind that has ever been put in print. There is nothing in the Bible equal to this manifestation from God, of His plans and purposes regarding His children who dwell on the earth. The first part of this revelation contains the statement that Joseph Smith and Sidney Rigdon, being in the Spirit on the 16th day of February, 1832, were surrounded by His power and light, and they beheld the Father seated upon His throne, and Jesus Christ, His Son, at His right hand, and the angels that surround the throne and worship before their face. The Lord manifested in this vision the conditions of the human family in the world to come, who will be partakers of the various degrees of glory—the celestial glory, the terrestrial glory, and the telestial glory. The part I wish to read is this:

“And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us:

“That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

“That through Him all might be saved whom the Father had put into His power and made by Him,

“Who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed Him;

“Wherefore He saves all except them: they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment.

“And the end thereof, neither the place thereof, nor their torment, no man knows.” (Doctrine and Covenants, section 76, vs. 40-45.)

BUT FEW WILL BE LOST.

My friends, the great truth is declared in this revelation that Jesus Christ will ultimately save ALL mankind, except a few who are called the sons of perdition, “who deny the Son after the Father has revealed Him.” This is a very different idea of the plan of salvation to that which is entertained by most if not all our “Christian” friends, who say that we are very illiberal. They have an idea that the Latter-day Saints are very exclusive and illiberal in their religion. I wish to

say here that there is no creed in Christendom which is so liberal as that which is believed in by the Latter-day Saints. We do not hold that all who differ with us in regard to the principles of salvation will be irretrievably lost. We do not consign our "Christian" friends, as they do us, to an everlasting hell, to frizzle and fry in brimstone and fire while eternity comes and goes; not at all. We do not believe that our Eternal Father will condemn any person who acts according to his sincere belief and who endeavors, as far as he can, to understand and practice what is true. The understanding and the practice of truth is that which exalts; and the time will come—according to our faith—when everybody who dwells on the earth, and those who have dwelt here and have gone away, will hear the sound of this one Gospel; for, as I said, there can be but one Gospel, one way of salvation, and all those who do not get into that one way are in the broad way.

There are millions and millions of heathens who never heard the name of Jesus Christ. What is to become of them all? There are millions of Jews who reject Jesus Christ as the Savior of the world. Are they all to be lost eternally? They will be, according to the doctrines of some of our very liberal "Christian" friends. According to their doctrines, no one will be saved who does not believe in Jesus Christ. And they have warrant for that in the Scripture; for "there is none other name given under heaven whereby men can be saved, than the name of Christ Jesus." That being true, all who do not hear the name of Jesus Christ and believe in Him will be condemned. If, therefore, only while men dwell in the flesh they may hear the name of Christ and have the privilege of obeying His Gospel, then the vast majority of the human race, the sons and daughters of the Eternal God, will be doomed to everlasting punishment, according to the modern creeds. But according to what the Lord has shown to this Church by revelation, this Gospel will be preached to every creature. If people do not hear it while they dwell in the flesh, they will hear it after they leave the body. That is contrary to the doctrine of modern Christendom, I am aware. It comes right in contact with one of the tenets of faith of all "Christian" sects. They do not believe in the doctrine of preaching to men after they are dead. They do not believe that there is salvation for mankind after they leave this body. To use expressions common with them, "As the tree falls, so it lies;" "as death meets us, so judgment finds us;" "There's

no repentance in the grave, or pardon offered to the dead." That is modern "Christianity."

SALVATION FOR THE DEAD.

But that is not the Christianity of Christ. I would direct the attention of my friends to the book of the Prophet Isaiah. I will not take time to turn to it this afternoon. Read the 61st chapter, 1st verse, and you will find there this prophecy concerning the coming of the Redeemer: (See also 42nd chapter, 7th verse.)

"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."

Jesus Christ accepted that as a prediction concerning Himself, as you will read in the Gospel according to St. Luke, (iv, 18) by getting up in the synagogue on the Sabbath day and reading that Scripture to the Jews, testifying that it referred to Himself. Jesus, while He dwelt in the flesh, preached good tidings to the meek. He healed the sick; He comforted those that mourned; He bound up the broken-hearted. But how about proclaiming liberty to the captives, and the opening of the prison to them that were bound? The Apostle Paul says that when Jesus was raised up on high "He led captivity captive, and gave gifts unto men." How did He lead captivity captive? Why, Peter explained it, but the eyes of the "Christian" world have been closed to it for hundreds of years. In the 3rd chapter of the 1st Epistle of Peter, 18-20 vs., we read:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went."

Now, mark it. He was put to death in the flesh; He was quickened by the Spirit; and He went—where? Our "Christian" friends say He went up to heaven. That is a mistake, because Jesus after His resurrection, when He appeared to Mary in the garden, said, "Touch me not; for I am not yet ascended to my Father." (John xx, 17.) Where did He go, Peter? Let us hear what he says:

"By which also He went and preached unto the spirits in prison."

Yes; Isaiah said He should "preach deliverance to the captives, and the opening of the prison to them that were

bound." He went and preached unto the spirits in prison. Who were they, Peter? He tells us:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Now, if we will take that just as it stands, and leave out the interpretations given by uninspired men and the nonsense preachers weave around it to mystify, we can understand it right enough. Jesus Christ was put to death in the flesh; He was quickened by the Spirit; His body lay in the sepulchre, while He went and preached to the spirits in prison, who had been there since the days of the flood. What did He preach to them? We can find that out by reading the sixth verse of the next chapter of this epistle:

"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Here is an account of what was preached to them and the object of the preaching. He preached the Gospel to them, the same Gospel that He preached in the flesh. He preached it to them that they might be judged as men in the flesh are, because they had the same Gospel preached to them. They could not be judged like men in the flesh unless they had the same Gospel preached to them as men in the flesh had. The heathen who never heard the Gospel cannot be judged like those who have heard it; but if they hear it in the spirit, then they can be judged in the same way as other men are judged in the flesh; and they may live according to God in the spirit, because they can repent and receive that Gospel.

This is clear and plain to those who desire to understand it. But when men do not want the truth; when men live by publishing falsehoods; when men preach for hire and divine for money, and their craft is in danger, they do not want to see it, nor do they want their congregations to perceive it. We can thus understand what I read to you just now from this modern revelation. Jesus Christ died for the sins of the world, and He will eventually save all, except a few who are called the sons of perdition, who deny the Son after the Father has revealed him, who sin against the Holy Ghost, and against light and truth, and who are irredeemable. But all things that can be saved will be; for our God is a great economist. Everything in His universe is put to a good use, and nothing is lost. Not a particle of matter is annihilated. You may burn a sub-

stance and destroy its present form, but the particles thereof remain, the original elements abide; they are indestructible, and God has a use for them somewhere in His universe. Our Heavenly Father will save everything that can be saved, and He will put it somewhere where it can be of use. All His sons and daughters, at some time or other in the eternity to come, will hear the Gospel, and will bow the knee; for as we are told in the New Testament, "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." And also: "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." (Philip. ii: 2.) And then when they do bow the knee and receive Christ as their Redeemer, He will redeem and save them; He will take them out of the prison house, and He will lead captivity captive, again and again, until every son and daughter of Adam's race who can be saved will be brought out of hell and death, darkness and despair, suffering and punishment, and placed somewhere where they can enjoy existence and glorify their God and be of benefit to one another.

That is the Gospel of Jesus Christ as revealed to the Latter-day Saints. That is the Gospel in which we delight. Salvation! Oh, the joyful sound! We do not wish to condemn; we do not wish to injure; we do not wish to curse; we do not wish to revile our enemies. We are glad in the thought that even those who revile us, and persecute us, and say all manner of evil against us falsely for Christ's sake, will some day or other understand the truth as it is; and we hope, as instruments in the hands of God, that we will peradventure be chosen to help them out of darkness, out of despair and punishment, when they have paid their dues, because the authority that God has revealed continues and abides. It seals on earth and it is sealed in heaven. It does not depart with the body. The men whom God has called in this generation to labor for His cause, when they die and lay their bodies down, like their Great Master will go into the spirit world where there are myriads of people who need enlightenment—"Christians," pagans, heathens, all races, all tribes, all tongues. The work of the servants of God is to them in the spirit as well as to men in the flesh. They are to preach the Gospel to every creature, and the sound thereof will go to the uttermost bounds of the spiritual world as well as to the natural world; and every immortal spirit, son or daughter of the great Eternal Father, will have an opportunity to bow the knee and accept the truth.

DIFFERENT DEGREES OF GLORY.

But they will not all be saved in the same degree of glory. That would be unjust. God is just as well as merciful. His mercy balances with His justice, and His justice with His mercy. One will not rob the other. There are eternal principles from which even He cannot swerve and still be God. God must govern Himself by the eternal principles of right. This He teaches to His children, and so far as we conform to that, so far will be our power, our glory, our joy and our exaltation in worlds to come. The Gospel is preached to men and women in the flesh; and if they repent, and are baptized in the name of the Father, and of the Son, and of the Holy Ghost, by one having divine authority, and receive the Holy Spirit by the laying on of hands, as a gift of God to enlighten their minds and guide them into all truth, and they abide in it and are really baptized into Christ, then when Christ appears in His glory they will be with Him, and be numbered as His jewels. They will be "Christ's at His coming." They will have part in the first resurrection. They will be clothed with glory, immortality and eternal life. They will dwell in the presence of the Father and of the Son forever. They will be crowned with the power of His might. Those who belong to them, if also faithful, will share this glory with them—the husband with the wife, the parents with the children. The beginning of their glory will be the foundation of their family government, under their Eternal Father, for ever and ever; and their increase in numbers, in power, in might, in dominion, in intelligence, in everlasting progress, in all that is good and beautiful and happyfying, will have no end. This is in the celestial glory—the glory that is typified by the sun. Then there are others who receive not the Gospel of Christ in the flesh, but afterwards receive it in the spirit; they will receive a terrestrial glory, typified by the moon. There will be millions of the heathen nations, who knew not God on the earth, but who will receive the truth in the other world, and they will inherit a glory of the kind that I have here briefly alluded to. Then there is a vast number, which cannot be counted by mortal man, who will be thrust down to punishment. Justice will claim its own. Some will be beaten by a few stripes, and some by many stripes. Some will be forgiven in the next world for sins that they did not repent of in this world, and others may have to pay "the uttermost farthing." Eternal justice will deal out to every soul that which should be his; for all shall be judged accord-

ing to their works. But through the power of the atonement of our Lord Jesus Christ, when they are willing to accept it and to conform to the principles of eternal life, they will be brought out of their punishment and sorrow, and they will be placed in a degree of glory suited to their capacity and condition. That glory is called the glory of the stars; and as one star differs from another star in glory, so also will be their several conditions.

Eternal justice and eternal mercy will each operate in every individual case, and a just and righteous judge will deal out that which belongs to all. He will not judge as men do, by the sight of the eye and the hearing of the ear; but He will judge according to justice and righteousness and according to the motives and intents of the hearts of the children of men. Men strive to do right sometimes and fail. God will judge them accordingly. There are people born with certain tendencies and proclivities; there are others who have environments around them which almost impel them to do that which is evil. God will comprehend all this, and judge accordingly. He will deal out to every man as his works shall be, and according to the desires of his heart and his efforts to do good or to do evil. He who wilfully does evil will reap evil. There is an eternal law of compensation, which God cannot turn aside and be God. Every tree will bring forth its own fruit. Every seed will bear of its kind. "He that sows to the flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life eternal."

LIBERALITY OF THE GOSPEL.

This, I think, is a very liberal Gospel. But we do not claim credit for it, my friends. This was not invented by the boy Prophet Joseph Smith, who was proclaimed an ignoramus, a fool, an idiot, a knave. No, he did not invent this beautiful doctrine that I have been briefly proclaiming this afternoon. It was revealed from on high. It came by the voice of God from the eternal heavens. It is too good for a man to originate. It is Godlike; it is Christlike; it is broad, beautiful, and grand. It reaches the whole of the human race, from Adam, our father, down to the last person born on this globe. The heathen, the "Christian," the Jew, the pagan, the Mohamedan, the infidel, the skeptic, the agnostic, all people, all races, all tongues, all tribes—all shall hear the Gospel. Every ear shall tingle with the sound thereof. Some may say, how can an ear tingle in the spirit? My friends, perhaps you do not know much about these things that are

called spiritual. The spirit of man is an entity, a personality, a substance. It is not a mere myth, a breath. True, it is a more refined substance than that which composes our body, so much so that we cannot comprehend it in our present condition. But when the spirit goes out of the body it is an individual, in the same shape and form as the body, because the body is conformed to the spirit. Sometimes the spirit is temporarily conformed to the body in deformed persons; but these are exceptional cases. The spirit of man is a son of God, made in His image and likeness. Jesus was the express likeness of the Father, and we are His brothers and sisters. He is the oldest, "the beginning of the creation of God," "the first born of every creature" in the spirit, and "the only begotten" in the flesh. When the spirit leaves the body, there is an individual, capable of progress, capable of hearing, capable of receiving or rejecting, an individual with agency, with power to do good and power to do evil. And these spirits will be gathered together in classes. Each spirit, when it leaves the body, will gravitate to its proper place, just as naturally as things gravitate on this globe towards the center thereof. It will be so in the spiritual world; for earthly things are after the pattern of heavenly things. Thus each individual will have an opportunity, at some time, of hearing and receiving the truth. And, thank God, we have the assurance that the time will come when the great mass of the human family will cheerfully bow the knee to the Great Eternal Father and accept Jesus Christ, the Elder Brother, as their Redeemer. They will receive the Gospel in the spirit, if they did not in the flesh; and then they will be judged according to their works. The Father will find a place for them all, somewhere in His great universe, where they can be happy, where they can fill the measure of their creation, where they can progress forever, learn more and more, become better, brighter and more glorious, and unite with Him in His great and glorious purposes concerning His children.

This is the Gospel of Christ as we understand it. Now contrast that, my dear friends, for a moment, with the religion that is commonly taught in the Christian world by people who say that we are illiberal. What do they tell us? "If you do not believe in Jesus Christ while you dwell in the flesh, when you die you will go to hell." What is hell? "It is a place of burning torment, where you will welter in misery so great that no tongue can tell it, forever and forever, and there will be no end to it." And some of them will tell you that God, before the foundations of the earth, in the very

beginning, chose a few out of the rubbish of nature to be saved and exalted to His divine glory, and the rest were doomed to everlasting condemnation and ceaseless misery in flames and torment with the devil and his angels. Which is the more liberal doctrine of the two?

“EVERLASTING PUNISHMENT.”

But what about this “everlasting punishment?” Does not the Bible teach everlasting punishment? Yes. If I had time I would read something from Section 19 of this Book of Doctrine and Covenants in regard to that; but I will briefly allude to it. The Lord revealed to Joseph Smith that “eternal punishment is God’s punishment,” because God is eternal. The meaning of that is this: An eternal Being, having eternal laws, has also eternal penalties; and those who will not obey the laws must suffer the penalties. The penalty will abide forever, because it is eternal; but a man will not suffer it forever. Each individual will receive of that punishment that which eternal justice will mark out as his due. To illustrate it in a simple way: Here we have a penitentiary. Some men go in there for six months and when their time expires they come out; but the penitentiary still abides. It is there for all transgressors. Men go in there for a year, or two years, as the case may be, and when they have served their term they come out; but the penitentiary still remains. So with the judgments of our Eternal Father. He is endless, eternal; His laws are eternal. His punishment is eternal. But He is just, and He will give to all who disobey His laws just that meed of eternal punishment which they ought to have, and no more. They will be judged “according to their works.” If they are worthy of but few stripes, they will not have many; if they are worthy of many, they will not get off with a few. If they ought to pay “the uttermost farthing” without being forgiven, they will have to pay it. If there are circumstances in their case which warrant forgiveness after a certain amount of punishment, the Lord will forgive them and deliver them.

WORK IN THE SPIRIT WORLD.

The organization of His Church is for the proclamation of the Gospel, not only in the flesh, but also in the spirit. The Church on earth is united with the Church behind the veil. The Prophet Joseph Smith, who was martyred for the word of God and testimony of Jesus and who sealed his testimony with his blood, and his brother Hyrum, opened the door

of salvation to the spirit world for the last dispensation, as Christ opened it for the time that He went there. Our Apostles, Elders and brethren who have followed, who have laid down their lives for the truth, who have been worn out in the service of God and in laboring for the salvation of mankind, are also laboring there among the hosts that sit in darkness. We who still remain in the flesh expect, when our earthly work is done, to follow on; and the priesthood which the Almighty has given us wherewith to labor for the uplifting and salvation of mankind in the flesh, will be our authority and power when we pass behind the veil and mingle with the spirits of the departed. The Gospel will be preached to every creature, whether in the body or out of the body, "the quick and the dead." Christ preached the Gospel to those that were dead as well as to the quick, and we expect to follow in His footsteps, according to His promise, "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father."

My friends, I have only just touched on the outer rim of this great theme of salvation. Our Heavenly Father prepared the plan of salvation before this earth rolled into being, before the cornerstones thereof were laid, "when the morning stars sang together and all the sons of God shouted for joy," and when Jesus, our Elder Brother, "the Lamb slain from the foundation of the world," was prepared for the sacrifice to come in the meridian of time. And Lucifer, who was cast down with his hosts, and who leads men astray, will not gain the victory. He will not triumph over the Redeemer. Christ will "destroy death, and him that hath the power of death, which is the devil;" and, as I have read to you, He will redeem all that the Father hath placed in His power—all His brothers and sisters. They in the spirit will be brought out of darkness and punishment, and they will all reach some condition in the places prepared of God. In the many mansions that there are in the Father's kingdom they will all find a place, after they have paid the penalty, where they can bow the knee to the Lord and be happy; for though "Adam fell that men might be, men are that they may have joy." God has created us to give us happiness and pleasure.

CHERISH NO EVIL FEELING.

My brethren and sisters, let us take care that having received the Gospel, we are led by the spirit thereof and are kind to one another, and that we cherish the spirit of kind-

ness to the world, even to those who may persecute us, and deride us, and say all manner of evil against us falsely. Do not cherish the spirit of retaliation and revenge in your hearts. "Vengeance is mine: I will repay, saith the Lord." It is not for us to take vengeance. Let us entertain the kindest feelings we can. Where it is appropriate, let us say as Jesus did, "Father, forgive them; they know not what they do." Oh! I wish that I could say that with regard to some of those who speak evil of us—that they know not what they do; I would cherish in my heart a feeling of sympathy and pity for them; but I know to the contrary. Many of them know what they are doing; and when they speak falsely against us they do it wilfully, with a knowledge that they are telling that which is untrue. But even then we leave them in the hands of our Eternal Father; for He will deal out a righteous judgment to all. We can afford to pity them; for they will reap the consequences of their wicked acts, as sure as the sun rises and sets, and as sure as justice will have its own. Let us be kind to one another. Let us help one another on the road of life, and be a comfort and a blessing to those with whom we associate, instead of a curse. Put away all our evil feelings, our jealousies, our faultfinding, our irritability, our disposition to say and do things that are bad, and let the Spirit that comes from Christ our Redeemer flow down into our souls and quicken and enlighten us. I know that that Spirit is in the Church. I know it is a reality. I know this Church is the Church of Christ, that He has established it, that He is with it, and that His revelations and His Spirit are in it. I know it by experience. I know what I am talking about, just as sure as I know that I am standing here. I know this work will prosper and go on. Barriers may be raised in its way; its enemies may come against it like a flood, and weapons may be formed to attack it; but "no weapon that is formed against it shall prosper, and the tongue that rises in judgment against it God will condemn." The truth will be triumphant; the Gospel will be preached to every creature; the honest will be gathered out; the kingdom of our God will be built up; Christ our Redeemer will come; the earth will be redeemed from sorrow, from sin, and from the power of Satan, and Jesus will "reign in Mount Zion and Jerusalem, and before His ancients gloriously," and a rich reward shall come to all those who are faithful in Him.

May God help us to perform our part in this great and glorious work, and may we obtain the crown in the kingdom of our Father, for Christ's sake. Amen.

MORMONISM JUDGED BY ITS EFFECTS.

BY ELDER C. W. PENROSE, IN MILLENNIAL STAR, 1866.

As every tree is known by its fruits, so every principle may be known by its influences, and every system by its effects. "Mormonism" has been introduced into the world upwards of thirty-six years; and although no fair opportunity has been granted, for the development of its influences, yet by its inherent vitality, it has forced itself into notice and power; and its effects have been sufficiently manifested, to enable us to judge the nature of the cause that produced them.

First, let us examine the effects produced upon the minds of those who embrace "Mormonism." One of the promises held out by its advocates, is that those who obey its precepts shall "come to a knowledge of the truth." Now this is a blessing which professing Christians of modern times are sadly deficient of. They believe, they hope, they desire, but do not come to any definite knowledge in relation to God and their position before him. But those who have embraced "Mormonism," in every place where you meet them, whether in Britain, France, Switzerland, Germany, Scandinavia, Africa, India, America, or the islands of the sea, all testify that they know they have embraced the truth, that their sins are remitted, and that they are accepted of God, and brought into communion with Him. Doubt has fled from them, and faith has grown into knowledge.

Another effect of "Mormonism" is, that it abolishes the fear of death. All its faithful adherents will testify that the terror of death has entirely departed from them. The great mass of mankind are haunted with a dread of entering upon that "undiscovered country, from whose bourne no traveler returns." Even to the most pious members of the various "Christian" sects, there is something awful and terrible in death. This fear brings the whole world into bondage; but "Mormonism" bringing knowledge to the mind, liberates it from doubt and fear, and establishes the soul in "the liberty of the Gospel."

"Mormonism" creates or induces faith in the human soul. This faith is exhibited practically. When the "Mormons" are sick, they send for the Elders of the Church, who anoint

them with oil, and lay their hands upon them, believing in the promise of God that "the prayer of faith shall save the sick, and the Lord shall raise them up." In thousands of instances their faith has been effectual; disease has fled before it; the eyes of the blind have been opened, the tongue of the dumb has been unloosed, the ears of the deaf have been unstopped, the lame man has "leaped like the hare," and the spirit of life, invoked by the power of faith, has forced the "King of Terrors" to relax his grasp and retire from his intended victim. Scores of thousands of the "Mormons" have braved the perils of the treacherous sea, and encountered the dangers of the wild prairies, and the mountain heights, in obedience to the commandment of God, because of their faith in His promises to them. Few of them would have left the homes of their forefathers, but for this faith. Numbers of them had a natural and intense dread of the briny deep, until "Mormonism" animated them with faith to go anywhere, or do anything that God commanded them, relying upon His guidance and protection. By the faith with which "Mormonism" has inspired them, the Elders of Israel have gone forth, "without purse or scrip," to the four quarters of the globe, preaching the Gospel of Life and Salvation, looking to God for their daily support, and for wisdom to acquire a knowledge of languages, and customs, and nations, and men; exhibiting in their labors, a faith unparalleled in the history of the world. If believing the promises of God were "accounted for righteousness" in Abraham, so it will be in the Saints of this dispensation, who have proved by their faith and their works, that they are in very deed "the children of Abraham."

"Mormonism" also produces peace of mind in all who are faithful to its principles. That inestimable boon for which millions seek in vain, is found in "Mormonism." It is one of its pre-eminent effects. The soul, freed from its load of long-accumulated guilt, lifted up from the depths of fear and doubt, into a perfect consciousness of its freedom, lit up by the lamp of the spirit of truth, strengthened by a full knowledge of its acceptance with God, feels a soft, gentle calm gathering around it like a heavenly halo, centering to its inmost depths, and establishing therein "the peace of God which passeth all understanding."

The result of these several effects of "Mormonism," united upon the mind, is the grand desideratum of humanity, viz., happiness. The pursuit of happiness is the great motive power of all exertion. The "Mormons" we make bold to say, are the happiest people to be found upon the face of the earth.

Living without the fear of death, believing that there is no phase of existence more important than the present, they work to enjoy life today, having no dread of tomorrow. Understanding through the teachings of "Mormonism" that all things in the universe which are calculated to impart joy, are ordained of God for His creatures, they seek lawfully to obtain them, and to use them without abusing them. They can rejoice in the midst of the most trying circumstances. While misrepresented, ridiculed, persecuted, abused, and deprived of their just rights, they richly enjoy the happiness which their enemies ineffectually strive to obtain. The absence of sadness and grief from their countenances is so noticeable, that the pious, long faced, "Miserable sinners" of the various sects declare, with uplifted eyes that "the Mormons have no religion in them." Happiness fills their hearts, gladness smiles upon their faces, and joy sparkles in their eyes.

"Mormonism" has the power of uniting its adherents in a manner very different and far superior to any other system in the world. The unity of the "Mormons" is noticed and acknowledged by their bitterest enemies, while, at the same time, the disunion among all other religious bodies, and political organizations, is admitted and deplored. There is a spirit in "Mormonism," which leads its followers into unity of sentiment, belief and action. No matter how varied their opinions before; no matter how diverse their sentiments, when they embrace "Mormonism," they are "all baptized by one spirit into one body;" they have "one Lord, one faith, and one baptism," and "one hope of their calling." They are inspired with a desire to gather from all the countries of the earth to one place, and to act in concert together, to accomplish one object, viz., to build up the universal kingdom of the one God. This power of unity is so great, that all the efforts made by its opponents to dissolve or weaken it, are perfectly futile, and in fact only serve to defeat their intended object, rendering its unity more compact, and consequently its strength more potent and enduring.

"Mormonism" is the pioneer of intelligence. Mark the path of its travel, whether by its own free will, marching forth to fight its way among the nations, or driven out from the haunts of men, staining its track with its own blood; wherever it has paused for a season, or made a permanent location, newspapers, schools, organizations for improvement, etc., start into life and flourish. It is a friend to all true art and real science, and wars against nothing but that which debases and destroys.

“Mormonism” has taken many thousands of poor, honest people, who were miserably dragging out their almost worthless existence, in poverty and servitude, and placed them in a position to become independent, free and comfortable, with an object in life to stimulate them to virtuous and intelligent action. It has transplanted them from the overcrowded, badly-governed, and vice-reeking countries of the Old World, into the virgin soil, the pure atmosphere, and the free institutions of the New World, and that in a new part, where there is room to move, and where the corruptions of modern civilization find no element on which to flourish. It has given them an inheritance upon the earth, a spot they can call their own, and bequeath to their children, and it has given them a voice in all affairs which concern their well being and progress. It will continue the good work of emancipation, and bring joy and gladness to the honest among the down trodden millions.

“Mormonism” has solved the great problem of the social evil, and has shown the world how a community can exist and thrive, in the nineteenth century, without a “loathsome ulcer” of female prostitution. It has given a practical answer to the difficult question of “adequate female employment,” and shown how every woman can have opportunity to “fill the measure of her creation,” and become an honorable wife and happy mother, instead of pining in single misery, toiling for a scanty meal, or wasting a short and shameful life, in pandering to the filthy lusts of the worst men.

“Mormonism” has planted itself in a spot given up by all the world to the solitude of barbarism, and has developed the sudden wealth of a vast region supposed to be barren and worthless. Its effects may be seen in the fruitful fields, the lovely orchards, the tasteful dwellings, the handsome stores, the stately public building, tabernacles and school houses, the pleasant shade trees, the sweet scented flowers, and the life bearing water courses, and also may be heard in the hum of industry, the stir of trade, and melody of the song of praise, and the harmony of musical instruments, in more than a hundred towns and cities, where nineteen years ago not a single human habitation could be seen, save the rude wick-e-up of the wandering Indian, nor a sound of human life could be heard except the horrid yell of the red man, shrieking through the affrighted air, and awakening the startled echoes in the stillness of the mountains. Its effects may be seen in the order, peace, unity, sobriety, virtue, intelligence, faith, fortitude, wealth, and happiness of its followers, the most law-

abiding, God-fearing, truth-loving and practical people upon the face of the earth.

Are not the fruits borne by the tree of "Mormonism," in the short space of thirty-six years from the planting of the seed, good, sound and abundant? And is not every tree known by its fruits?

"Mormonism" is a stem planted by the hand of the Lord; watered by "the blood of Saints and of Prophets;" it flourishes gloriously. Its roots are striking deeper every day, and its thrifty branches shoot forth vigorously. The blasts of hell cannot wither it; the fire of the world's wrath cannot touch it; but while "every tree that the Father has not planted shall be rooted up," this "plant of renown," which is the "kingdom of heaven," growing up on the face of the earth, shall stretch out its mighty boughs, and yield forth its precious fruit, till the whole earth reposes under its shelter, and the heavenly ones shall "lodge in the branches thereof."

"We have been driven time after time, and that without cause; and smitten again and again, and that without provocation; until we have proved the world with kindness, and the world has proved us, that we have no designs against any man or set of men; that we injure no man; that we are peaceable with all men, minding our own business, and our business only."

—Joseph Smith, September, 1, 1838.

MORMON LITERATURE

THE "REORGANIZED" CHURCH vs. SALVATION FOR THE DEAD.

BY JOSEPH F. SMITH, JR.
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"And Saviors shall come up on Mount Zion to judge the Mount of Esau and the Kingdom shall be the Lords." Obadiah, 21st verse.

The so-called "Reorganized" church, which is so bitter in its antagonism towards the Church of Jesus Christ of Latter-day Saints, has claimed from its beginning to be teaching and practicing the doctrines of the Gospel as they were revealed from God through the Prophet Joseph Smith. Its officers declare that they are walking in the footsteps of the martyred Seer; hewing closely to the line, and observing in all things the commandments which were given from God through his instrumentality, without variation, change, or loss of power from all that pertains to the salvation of the human family in this dispensation of the fullness of times.

Their foundation is built upon the absurd and misty claim that the Church of Jesus Christ of Latter-day Saints, which was established April 6, 1830, through the labors of Joseph Smith the Prophet and the will of God, was "rejected with its dead for transgression of its members," and that the "Reorganized" church is a "new organization"* which God raised up to succeed the original—but as they would have us believe, "rejected"—Church.

It is not my purpose to discuss the foolish question of the "rejection of the Church," but to examine the Reorganite position in regard to salvation for the dead; and to show their lack of harmony with the teachings of the Church of Jesus Christ of Latter-day Saints pertaining to the dead, as those teachings have been revealed through the latter-day Prophet.

It stands to reason that if the Lord rejected His Church *with its dead* because of transgression, or any other cause

*In a number of articles by Zenas H. Gurley, one of the founders of the "Reorganized" church, in the *Saints Herald*, Vol. I, the "Reorganization" is referred to as "a new organization of the Church." This agrees with the statement of the president of that church, in the *Saints Herald*, Feb. 17, 1904. Said he: "The Church, using the word to mean the Church rejected, has not been again received."

whatever, that He would not raise up a substitute church to carry on His work on earth and still keep the dead—who could in no wise be held responsible for the rejection—in suspension, and deny to them the privilege of receiving the ordinances of the Gospel by proxy according to the revealed plan of God as it was ordained from before the foundations of the world were laid, as a means of salvation to those who die without a knowledge of the Gospel. To any reasonable mind this truth would need no argument. Yet the “Reorganized” church declares that the Lord did this very thing; and in the light of the revelations given to the Prophet Joseph as well as those in the ancient Scriptures, which bear on this subject of salvation for the dead, their declaration is fatal to their organization; it stamps it as fraudulent and their officers as impostors. A church without salvation for the dead, according to the revealed will of God to the Prophet Joseph Smith, cannot be the Church of Christ.

When the Angel Moroni appeared to Joseph Smith on the night of September 21, 1823, he imparted to the youthful Seer many truths of the greatest importance pertaining to the restoration of the Gospel and the establishment of the Church which, the angel said, was about to take place. These instructions were of such weight that they were repeated twice more that night and again the following day, in order that this young man, upon whose shoulders the burden of the latter day work should rest, might be sufficiently impressed with the greatness and importance of his mission. Among the instructions given by the angel at this time, the doctrine of salvation for the dead had an important part. This heavenly messenger said that the prophecy of Malachi the Prophet was about to be fulfilled, and he quoted the fourth chapter of Malachi, but with this variation:

“For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch. * * * Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of that great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.” (History of the Church, Vol. I, page 12.)

At that time the full meaning and glory and significance of this instruction were not understood by the Prophet, although it made a deep impression on his mind. On the 3d day of April, 1836, it was fulfilled, for Elijah the Prophet

appeared in the Kirtland Temple to Joseph Smith and Oliver Cowdery, and conferred upon them this Priesthood and the keys of the salvation for the dead stating that—

“Behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come. To turn the hearts of the fathers to the children, and the children to their fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.” (Doc. and Cov. 110:13-16. History of “Reorganized” Church, Vol. 2, page 47.)

Following the bestowal of this Priesthood with its keys, the spirit of salvation for the dead was poured out in abundance upon the heads of the Prophet and his people whose hearts began to turn toward their dead fathers. After the Church settled in Nauvoo, baptism for the dead was instituted, the Lord, at first, permitting the ordinance to be performed in the Mississippi river, but later revealing to the Saints that the proper place for this and other rites for the salvation of the dead, must be performed in a Temple built purposely for such ordinances, and that only in times of their extreme poverty could these ordinances be performed elsewhere by His people. Such a temple the Saints were commanded to build, and on the 21st of November, 1841, baptisms for the dead, which had been discontinued in the river at Nauvoo by command of God, October 3, 1841, were resumed in the font of the Lord’s House, which had been dedicated for that purpose.* These ordinances continued to be performed until the Temple was completed and the Saints were driven from Nauvoo. The spirit of Elijah’s work, which had rested so mightily upon the Prophet Joseph, continued with Brigham Young and the “Mormon” people during their travels in the wilderness, and when they arrived in the valleys of the Rocky Mountains, the first commandment to them from the Lord, was to build a Temple to His name, where the ordinances of salvation for the living and for the dead could be performed. This work was done as speedily as possible and from that day to the present the spirit of Temple building and of Temple work for the salvation of mankind has continued with the Church.

This action on the part of the Church under the leadership of the successors of Joseph Smith is in harmony with the Scriptures and the teachings and commandments given to the

*The font was dedicated November 8, 1841, by President Brigham Young in the presence of and under the direction of the Prophet Joseph Smith. *Millennial Star* 18:744-745.

Prophet. He declared that baptism for the dead—the opening of the prison house to them that sit in darkness, and the proclamation of liberty to the captives—was the most glorious of all subjects belonging to the everlasting Gospel, and so greatly was he wrought upon by this work that the subject occupied his mind almost constantly before his death. Moreover, a short time before his martyrdom, the Prophet bestowed upon the Twelve Apostles—who constitute the second quorum in the Church—all the keys and all the ordinances and Priesthood necessary for them to hold in order to carry on this great and glorious work of universal salvation.

That the Twelve did receive these keys and powers, we learn from the following quotations from the Times and Seasons. Orson Hyde, one of that quorum, said:

“Before I went east on the 4th of April (1844) last, we were in council with Brother Joseph almost every day for weeks, said Brother Joseph in one of those councils, there is something going to happen; I don’t know what it is, but the Lord bids me to hasten and give you your endowment before the Temple is finished. He conducted us through every ordinance of the Holy Priesthood, and when he had gone through with all the ordinances he rejoiced very much, and said, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the Kingdom as fast as you will be able to build it up; and now, said he, on your shoulders will the responsibility of leading this people rest.” (Times and Seasons, Vol. 5, page 651.)

This testimony is corroborated by the testimony of Elder Wilford Woodruff, which is found in the same volume, page 698, wherein he says:

“And when they (the Twelve) received their endowment, and actually the keys of the Kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve (Joseph) exclaimed, ‘Upon your shoulders the Kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now.’”

Sister Bathsheba W. Smith, wife of George A. Smith, one of the Twelve to whom these keys were given, was present in the council meetings above referred to, and in an affidavit, dated November 19, 1903, says:

“In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the upper room over the Prophet’s store. There were present at this meeting most of the Twelve Apostles, their wives and a number of other prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of

the Twelve Apostles all the keys and powers pertaining to the Priesthood, and that upon the heads of the Twelve Apostles the burden of the Kingdom rested, and that they would have to carry it."

Having shown the consistency of the Church of Jesus Christ of Latter-day Saints with regard to the doctrine of salvation for the dead; and having shown that the keys of this work, and all other keys pertaining to the salvation of mankind have continued with the Church, we will now consider the attitude of the "Reorganization" in relation to this grand and eternal principle of the redemption of the dead.

At first the founders of the "Reorganized" church appeared to favor it and declared that when the "Reorganization" was established that this principle would be practiced, for as the "rejection of the church produced an effect on the dead," said they, "as well as on the living, so will the reorganization."* But when the "reorganization" took place the change that was promised in regard to the dead was not fulfilled, and since that time to the present day—over forty-five years—baptism for the dead, Temple building and Temple work, have never been, by that organization, practiced or entertained. In fact they have turned about face and have rejected peremptorily the doctrine of baptism for the dead and now declare that *it is not binding on them*.

In a resolution adopted by that church, April 9, 1886, the following startling declaration was made:

"That as to the alleged 'Temple building and ceremonial endowments therein,' that we know of no Temple building, except as edifices wherein to worship God, and no endowment except the endowment of the Holy Spirit of the kind experienced by the early saints on Pentecost day.

"'Baptism for the dead' referred to belongs to those local questions of which the body has said by resolution:

"'That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church.' And *that* principle has neither been reiterated nor referred to as a commandment."†

In February, 1904, the president of that "organization" declared that baptism for the dead was a *permissive rite*,‡ and that it was taken from the Church, "and if subsequently it was to be engaged in," said he, "and enjoyed by the same people, it must be restored again by revelation and command, and could not be assumed as being held over by suffrance. We do not

*History of "Reorganized" church, Vol. 3, page 245.

†Conference resolutions pamphlet of "Reorganized" church, page 82.

‡Editorial in "Saints Herald," Feb. 17, 1904.

know of any revelation or command authoritatively promulgated renewing the privilege."

His statement is a flat acknowledgment that he does not hold the keys of this work and that they can only be received by revelation. That he does not hold the keys is true. That he did not receive them from his father he admits,* and William Marks, William W. Blair and Zenas H. Gurley, who "ordained" him to his office of president of the "Reorganized" church, never held them. They could only be obtained from the Prophet Joseph Smith, and from him, as has been shown, the Twelve received them in 1844. "Young Joseph" might truthfully have gone further and declared that if the privilege was taken away, before it could again be practiced with authority and power that the keys of the Priesthood which were held by Elijah would again have to be restored. His statement is an unqualified admission that the work of Elijah was performed in vain. He challenges that prophet's statement, *that the time had fully come*. He acknowledges that, in spite of all the efforts of the "Reorganization" in the attempt to save souls, the whole earth is in danger of being "*smitten with a curse,*" and "*utterly wasted*" at the coming of the great and dreadful day of the Lord, *which is "near, even at the doors."* If this statement of the president of the "Reorganized" church is true, then the members of his church stand in jeopardy every hour; darkness covers the face of the earth; there is no salvation for the children of men; the word of the Lord has failed, and destruction awaits the earth and her inhabitants.

In declaring that baptism for the dead was a "*permissive rite,*" he shows a willful lack of understanding pertaining to the great eternal plan of salvation which was revealed through his Prophet father. In declaring that baptism was a *local commandment* to the Saints at Nauvoo, *not binding on the members of the "Reorganization,"* the members of his church acknowledge that the hand of Jehovah is not guiding them; that they are floundering in the mire of unbelief and ignorance. They make light of one of the "*most glorious subjects belonging to the everlasting Gospel.*"

Yes, the authorities of the "Reorganized" church have declared by conference resolution that baptism for the dead *is*

*In his testimony before the Circuit Court, at Kansas City, in the "Temple Lot" suit, he said: "No, sir, I did not state that I was ordained by my father; I did not make the statement. I was not ordained by my father as his successor; according to my understanding of the word *ordain*, I was not." Plaintiff's Abstract, page 79, paragraph 126.

not binding on them because it was a *local commandment*, and "*has never been reiterated nor referred to as a commandment!*"

Judged by the Reorganite standards of faith and doctrine will this statement bear the light of investigation? Baptism a *local commandment, not binding on the Saints!* "To the law and the testimony," said Isaiah, "if they speak not according to this word, it is because there is no light in them."

In section 128 of the Doctrine and Covenants (sec. CX Reorganite edition), verse 17, in a revelation* to the Prophet Joseph Smith, we read the following:

"I will give you a quotation from one of the Prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this *most glorious of all subjects belonging to the everlasting gospel*, viz.: the baptism for the dead; for Malachi says, last chapter, verses 5, 6, 'Behold I will 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.'"

Not only is the Priesthood which was revealed by Elijah the Prophet, pertaining to the "most glorious of all subjects belonging to the everlasting Gospel," but it is of the most importance, for the Prophet Joseph says:

"The *greatest responsibility* in this world that God has laid upon us, is to *seek after our dead*. The apostle says they without us cannot be made perfect. Now I will speak of them: I say to you, Paul, you cannot be perfect without us; It is necessary that those who have gone before, and those who come after us should have salvation in common with us, and thus hath God made it *obligatory* to man. Hence God said he would send Elijah." (Times and Seasons, 6:616.)

Moreover, at the conference of the Church held October 3, 1841, he presented,

"Baptism for the dead as the only way that men can appear as saviors on Mount Zion. The proclamation of the first principles of the Gospel was a means of salvation to men individually, and it was the truth, not men, that saved them; but men by actively engaging in rites of salvation *substitutionally*, become instrumental in bringing *multitudes of their kin* into the kingdom of God. * * * There is

*In a communication from the president of the "Reorganized" church, which is now in the hands of the writer, the statement is made that there is nothing in sections 127 and 128 (CIX and CX "Reorganite" edition) of the Doctrine and Covenants, "to indicate that they are revelations. These articles refer only to the baptism for the dead." The Prophet Joseph, however, in these articles on baptism for the dead declares that they *are* revelations. See sec. 127, verses 4, 6, 8 and 10; also 128, verse 2.

a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth.

“This doctrine appears glorious inasmuch as it exhibits the greatness of divine compassion, and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. * * *

“This doctrine, he said, presents in a clear light the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. *This doctrine was the burden of the Scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.*” (Times and Seasons, Vol. 2, pages 577-578, also History of “Reorganized” Church, Vol. 2, pages 545-546.)

Now, whom shall we believe? The “Reorganized” church that has rejected baptism for the dead, declaring it to be a *local commandment not binding on them*, or the Prophet Joseph Smith who declares that it is the burden of the Scriptures, and that if we neglect it it is at the peril of our own salvation?

The significance of this principle is even more emphatically expressed in section 128 of the Doctrine and Covenants (CX Reorganite edition). Let me quote:

Verse 5. “You may think this order of things to be very particular, but let me tell you, that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead, *who should die without a knowledge of the Gospel.*”

Verse 8. “For out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own *propria persona* or by means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.”

Verse 15. “And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation, for their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, ‘that they without us cannot be made perfect, neither can we without our dead be made perfect.’”

Verse 18. “It is sufficient to know * * * that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the Gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not

only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this the dispensation of the fullness of times."

From the original manuscript history of the Prophet Joseph Smith, now in the Historian's office, Salt Lake City, I obtain the following under date of January 20, 1844:

"Preached at the southwest corner of the Temple to several thousand people, although the weather was somewhat unpleasant. My subject was the sealing of the hearts of the fathers to the children, and the hearts of the children to the fathers."

Of this discourse a synopsis was reported by Elder Wilford Woodruff, from which the Prophet Joseph records the following in that history:

"The Bible says, 'I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.'

"Now, the word *turn* here should be translated *bind*, or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God to be gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

"But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their head, in behalf of all their progenitors, who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. And I would to God that this Temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

"*The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world.*

"I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the *whole Church* should go to *with all their might to save their dead*, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, *they would hardly get through before night would come when no man can work.*"

On the 12th of May, 1844, the Prophet Joseph said:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, same as you have gone through to save yourselves. There will be 144,000

saviors on Mount Zion, and with them an innumerable host that no man can count."

We learn from the foregoing quotations the following important facts pertaining to the salvation of the dead:

1. Salvation in behalf of the dead is the binding or sealing of the hearts of the fathers and the children, the welding link. (Doc. and Cov., 128:18, Reorganite edition CX:18.)
2. It is the most glorious subject belonging to the everlasting Gospel. (Doc. and Cov., 128:17, Reorganite edition CX:17.)
3. It is the greatest responsibility in this world that God has laid upon us—to seek after our dead. (Times and Seasons, Vol. 6, page 616.)
4. It is obligatory to man. (Times and Seasons, Vol. 6, page 616.)
5. Without it the whole earth and its inhabitants would be smitten with a curse. (Malachi 4:6. Doc. and Cov. 128:18, Reorganite edition, CX:18.)
6. It is an eternal doctrine prepared before the foundation of the world. (Doc. and Cov. 128:5, 8, 18, Reorganite edition CX:5, 8, 18.)
7. It is the burden of the Scriptures. (Times and Seasons, Vol. 2, page 578, Reorganite church history, Vol. 2, page 546.)
8. If we neglect it it is at the peril of our own salvation. (Times and Seasons, Vol. 2, page 578, Reorganite church history, Vol. 2, page 546.)
9. Through it we become saviors on Mount Zion, and may save multitudes of our kin. (Times and Seasons, Vol. 2, page 577, Reorganite church history, Vol. 2, page 545.)
10. We without our dead and our dead without us cannot be saved with a perfect salvation. (Doc. and Cov. 128:18, Reorganite edition CX:18.)
11. We cannot lightly pass this doctrine over as pertaining to our salvation. (Doc. and Cov. 128:15, Reorganite edition CX:15.)
12. The time granted to the Saints to redeem their dead and gather and seal their living relatives before the earth shall be smitten with a curse, is none too long." (History of Joseph Smith, January 20, 1844.)

Now, my Reorganite friends, in the face of this how dare you presume to circumscribe, limit and profane this doctrine of salvation for the dead? Why do you call this eternal and most glorious principle a "*permissive rite*," a "*local commandment*?" and declare before God that *it is not binding on you*? God has declared it to be ordained before the foundations of the world were laid for the salvation of the dead who die without a knowledge of the Gospel—an eternal principle, the burden of the Scriptures, obligatory to man. Are you in harmony with the word of God? Were your leaders inspired to declare in the face of Jehovah's commands that this eternal principle was a "*local commandment*" not given to *them* as a *commandment*? Binding only on the Saints at Nauvoo? Do you not fear and tremble for your own salvation in neglecting

the salvation of your dead? If the Jews who lived in the days of Christ will have to answer for "all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias," because they neglected the salvation of their dead as well as their own salvation, pray tell, what will your punishment be? (See Times and Seasons, Vol. 3, pages 760-761.) Remember that *you* without *your dead* cannot be made perfect.

Confronted by this evidence, for you to declare that your leaders are inspired and that yours is the Church of Christ, is most preposterous!

That the salvation of the dead is a Bible doctrine practiced by the ancient Saints, we learn from the writings of Peter (I Peter 3:18-20) and Paul (I Cor. 15:29), and the Revelator John (Rev. 22:12). Isaiah prophesied of it (Is. 42:6, 7 and 61:1, 2), and our Redeemer taught it to the Jews (John 5:28, 29), not as a *local commandment*, but as an eternal Truth and a principle of the greatest importance to the whole human family. And for that reason "Christ also hath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit, by which also he went and preached (not in vain) unto the spirits in prison."

The keys of the Priesthood belong to the presiding officer of the Church and must be held in order that the ordinances of a perfect salvation may be administered to the Saints and in behalf of the dead. The keys of the Priesthood could only be received from the one who held them, the Prophet Joseph Smith, who received them from the heavens. Any man claiming to be the President of the High Priesthood without these keys is an imposter. We have been given a key by which the impostor may be detected, for we have the word of the Lord that,

"The great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the power of the Holy Priesthood. For him to whom these keys are given there is *no difficulty* in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (Doc. and Cov. 128:11, Reorganite edition CX:11.)

This declaration from the Lord through the Prophet Joseph Smith is most explicit. We may ask: Has the president of the 'Reorganized' church obtained this Priesthood? No, he has not! Then there is no wonder that he cannot obtain "*knowledge of the facts* in relation to the salvation of the children of men, both as well for the dead as for the living."

If he had obtained the keys would it be possible for him to lead his people for more than forty-five years without a *knowledge* of this power which the Lord through the Prophet declares *is not difficult for him who holds the keys and the powers of the Holy Priesthood*, and which is the "sealing and binding power, and in one sense of the word the keys of the kingdom which consists in the keys of knowledge?" If he held these keys would it be possible that this grand and glorious principle would have been neglected for so long a time when his father the Prophet declared that in this day there was "not too much time to save and redeem" the dead and gather the living relatives that they also may be saved, before the consummation decreed falls upon the world? Would it be possible, if he held these keys, for him to declare that this doctrine was a *local commandment*, a *permissive rite*, not binding on the Saints? Verily No!

The Lord declared in 1842, that He was about to restore to earth many things pertaining to the Priesthood (Doc. and Cov. 127:5, Reorganite edition CIX:5), and that only in Temples could the fullness of the Priesthood be restored (Doc. and Cov. 124:28, Reorganite edition CVII:10). Did the word of the Lord fail? Did the Lord make a mistake? If the contention of the "Reorganized" church is true, He did. But Latter-day Saints know better. On our part we will accept the word of the Lord.

Since the "Reorganized" church does not build Temples, and knows of "no temple building except as edifices wherein to worship God and no endowment except the endowment of the Holy Spirit of the kind experienced by the early Saints on Pentecost day," it is to be expected that their president should be ignorant of the "fullness of the Priesthood" and therefore experience great "*difficulty* in obtaining knowledge." If the elders of that church had read in the CVII section of their Doctrine and Covenants (L. D. S. edition 124:39-42) they would have discovered that the doctrine of "ceremonial endowments" is there taught most plainly:

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor and endowment of all her municipals, are ordained by the ordinances of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house (Nauvoo Temple) be

built unto my name, that I may *reveal mine ordinances therein*, unto my people; for I deign to reveal unto my Church, things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fullness of times; and *I will show unto my servant Joseph all things* pertaining to this house and the *Priesthood thereof.*"

Now, if all the foregoing passages are true—and they must be if Joseph Smith was a Prophet of God, which he was—then these things pertaining to the Priesthood were revealed to him; and salvation for the dead is just as binding on us and just as important as salvation for the living. One depends upon the other, and they are binding on all the children of men. The Church of Jesus Christ of Latter-day Saints cannot teach one without the other, for they are inseparable. A house divided against itself cannot stand.

Repent, therefore, and receive the Gospel, save yourselves with your dead by becoming saviors on Mount Zion, before the consummation decreed falls upon the earth; and by hearkening to these things, you will not be "smitten with a curse", nor "utterly wasted" when the dreadful day of the Lord does come.

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoner shall go free!" (Doc and Cov. 128:22, Reorganite Doc. and Cov. 110:22.)

AN EDITORIAL FROM THE TIMES AND SEASONS WRITTEN BY THE PROPHET JOSEPH SMITH.

The great designs of God in relation to the salvation of the human family are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation; the requisitions of the Almighty; the necessary preparations for heaven; the state and condition of departed spirits; and the happiness, or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue, and vice. The Mussulman condemns the heathen, the Jew and the Christian, and the whole world of mankind that rejects his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith, and are not circumcised are Gentile dogs, and will be damned. The heathen are equally as tenacious about their princi-

ples, and the Christian consigns all to perdition who cannot bow to his creed and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great Parent of the universe looks upon the whole of the human family with a fatherly care, and paternal regard. He views them as His offspring; and without any of those contracted feelings that influence the children of men, causes "*His sun* to rise on the evil and the good, and sends *His rain* on the just and the unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men not according to the narrow contracted notions of men, but "according to the deeds done in the body whether they be good or evil;" or whether those deeds were done in England, America, Spain, Turkey, India: He will judge them "not according to what they have not, but according to what they have;" those who have lived without law will be judged without law, and those who have a law will be judged by that law; we need not doubt the wisdom and intelligence of the great Jehovah. He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess, that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosopher and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable,—that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Savior says that all manner of sin, and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*; evidently showing that there are sins which may be forgiven in the *world to come*; although the sin of blasphemy cannot be forgiven.

Peter also in speaking concerning our Savior says that "He went and preached unto spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." I Pet. iii:19, 20. Here then, we have an account of our Savior preaching to the spirits in prison; to spirits that had been imprisoned from the days of Noah; and what did He preach to them? that they were to stay there? Certainly not; let His own declaration testify: 'He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are brusied.'" Luke iv:18. Isaiah has it: "*To bring out the prisoner from the prison, and them that sit in darkness from the prison house.*" Is. xlii:7. It is very evident from this that He not only went to preach to them, but to deliver, or bring *them out of the prison house*. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth says: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not

rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be *shut up in prison*, and after many days *shall they be visited*." Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah, have their time of visitation and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever the "morning stars sung together for joy," the past, the present and the future, were, and are with Him one eternal now; He knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, apostasies, their crimes, their righteousness and iniquity; He comprehended the fall of man and their redemption; He knew the plan of salvation and pointed it out; He was acquainted with the situation of all nations and with their destiny; He ordered all things according to the counsel of His *own* will, He knows the situation of both the living and the dead, and has made ample provision for their redemption according to their several circumstances and the laws of the Kingdom of God, whether in this world, or in the world to come. The idea that some men form of the justice and mercy of God, is too foolish for an intelligent man to think of; for instance it is common for many of our orthodox preachers to suppose that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without any hope:—

"Infinite years in torment must he spend
And never, never, never, have an end."

And yet this eternal misery is made frequently to rest upon the merest casualty,—the breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives may be the means indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary: Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker and a tinman. The tinman has a handle to solder on to a can; the tailor a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put on somebody's boot; they none of them can go in time, the man dies and goes to hell; one of these is exalted to Abraham's bosom; he sits down in the presence of God, and enjoys eternal, uninterrupted happiness, while the other who was equally as good as he, sinks to eternal damnation, irretrievable misery and hopeless despair; because a man had a boot to mend, the button-hole of a coat to work, or a handle to solder on to a saucepan. The plans of Jehovah are not so unjust; the statements of holy writ so visionary; nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignation, angels would hide their heads in shame; and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all

delinquents according to their several crimes; surely the Lord will not be more cruel than man, for He is a wise Legislator and His laws are equitable, His enactments more just and His decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and *how can he preach except he be sent;*" consequently neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hears a sent preacher; and cannot be condemned for what he has not heard; and being without law will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, What has become of our fathers? Will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* Priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this Priesthood, and come out of their prison, upon the same principle as those who were disobedient in the days of Noah, were visited by our Savior (who possessed the everlasting Melchisedek Priesthood) and had the gospel preached to them by Him in prison; and in order that they might fulfill all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirement of God which says: "Except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven;" they were baptized of course, not for themselves, but for their dead. Crystostum says that the Marchionites practiced baptism for the dead, "after a catachumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead."

The church of course at that time was degenerate, and that particular form might be incorrect, but the thing is sufficiently plain in the Scriptures, hence Paul, in speaking of the doctrine, says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" I Cor. 15:29.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived; for, said He, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." Matt. xxiii:35, 36.

Hence as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that

of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things spoken of in the prophets are fulfilling, as the Kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah when speaking of the glory of the latter day. "And saviors shall come up on Mount Zion to judge the remnant of Esau; and the kingdom shall be the Lord's." A view of these things reconciles the Scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles. * * * For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—Times and Seasons, Vol. 3, pages 759-761.

"That moment that men seek to build up themselves, in preference to the kingdom of God, and seek to hoard up riches, while the widow and the fatherless, the sick and afflicted around they are in poverty and want, it proves that their hearts are weaned from their God."

—Brigham Young.

"We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. We do not care for them that can kill the body; they cannot harm our souls."

—Joseph Smith, December 16, 1838.

ACKNOWLEDGE YOUR FAULTS.

BY ELDER ORSON F. WHITNEY IN MILLENNIAL STAR, 1882.

“He that humbleth himself shall be exalted.”—*Jesus*.

If there is one thing more than another in the character of a great man which challenges respect and admiration, and proves most conclusively his worthiness to the title, it is the readiness with which he acknowledges a fault, confesses an error, and manifests sincere repentance for wrong-doing. We would not be understood as affirming that none are great but those who evince this disposition, for that would be to the exclusion of many whose virtues well merit consideration and esteem; but we do feel confident in asserting that among the great they are the greatest, among the noble the noblest, and among the admired, most deserving of admiration.

Many people consider it an evidence of weakness to acknowledge a mistake or to own that they are ever in the wrong, and flatter themselves with the idea that they display true courage and heroic firmness by refusing to repent of an evil act, by declining to concede a personal imperfection, or persisting in a mistaken belief or practice after having been convinced of the error of their course. A more egregious blunder could scarcely be committed. The facts are exactly to the contrary. It is weakness which induces anyone, after having been persuaded of an error, to still cling to that error. It is not courage, it is cowardice, not firmness, but stubbornness, which prevents a person from acknowledging a fault, or repenting of an evil deed. The man of genuine courage is he who dares confess his follies and imperfections; the soul of strength and firmness, which everybody must honor and admire, is the one which forsakes and resists the allurements of evil, and stands up for the right in the face of every opposing power or influence.

Various opinions are entertained as to what constitutes greatness of character. With the ignorant masses it would be aristocratic rank, high official station, or the possession of unlimited wealth; with the more enlightened classes, military prowess or great intellectual achievements; but to the true Christian there is but one idea worthy to be accepted as a

criterion of guidance in the carving out and formation of a perfect character. The noblest Being that ever walked the earth, could claim no worldly rank or aristocratic title; the mightiest character the world has ever seen came neither to dazzle by intellectual brilliance nor to devastate with fire and sword; the wealthiest and greatest of all the sons of God had not bread to eat nor where to lay his aching head. He was one who preached purity of mind and lowliness of heart, and practiced what he preached with all consistency. He taught his followers that moral worth was superior to mental endowment; that humility, not haughtiness, was characteristic of nobility on high; that all who would be masters hereafter, must expect to be servants in this probation; that it was far more heroic to save than to slaughter mankind, and that the chief lesson of life was to learn to sacrifice earthly things in order to lay up treasures in heaven. He taught that repentance of sins must necessarily precede redemption therefrom, since it was impossible for sin to inherit His holy kingdom. He exhorted to beware of self-righteousness, and declared that the publican, who with bended head and humility of heart cried out, "God be merciful unto me a sinner," was more to be justified than the proud and boastful Pharisee, who, instead of confessing his sins and humbly suing for forgiveness, stood erect in self-righteous conceit, thanking the Lord that he had no sins, and congratulating himself that he was pure and holy in the eyes of that being whose voice calls all men to repentance, and declares that all who say they are without sin deceive themselves and the truth is not in them.

Two classes of Pharisees abound in modern society; those who actually imagine they are without fault, and those who, though conscious of defects, stubbornly refuse to acknowledge them. The former, enveloped in pious vanity and lulled into fancied security by the delusive hope that their souls are already "saved," sit down in the very midst of the fight, take off their armor and lay aside their weapons, as complacently as if the battle was already won; while the others, like the inmates of a beleaguered city, conscious of weakness and certain of eventual defeat, but wilfully preferring death and dishonor to the merciful alternative of an honorable surrender, entrench themselves behind the weak walls of arrogance and pride, and await the onslaught of the all-conquering foe. Poor dupes of priestcraft and iniquity! The blind worshipper of self, however rapt in the ecstasies of sanctified egotism, will find too late that the warfare against sin ends only with life itself, and that "hopes of salvation," without truth for a

basis and reason for a guide, are as ineffectual as faith without works or zeal without judgment. As for those who knowingly wed themselves to error, loving darkness rather than light, and choosing the paths of sin to the ways of righteousness, the day of their disaster is near. The battering rams of eternal truth will soon be leveled at their crumbling walls, the refuge of lies will be swept away, and the acts of folly and wickedness they were once ashamed to confess, proclaimed in a voice of thunder from the house tops. It is a great mistake to suppose anything is to be lost by acknowledging sin, and covenanting to forsake it forever. On the contrary, everything is to be gained. God has declared that he cannot look upon sin with the least degree of allowance. How then can a man please God if he will not repent of his sins? How can he repent if he will not acknowledge that he has sins? And how can he claim that he has no sins without branding himself as a liar and consequently as a sinner in the sight of heaven?

It is the act of a hero to acknowledge an error. It is the act of a coward to deny or resent a righteous accusation. Herod was a coward when he imprisoned and beheaded John the Baptist for reprimanding him for committing the crime of adultery. David was never more a hero than when, on being accused of a similar misdeed, he humbly acknowledged his transgression. The contrast is sublime. Herod, the petty tetrarch, with the instincts of a guilty coward, resenting the imputation and wreaking vengeance upon his accuser; David, the illustrious monarch, with a thousand fold his power and prestige, bending from his throne before one of the meanest of his subjects, and humbly confessing the crime of which he was accused. David before Goliath was not so brave a man as David before Nathan the Prophet. Deprive him of one dark stain upon his life, and the royal son of Jesse stands out as one of the grandest characters in the history of the world. A king, wealthy and powerful, a warrior, mighty and renowned, a poet whose genius was the literary splendor of his age; but as a king he was never greater, as a warrior never mightier, as a poet never grander or more sublimely pathetic, than when he bowed his head and wept, exclaiming, "I have sinned against the Lord."

MORMON LITERATURE

AN INTERVIEW IN THE ATLANTA CONSTITUTION
ON THE "MORMON" FAITH,

With BEN. E. RICH, of
The Church of Jesus Christ of Latter Day Saints.

(From the Atlanta Constitution, March 26, 1899.)

The Mormon conference held in Atlanta during the past week was fairly well attended, and the elders were assigned to their new fields of labor, and have left the city in pairs. It is the policy of the Mormon church to send their elders out two by two, traveling without purse or scrip; they receive no remuneration, so far as earthly reward is concerned, for the labor performed in the missionary field. They are called from the farm, from the store and other avocations of life to go to the various parts of the earth and proclaim the gospel as they understand it; remaining from two to three years, or until they are honorably released to return to their homes.

Elder Ben. E. Rich is President of the Southern States Mission, and has charge of the elders traveling in the states of Virginia, Tennessee, Kentucky, Alabama, Louisiana, Mississippi, Florida, South Carolina, North Carolina and Georgia. He was present at the conference just closed, and gave The Constitution the following interview concerning the doctrines of the Mormon faith. We present the same to our readers, as Mormonism from a Mormon standpoint:

Reporter—"Mr. Rich, I understand you are an Elder in the Mormon Church. Why is it called by that name?"

Elder Ben. E. Rich—"I am an Elder in the Church of Jesus Christ of Latter Day Saints. That is its proper title, as recognized by all its members. The word 'Mormon' is taken from

the Book of Mormon. It is the name of a prophet of God who lived on the American continent several hundred years ago, and who compiled and abridged the writings of other prophets who preceded him, and left his record, which was buried in a hill and was obtained by the Prophet Joseph Smith in this century and translated by him, through the gift and power of God."

"Oh, that I suppose is the Mormon Bible?"

"No, sir; the 'Mormon' Bible is the same as that which is received throughout Christendom, commonly known as the King James translation. We use no other Bible. The Book of Mormon is a record of the history and revelations of God to the people who formerly inhabited the Western Hemisphere, while the Bible records the history and revelations given upon the Eastern continent. They both run together and harmonize, being inspired with the same spirit, but they are separate and distinct, and the Book of Mormon is not called the Bible by the Latter Day Saints."

"Well, is not the Book of Mormon an addition to the Bible, and is it not in violation of the last chapter in the Bible, which says, 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book?'" (Rev. xxii: 18.)

"It is an addition to the Bible in one sense of the term, but not in the sense of the prohibition which you have cited. Man is forbidden to add to the words of the book which John the Beloved wrote by divine command, and is called the Apocalypse, or Book of Revelation. Compilers place that book last in the canon of scripture, but scholars state that the epistles of John were written later than the Revelation. Be that as it may, John himself must proclaim further revelation after writing the book, for he was told while in the vision, 'Thou must prophesy again before many peoples and nations and tongues and kings.' (Rev. x: 11.) There is no contradiction in this, because God, through His servants, or in any way He pleases, may reveal His will, give commandments and manifest light and truth. It is preposterous to think that God sealed up His own lips when He merely forbade man to add to what He reveals. That is a standing commandment, as it was embodied in the Mosaic law. 'Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.' (Deut. iv: 2.) The common rendering of the words in the Book of Revelation when applied to the law given thousands of years before, would make all the prophets and apostles and Jesus Christ Himself transgressors of the commandment. It

simply means that when God reveals anything, man shall not add to or take from that which He communicates.”

“But, seeing that we have the word of God, the Bible, and Christian churches teaching what is in the Bible, what need is there of another church and another revelation?”

“The very fact that there are so many conflicting churches, all professing to establish their opposing creeds upon the Bible, is evidence of itself that something more is needed, to set mankind right on the doctrine of Christ and make the word of God plain to the common understanding. No two churches or religious organizations understand the Scriptures alike. Even preachers of the same denomination disagree as to the meaning of certain passages, and Christendom, so-called, is therefore a very Babel of confusion. ‘God is not the author of confusion.’” (I. Cor. xiv: 33.)

“But, do you mean to say that the Book of Mormon will set these matters right and clear up all that is obscure in the Bible?”

“No, we do not make any such claim as that. The Book of Mormon merely discloses what was taught on this land centuries ago by divine commandment and revelation, as the Bible relates what was taught ages ago in Palestine, except that the Book of Mormon is very much plainer and couched in much simpler language. But it is valuable as casting light on the Jewish scriptures and in being the record of God’s dealings with a large portion of the human family, who could not be reached by the prophets and apostles who ministered on the Eastern Hemisphere. It gives an account of a visit made by Jesus Christ after His resurrection, to the people on this land, and the establishment among them of His church, organized on the same pattern as the church in Palestine, with the same doctrines, ordinances, gifts and blessings. All this being made much more definite than it is in the Jewish scriptures, the Book of Mormon is therefore a great aid to the understanding of Christian truth. But we do not depend upon any book for the gospel which we preach or the order of the church to which we belong.”

“Do you not, then, take your doctrines, authority and church discipline from either the Book of Mormon, or the Bible or both?”

“No, sir. Everything in our church organization, its principles, ordinances, authority and administrations, has been revealed directly from Heaven in the nineteenth century. We refer to the Bible and the Book of Mormon to show that our church and all pertaining to it are exactly similar to what

Christ set up and organized when He was on earth in both hemispheres and that He is 'the same yesterday, today and forever.'"

"How is your church organized, and wherein does it differ from other Christian churches?"

"It is actually and really the Church of Jesus Christ, because it is organized under Christ's direct supervision and commandment, He having revealed Himself to Joseph Smith, the Prophet, and having continued to communicate the will of the Father by revelation down to the present time. The church is composed of persons who, having come to the years of accountability, have been led to believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit, have repented of their sins and have been baptized or buried in water by immersion for the remission of sins, and have received the gift of the Holy Ghost by the laying on of the hands of persons divinely authorized to administer in the name of Jesus Christ. They are entitled through faith and obedience to these ordinances to the enjoyment of all the gifts, manifestations, revelations, signs, healings and other blessings which belonged to the primitive Christian church, the members of which were called Saints. Those disciples of the Savior were called 'Christians' in derision by their enemies, just as the Latter Day Saints are nicknamed 'Mormons' in these times."

"But, do they really have these gifts, and were they not all done away with after the days of the apostles?"

"They do enjoy all those gifts and manifestations according to their faith and fidelity, the Lord, through His spirit dividing to every one severally as He wills. (See I Cor. xii.)

"If those gifts were done away after the days of the apostles it was because living faith had departed and a dead form had taken its place. In support of the 'done away' idea the words of Paul in I Corinthians xiii: 8, are quoted: '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,' but they neglect to add verses 9 and 10, which are part of the Apostle's statement. He says: 'For we know in part, and we prophesy in part, but when that which is perfect is come then that which is in part shall be done away.' So then it is not until that which is perfect is come that these gifts are to be done away. To emphasize this the Apostle adds (xiii: 12): 'Now I know in part, but then shall I know even as also I am known.' He follows this up by saying: 'Follow after charity and desire spiritual gifts, but rather that we may prophesy.' And again he says:

'Wherefore brethren covet to prophesy and forbid not to speak with tongues' (xiv: 1-39). That which is perfect is not yet come, unless it be perfect confusion, and instead of advancing toward the perfection of which the Apostle spoke, modern Christianity has lost the gifts which he exhorted them to desire and strive for. The Church of Jesus Christ of Latter Day Saints seeks after the gifts and enjoys them, and in that respect differs from orthodoxy, so-called Christianity."

"Is there any other difference between your church and others?"

"Yes, there is this essential difference—for one thing, the authority to preach and administer the ordinances of the gospel held by the early apostles and others has been restored and is now held by the apostles and elders and other ministers in the Church of Jesus Christ of Latter Day Saints, and that church has in it apostles, and prophets, evangelists, pastors, teachers, bishops, elders, deacons, and all the officers which we read about in the New Testament. (See I Corinthians xii: 28; Ephesians iv: 11-12; I Timothy iii: 1-8; Titus i: 5.)

"But did not Jesus give authority to all His ministers when He said, 'Go ye into all the world and preach the gospel to every creature?'"

"If you will read the chapter from which you quote, you will see that this authority given by the Savior was only to the eleven apostles—one of the twelve having betrayed Him—whom he had called and ordained for the work of the ministry and whom he afterwards endowed with power from on high. They had authority when so directed by the Holy Ghost to ordain others to assist them in the work of the ministry, but, as commanded in Hebrews v: 5, 'No man taketh this honor unto himself, but he that is called of God as was Aaron.' It is only by revelation and commandment of God that men are authorized to minister in His name. Modern ministers repudiate the doctrine of immediate revelation, and declare that there has been no divine communication by revelation since John received his vision on the island, Patmos. They, therefore, cut themselves off from divine authority and proclaim themselves man-made ministers, teaching by their own learning and destitute of that divine inspiration which is essential to an authorized minister of Christ. In this you will see a wide difference between the organization and authority of the 'Mormon' church and the churches of discordant Christendom."

"You say that the authority of the apostleship and minis-

try has been restored. That implies that it had been lost or taken away?"

"Certainly. The early apostles predicted an apostacy and departure from the true faith and the introduction of heresies by false teachers, and their prophecies were literally fulfilled. (See Acts xx: 29-30; Galatians i: 6-9; II. Thessalonians ii: 1-12; I. Timothy iv: 1-3; II. Timothy iii: 1-7; II. Peter ii: 1-3; Revelation xii: 1-6; Revelation xiv: 8.) After the apostles were slain and other men holding authority departed from the earth, darkness came in upon the churches, persecution had its influence in driving many persons into the beggarly elements of the world, paganism began to be mingled with the remnant of true Christianity, the Roman state, which had fought the church, became amalgamated with what was left of it, and priestly power foreign to the spirit of Christ was exalted, clothed with purple and fine linen, the ordinances were changed, the pure spirit of the gospel departed, human authority took the place of the divine, the apostacy became general and finally universal. Papal power held sway everywhere until the Reformation, when schisms and new theories divided Christendom, and sects have multiplied from that time until the present, none of the leaders of these movements claiming to have received revelations from God, but all giving their own interpretations to the dead letter of former divine communications, and thus while there have been hosts of good people and many learned and pious preachers, the authority of the apostleship and priesthood of the primitive Christian church has not been had among men, and so 'confusion worse confounded' has come upon the world, and heathen and professing Christian are alike, without divine authority."

"In what way do you claim this authority has been restored?"

"In the first place, the angel whom John saw in the vision, as recorded in Revelation xiv: 6-7, came to Joseph Smith and revealed 'the everlasting gospel to be preached to every nation, kindred, tongue and people.' The first principles of the Gospel are, faith in God, and in Jesus Christ His Son, repentance of all sin, baptism by immersion in water for the remission of sins, and the gift of the Holy Ghost by the laying on of hands. Baptism and the laying on of hands, to be effectual, must be administered by divine authority. This having been withdrawn from the earth centuries ago, it could only be restored by divine communication. Therefore, in the next place, John the Baptist, who was beheaded after acting as the

forerunner of Christ, was sent from heaven as the forerunner of Christ's second advent, and ordained Joseph Smith and Oliver Cowdery (May 15, 1829), to the authority and priesthood which He held when on earth. They were thus commissioned to baptize each other. They could also preach repentance and baptize all who received their word, but they could not confirm them by the laying on of hands. Subsequently, however, they were visited by the apostles Peter, James and John, who were pillars of the early Christian church, holding the keys of the kingdom, and they ordained Joseph and Oliver to the Holy apostleship—the higher or Melchisedek priesthood, with power to confer the Holy Ghost upon baptized believers, and to usher in the last dispensation, 'the dispensation of the fullness of time,' spoken of in Ephesians i: 10.

"Under this authority the Church of Jesus Christ of Latter Day Saints was organized in the state of New York, April 6, 1830, six members conforming to the laws of the state in signing papers for its incorporation. The gospel was preached, repentant believers were baptized, the Holy Ghost was poured out upon them, the sick were healed, the heavens were opened, visions and dreams and divine manifestations, with the gift of tongues, interpretations, prophecy, wisdom, knowledge, discerning of spirits and numerous revelations, were the consequence, and the union thus promoted became a marvel to unbelievers. As the work progressed elders were ordained under the same authority who went out without purse and scrip, as did the servants of God of old, meeting with the same kind of success and the same sort of persecution. Thus the church was built up, and under divine direction was set in order on the same pattern as the church which Christ and His apostles organized in person."

"Will you explain the order of that organization as it now exists in your church?"

"Yes, sir. The apostleship is the highest office in the church. It holds the keys of the priesthood after the order of Melchisedek and includes all the lesser offices in the church. Three apostles stand at the head and are called the first presidency, that is to say one man is the president of the whole church, having the power and the right to receive revelations from God for its guidance and to regulate its affairs in all the world. He has two counselors, and this trinity is the highest presiding authority in the church on earth. Next are the twelve apostles, or special witnesses of Jesus Christ,

holding authority to open the door of the gospel to all nations, and under the direction of the first presidency, to regulate its affairs in all nations. They have the same authority, power and spirit as the apostles of old and act in a similar capacity in the latter days. Next to them are the seventies, seventy elders ordained and appointed for the purpose are organized into a quorum or council, seven of their number being their presidents. There are a large number of these quorums of seventy in the church, each quorum having seven presidents of its own, but all being under the supervision of the first seven presidents of the seventies. They form an appendage to the apostleship and act under the direction of the twelve apostles, as missionaries in all the world. They are expected to be minute men and to go when called and preach the gospel, without salary or any earthly reward. The high priests are a body of church officers to minister in the organized branches of the church, as presiding officers or standing ministers among the saints, the elders who are not of the seventies are also standing ministers, appendages to the high priesthood and are organized into quorums, each numbering ninety-six and presided over by three of their number, a president and two counselors. All these orders which I have named are included in the higher or Melchisedek priesthood.

“Next in order come the priests after the order of Aaron, having authority to baptize, administer the Lord’s supper, preach, teach, expound, exhort and invite all to come unto Christ; also to visit the members of the church and instruct them in church duties. Forty-eight of these priests form a quorum, presided over by three of their number. As appendages to their office, there are the teachers and the deacons. Twenty-four of the teachers form a quorum, presided over by three of the number. They are to watch over the church, see that there is no iniquity in it and assist the priests in their duties, but they cannot administer ordinances. Twelve deacons form a quorum, presided over by three of their number. Their duty is to attend to the smaller temporalities of the branches of the church where they reside. The offices of priest, teacher and deacon are in the lesser or Aaronic priesthood, the chief officer of which is the bishop. A bishop should be a lineal descendant of Aaron, but in the absence of such a descendant a high priest in the Melchisedek order may be set apart and appointed to act in that capacity.

“The church in Zion, that is, the place where saints are gathered, is organized in this way. Each settlement of the saints form a bishop’s ward, over which a bishop and two

counselors, who are also high priests set apart for that position, are appointed to take charge. They take care of the temporal affairs of the church in their ward, look after the poor, give advice to all that seek for it, and as high priest preside over public meetings and have the oversight of church affairs in their locality generally. They also form a spiritual court to hear charges against accused members and decide upon them after hearing evidence on both sides. In cases of dispute between church members which cannot be settled by the parties or with the aid of the visiting teachers, the bishopric try the case and render a decision which must be according to justice and equity. If either of the parties is dissatisfied an appeal can be taken to the high council of the stake of which the ward forms a part. Usually all the wards in a county are organized into what is called a stake of Zion. This is presided over by a high priest with two counselors appointed and set apart for the purpose. The high council which is also organized in each stake of Zion is composed of twelve high priests set apart to that office and with the stake presidency, forming a court of appeal, to which cases from the bishops' courts may be taken and where justice may be secured. They are also original tribunals for decisions in doctrines and discipline. The decisions of the high council are final, unless on revision by the first presidency error is discovered when the case may be remanded for a new trial. The benefits of these church tribunals are had without cost to any of the parties, all these church officers serving without remuneration.

"All the stakes of Zion are under the direction of the presidency of the church and are visited by them or by the apostles, and quarterly conferences are held in each of them for general instruction and for making such changes as many be necessary to their proper management. The officers named are also presented before the people in conference assembled for their votes, every member, male and female, having a voice in church affairs, and they vote upon the acceptance or rejection of those officers. At the general conferences, held semi-annually, the first presidency, apostles and all leading officials of the church are also presented for the approval or disapproval of the body of the church.

"Outside of Zion each mission has a president who takes charge of all its affairs, and each branch of the mission has a branch president, amenable to a conference president, and he to the president of the mission, who also directs the labors of the traveling elders, missionaries sent to labor in the field. Thus the whole church is so organized that each officer has his

defined place and sphere of authority and the whole system inspired by one spirit moves like a well regulated living body, the president or head of the whole church, who is a prophet, a seer and a revelator, directing it under divine authority and inspiration."

"What is the attitude of your church in regard to other Christian denominations?"

"It recognizes truth wherever it is found. It regards all human effort for the development and promulgation of truth as good and blessed of Deity. It recognizes the benefits which have come to mankind through the labors of good men and women everywhere, no matter what sect they belong to or what language they speak. But it has no affiliation with error. Truth and error will not combine. There can be but one Church of Jesus Christ, no matter how many branches it may have nor how many members. It is unreasonable and also unscriptural to say that the one living and true God, and Jesus Christ whom He has sent, would establish a number of discordant contending religions. The good intentions, sincerity of motives and pious acts of men and women are no proof of themselves that they are divinely authorized. They are to be admired and respected for what they are, but this should not deceive any one as to what they are not. Heathendom as well as Christendom furnishes striking illustrations of purity of conduct and sincerity, but in neither instance does this prove correctness of principle or divinity in organization. Christ when on earth established but one church. All others were outside of its pale. It is the same today. There is only one true Church of Christ, and it is that which He Himself has established and which He recognizes and directs. All others are the institutions of men, to be valued for what they are worth, but not to be viewed as divinely established. The Church of Jesus Christ of Latter Day Saints has no quarrel with any of them; it does not attempt to deprive them of any light they may have, but only endeavors to correct their errors and bring them into greater light, that they may receive greater blessings, with full and complete salvation in the kingdom of God."

"Is it necessary for preachers and members of other churches to be baptized anew in order to enter your church and be saved?"

"The voice of God is to all people, without exception, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost and shall know that you have received

the truth and that God and Jesus Christ His Son have manifested themselves in this age of the world, and can be approached as of old, and that the blessings and gifts enjoyed in former days may be had in their fulness in these days. This is the only way of salvation and in this church is the only divine authority to administer the ordinances of salvation. They who receive this gospel and endure unto the end will be saved; they who wilfully reject it will be condemned."

"Is it necessary that baptism should be administered by total immersion? Will not sprinkling or pouring water upon the candidate be sufficient?"

"Baptism means immersion. It is a burial in water and afterwards the coming forth into a new life. It is symbolical of death and the resurrection. Paul said: 'Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection' (Roman vi: 4-5). The believer becomes dead to sin by repentance; he is buried from the old life by baptism. Coming from the womb of water into the air, he is born of water. Through remission of sins given in baptism, but proceeding from the atonement, he is born of the water and is thus prepared as a new creature in Christ Jesus to receive the Holy Ghost and thus be born of the spirit. Jesus said when on earth, 'Except a man be born of water and of the spirit he cannot enter into the kingdom of God.' (John iii: 5.) He set the example. He was baptized by John, His forerunner, in the river Jordan. When 'He came up straightway out of the water the heavens were opened and the spirit of God descended like a dove and lighted upon Him.' Thus He was born of the water and of the spirit and left us an example that we should follow in His steps. All other forms of baptism are inventions of men, and are not recognized of God; nor is this form accepted of heaven unless administered by one who has the divine right to do so, in the name of the Father, and of the Son, and of the Holy Ghost. The Lord accepts only such ordinances as are performed by His authority and according to His commandment."

"Would you baptize infants by immersion?"

"We would not baptize infants at all. That would be a mockery in the sight of God. Faith and repentance must precede baptism. Infants cannot believe and they have nothing to repent of. Jesus did not baptize little children, but laid His hands on them and blessed them, saying, 'Of such is the

kingdom of heaven' (Matthew xix: 13-15). We give names to infants and bless them after this pattern, but do not baptize children until they come to years of accountability, are able to understand right from wrong, to believe in Christ and repent of their sins. We baptize no children less than eight years of age."

"If the world has been without divine authority, and the ordinances you speak of are necessary for salvation, do you mean to say that all the millions of good people who have died since the days of the early apostles and elders are lost?"

"No, we do not believe any such monstrous thing. I might ask you what has become of all the millions of good people in heathen lands, and other places where the name of Jesus Christ was never preached. We are told in Scripture that there is 'no other name given under heaven whereby we must be saved' (Acts iv: 12). But I will answer you directly. God has revealed that the gospel of Jesus Christ will be preached to every creature. Those who do not hear it in this life, will hear it in the life to come. The idea that God's mercies extend only to the narrow sphere of this mortal life, is unworthy of Him whose 'tender mercies are over all His works,' and whose justice and mercy endure forever. When Jesus was put to death in the flesh, he was quickened by the spirit, and as the Scriptures tell us, 'He went and preached to the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the Ark was preparing' (I Peter iii:18-20). This shows that spirits after they leave the body can be preached to and instructed. The purpose of this is shown by Peter in the fourth chapter, sixth verse. He says: 'For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' Thus all mankind will have the opportunity of hearing the one true and everlasting gospel, either in the body or out of the body. It is the intelligent immortal entity in the body which receives or rejects light and truth and is the responsible being. It is no less a thinking, sentient, responsible person when out of the body than when clothed with mortality. The spirit can believe or disbelieve, repent or remain unregenerate, bow to the divine command or persist in rebellion. But the earthly ordinances belong to this material world, and therefore cannot be performed in spirit spheres. Yet Jesus declared, 'except a man be born of water and of the spirit he cannot enter into the kingdom of God.' Baptism, the laying on of hands and similar ceremonies must therefore be

attended to by some one on earth for and in behalf of the dead. This is what the Apostle Paul referred to when teaching the Corinthians the doctrine of the resurrection. He asked: 'Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead' (I. Cor. xv: 29). It is clear from this that the Corinthian saints understood baptism for the dead better than the resurrection of the dead. We do not, however, depend on that Scripture or any other ancient writing for this doctrine. It has been revealed from heaven in these latter days, and everything pertaining to that sacred ordinance has been made known; and the temples which have been erected by the saints in Zion, at immense cost, have been reared with a special view to the solemnization of ordinances in behalf of the dead."

"But what will become of people who reject what you call the one only plan of salvation? Will they be doomed to eternal woe? Do you believe in everlasting punishment?"

"Everlasting punishment is God's punishment. That is to say, as God is eternal and His law is eternal, there is punishment eternally ready for the transgressor. But the justice and mercy of God are also eternal. Therefore as every man is to be judged according to his works (Rev. xx: 12), those who are worthy of many stripes will receive their measure of that eternal punishment, and those who are worthy only of a few stripes will receive but their portion. Some will be forgiven in this world through repentance and obedience, others in the next world, and some will have to pay the uttermost farthing. (Luke xii: 47-48; Matt. v: 26; I. Tim. v: 24; Matt. xii: 32; I. John v: 16.) They who sin against the Holy Ghost by denying it after having received it, who wilfully sin against light and truth and become fully possessed of the evil one so that they cannot repent, are 'sons of perdition' for whom there is no redemption. They are doomed with the devil and his angels forever. All the rest will be brought forth in the due time of the Lord in the ages to come and placed in some degree of happiness and glory."

"Do you believe then that there will be different degrees of glory in heaven?"

"I certainly do. Will not justice so determine? Is not every man to be judged according to his works? Would it be right for the good, the true, the just and the pure to reap no fruit from their tree of righteousness? Is not every soul better for the doing of that which is right, and the worse for the doing of that which is wrong, and will God be less fair

and equitable than man? Have you not read what Paul says: 'There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differeth from another star in glory; so also is the resurrection of the dead?' (I. Cor. xv: 41-42.) The glory of the sun, which is the celestial glory, is for those who receive the gospel, are baptized into Christ, remain faithful to the end, overcome all things, and therefore inherit all things, come forth in the first resurrection and are made kings and priests unto God and His Christ forever (Rev. xx: 4-6). They become like the Father and the Son, dwell in their presence and partake of their glory."

"What do you mean by that? How can man be like God? Is He not a spirit without form, immaterial and incomprehensible?"

"That is a dogma of spurious Christianity, mingled with vain philosophy. Jesus Christ was the express image of the Father. Man also is made in the image of the Father and the Son. Jesus Christ, after His resurrection, when he ascended to the Father, was in the same form and shape and appearance as when in mortality. Those who are in Christ are to be like him in every respect. (Heb. i: 3; I. John iii: 1-2; Phil. iii: 21.) God is a spirit; so also is man. (Job xxxii: 8.) But the Father is a person, just as the Son is, one being like the other in all respects. Jesus is a spirit, dwelling in a spiritual body; the Father is the same, but the Holy Spirit which proceeds from the Father and the Son permeates space and by it God is omnipresent. Our Father, the Father of Our Lord Jesus Christ, who is our Elder Brother, made us all after His own image and likeness (Gen. i: 27). It is strange that professing Christians who regard Jesus Christ as God and admit His personality, form and tangible shape, are horror-stricken when the Latter Day Saints declare that God the Father is a similar being, that statement being borne out by the Scriptures of the Old and New Testaments. The Father, the Son and the Holy Ghost, though one in purpose, design and act, are separate and distinct personalities. The Son came from the Father, prayed to the Father, obeyed the Father, went back to the Father and sat at His right hand, and sent the Holy Spirit after He left the earth to be a Comforter to His disciples. Jesus prayed that all who believed on Him should become one, as He and the Father are one (John xvii: 20-21). This shows that the unity of the Godhead is not identity of person, as many believe, and it is clear to those who understand, that Our Heavenly Father is an individual, just as Christ is, and we shall all be when brought into their pres-

ence. We worship the Father, in the name of the Son, under the influence of the Holy Ghost, and expect to fully comprehend them all in the future and perfect state. 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent' (John xvii: 3)."

"You have spoken of the atonement of Christ for the sins of mankind, and yet you insist upon baptism for the remission of sins. How do you reconcile these two doctrines?"

"There is nothing in them at variance with each other. The atonement of Christ was for two purposes. First, for original sin, that is, the sin committed by our first parents in the garden of Eden; and second, for actual sins, that is, those committed by mankind individually. Atonement for the first is unconditional, for the second it is conditional. The posterity of Adam had nothing to do with the atonement for that sin. Its consequence was death, not only to Adam, but to all his descendants. The atonement will bring life to every creature of Adam's race. 'For as in Adam all die, even so in Christ shall all be made alive.' (I. Cor. xv: 22.) 'The first man Adam was made a living soul, the last Adam was made a quickening spirit (verse 45). Jesus said, 'Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation' (John v: 28-29). This shows that although every one who died through Adam's fall will be raised from the dead through Christ's atonement, 'some will be raised to everlasting life and some to shame and everlasting contempt' (Daniel xii: 2). This is because the atonement for actual sins committed by mankind was made conditionally, that is, conditioned on their reception of Jesus Christ as their Savior, manifested by obedience to His Gospel. The righteous and the wicked will all be raised from the dead, but they will then all be judged according to their works. 'He that believeth and is baptized shall be saved; he that believeth not shall be damned' (Mark xvi: 16). Remission of sin comes through the atonement. 'Without the shedding of blood there is no remission of sin' Heb. ix: 22). But this remission is given in baptism preceded by repentance and faith. The first condition is faith in Christ, the second is repentance, the third is baptism. That baptism is for the remission of sins. (See Mark i: 4; Acts ii: 37-38; I. Pet. iii: 21.) That is why baptism is essential and why Jesus told Nicodemus: 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God' (John iii: 5). The bap-

tized, repentant believer receives remission of sins, is a new creature and ready for the reception of the Holy Ghost or birth of the spirit. This, as I have explained to you, is conferred by the laying on of hands by men having divine authority. Thus you see remission of sins is through the atonement, but is given in baptism. And thus there is no discrepancy between the two doctrines."

"But how do you understand this scripture, and others to the same purport, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?' (John iii: 16.) Does not that show that belief in Christ is alone sufficient for salvation?"

"No, it does not, for verse 5 of the same chapter from which you quote makes birth of water and of the spirit essential. The key to this whole question is in the meaning of belief in Christ. Jesus said: 'He that believeth on Me, the works that I do shall he do also' (John xiv: 12). He also said: '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.' Also he said: '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 vii: 21-27). 'Faith without works is dead, and it is only by works that faith is made manifest' (James ii: 17-26). Belief in Christ comprehends belief in His doctrine, manifested by obedience to His gospel. Any other kind of faith is spurious, dead and of no effect. Peter proclaimed Christ's gospel, being full of the Holy Ghost, and he taught the people first to believe in Christ, and when they showed faith and asked what they should do, he answered: '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' (Acts ii: 37-38). If Peter had been a modern minister, he would have said in answer to the question, 'Men and brethren, what shall we do?'—as may be heard from almost every pulpit nowadays, 'Poor sinners, you can do nothing; Christ has done it all. Only believe and you shall be saved and heaven is yours forever.' But Peter taught Christ's gospel, which is a gospel of good works, proceeding from living faith. When Christ sent him and the other apostles to proclaim that gospel he said: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you' (Matt. xxviii: 19-20).

“Paul is supposed to be the author of the doctrine of salvation by faith alone without works. But by reading his epistle to the Romans, which is quoted chiefly in that direction, it will be seen that it was the works of the law of Moses that Paul showed were insufficient, and that the first essential to salvation was faith in Christ, but not a dead faith; it was one that led to obedience, as Christ taught: ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God’ (Matthew iv: 4). And that Paul believed in the efficacy of good works, Romans ii: 3-10, of which I shall quote but two verses: ‘Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile.’ There is nothing, in my opinion, so conducive to sin as the absurd and anti-Christian doctrine that mere belief in the atonement of Christ will absolve people of the grossest sins and crimes and fit them for the presence of Him who is pure and holy. It is a soul-destroying heresy, the invention of men and contrary to ancient as well as modern revelation.”

“It is generally supposed that the Mormons have lax ideas of morality and peculiar marriage customs. What is the truth of these charges?”

“There are no people in the world who have stricter ideas and rules concerning morality than the Latter Day Saints have. Sexual relations outside of marriage are considered a deadly sin. Violations of chastity are viewed as next to murder in enormity. Chastity is enjoined upon both male and female. A young man should be as pure as a young woman. One has no more license than the other as to morals under Mormon teachings. We believe that the union of the sexes in marriage is essential to perfection. ‘Neither is the man without the woman, neither the woman without the man, in the Lord’ (I. Cor. xi: 11). The celestial kingdom where God and Christ dwell is a state of perfection. Those who enter into that glory will be perfect. Therefore we believe in celestial marriage, which is eternal marriage—the marriage that was solemnized between Adam and Eve by the Almighty in the Garden of Eden. They were immortal beings. Death had not entered into the world. There was no sin, therefore there was no death. The immortal pair were made one flesh. No man could put them asunder. That was an eternal union. If they were separated by death, which was the wages of sin, they were reunited through the atonement of the Savior, and thus restored to their former condition. So, in the resurrec-

tion they will not be married or given in marriage, for they were united in celestial marriage before they became mortal. The Lord has revealed in this age of the world that order of celestial or eternal marriage, so that what is sealed by it on earth is sealed in heaven, and remains in and after the resurrection. The husband will be restored to the wife and the wife to the husband, and together as one they will enter, if worthy, into the fulness of the glory of the Lord. If a man thus married should temporarily lose his wife by death, and should marry another by the same law, they would both be his in the world to come. Previous to the enactment of laws forbidding polygamy and punishing it as a crime, the church taught the doctrine of plural marriage, and to a small extent comparatively it was practiced under the most sacred covenants and obligations of chastity and purity. But since those laws, after much litigation and much suffering on the part of many persons, were declared constitutional by the supreme court of the United States the practice of marrying more than one wife, in violation of our laws, has ceased; the President of our church issued a Manifesto to this effect. No matter what may be preached or published to the contrary, what I say to you is the truth, which you can depend upon. Polygamous or plural marriages are forbidden by the constitution of the state of Utah and a penalty of \$500 fine and five years imprisonment is imposed upon those who violate this provision. One of our doctrines is that we must obey the constitutional laws of the land. We, therefore, submit and leave the result with the Lord. But what God hath joined together, no man can put asunder. Therefore, marriages solemnized by His authority and commandment will continue, if the parties are faithful, in this world and in the world to come. But the parties are under solemn obligations to preserve themselves for each other only, and sexual crimes and immoralities are viewed by the Latter Day Saints with the utmost abhorrence."

"What about heaven and hell? Do you believe when people die they go either to heaven or to hell, or do you deny hell and disbelieve in a devil?"

"We believe in a personal Satan, as we believe in a personal Deity. The being who deceived Eve and tempted Jesus is a fallen spirit, the embodiment of the principle of evil as God is the embodiment of all that is good. A principle in the abstract is of no force or effect. There must be some being through which it is manifest. We do not believe in the mythological evil one with horns and hoofs, nor in a literal bottomless pit of fire and brimstone. But we believe that there

are many evil spirits who, under that being called the devil and Satan, tempt human beings and lead them astray if possible, and who are enemies to Christ and to the truth. They will eventually be banished from this earth when Christ's work of salvation is made complete. Hell is a place and condition of torment, in which the suspense and remorse and anguish of soul of the wicked, waiting for judgment and not knowing what their fate will be, is as 'the worm that dieth not and the fire that is not quenched.' This they will endure as long as justice demands, and until they repent and turn to God and are perfectly willing to obey Him. When they are released, in future ages, their destiny will be as they have fixed it themselves by their own acts and according to the eternal principles of justice and mercy extended by the all-wise Judge, the eternal Father. We believe in heaven as a place and a condition. This earth, when it is redeemed and restored to its paradisaic state, will be a heaven. Sin, darkness, sorrow, pain and death will be banished from it. The righteous in their glorified, resurrected state will dwell upon it in everlasting peace and joy. After it has been purified with fire and made a new earth, righteousness will dwell in it. The thorn and the brier having departed, the fig tree and the myrtle tree will bloom and bear fruit in the place thereof. The enmity between man and brute will be no more. There will be nothing to hurt or destroy. The flowers of Eden will blossom, the tree of life will bear its glorious fruits, the river of life will flow forth from the throne of God; the globe itself will be as a sea of glass mingled with fire. Christ will dwell upon it as King; the Father will visit it and grace it with His presence. Everything that is upon it, above it, around it and beneath it will be sanctified, beautiful and glorified, and praise to God and the Lamb will ascend from every part and from every creature, Satan and his hosts will be vanquished, and Adam and his posterity will be redeemed from the curse and everything that hath breath will glorify the great Creator; every knee will bow and every tongue confess that Jesus is the Lord, to the glory of God the Father, and He will be all in all."

SCRAP BOOK OF

TWO LETTERS TO A BAPTIST MINISTER.

Rev. J. Whitcomb Brougher, pastor First Baptist Church, Chattanooga, Tenn., delivered two sermons from his pulpit upon "Mormonism." They were tirades of falsehoods and misrepresentations from beginning to end; they were filled with much bitterness and hatred, and during one of his sermons he came as near advocating mob violence as he dared. These wholesale attacks called out the following open letters to the minister, which appeared in the Chattanooga News. (There have been many calls for copies of these letters, and to meet these demands they are now published in pamphlet form.)

CHATTANOOGA, TENN., Dec. 25, 1899.

Rev. J. Whitcomb Brougher, Chattanooga, Tenn.

MY DEAR SIR:—Upon my return from Chicago Friday evening my attention was called to an article in the *Chattanooga News* of Dec. 18, 1899, purporting to be a partial report of a sermon delivered by you, in your church, the First Baptist, on the the subject of "Mormonism and Polygamy." I take it from what parties who were present have told me that the report is substantially correct. I am an Elder in the Church of Jesus Christ of Latter-day Saints, in charge of the "Mormon" Missionary work in the south, headquarters in this city, and as a representative of the people whom you have without foundation so unjustly charged with being all that is unholy, I feel it a duty, so far as possible in a short letter, to disprove your unwarranted attack. With a desire to be fair I hope, as a matter of justice, that you will deign to read and consider what follows as a reply to the very unkind things you have said about an honest, God-fearing people. There are two sides to every question, and the good book, which you claim to take for your "rule of faith and practice," says he that judgeth a matter before he heareth it is not wise.

It is apparent, from the newspaper report, that you are either woefully ignorant of what the world is pleased to nickname Mormonism, or else you are filled with prejudice and

prompted by sinister motives. Certainly no intelligent, fair-minded person would make the statements attributed to you on that Sunday evening, in this enlightened age, if only a casual investigation of the subject in hand had been made. We admit that, like the Saints 1800 years ago, we are everywhere spoken evil against, and your sermon has the appearance of being conceived in the gall of bitterness, and contains all the earmarks of certain tracts that have been written and widely distributed by our enemies. The *News* stated you handled the subject without gloves, and I trust that if occasionally, in the course of this letter, I exhibit the bare knuckles, you will not be offended. I assure you that my only desire in writing this is to set you right, if you are after truth, on the question of salvation; and to correct the general impression "can any good come out of Nazareth" created against my people by the many falsehoods circulated about them.

Your first misstatement is that "Mormonism is based on a tissue of lies." Did you have the Bible in view when you said this, or where did you obtain the information? Had you, before delivering your sermon, ever conversed with a "Mormon?" Have you ever read any of our works, treating on the founding and the fundamental principles of the religion you are seeking to belittle and trample in the mire? You failed to quote any authority for this extraordinary assertion, and surely you would not go to the writings of a Methodist minister, or the writing of some enemy of Mormonism, as authority on our belief. If you wished to learn of the Catholic faith would it be fair to obtain your information from a Presbyterian clergyman? In all fairness should not the rule you apply to others apply to us? You have simply quoted from our enemies. By using that rule of reasoning we can even do away with the resurrection of the Master, for did not the Roman soldiers say that Christ was not resurrected, but that while they slept the friends of the Redeemer came and stole the body away? Only the friends of Christ said He was risen, and you build your faith on what our Savior and His friends said. In handling this question why did you not take the Bible, "the rule of your faith and practice," and expose "Mormonism" principle by principle? Perhaps you have profited by the experience of others before you and are too wise to undertake such a large contract? Our faith would be popular today if it had only a form of godliness, and we defy you or any other man to prove from the Bible, or the great book of reason, that "Mormonism is based on a tissue of lies."

You say that Joseph Smith was an idle, vicious disreputable

young man, etc. Again, we ask from what source did you receive your information? Again the answer comes back, from our enemies. Joseph Smith was an honest, sober, industrious young man, and we furnish just as many reputable witnesses to this effect as you can furnish that he was the embodiment of all that was bad. Why, the enemies of our Savior said He was a winebibber, a blasphemer, etc. Did that prove Him such? In the case of Christ you would answer no, but in the case of Joseph Smith we presume you would say yes. According to a brass tablet, found in the year 1280 among a quantity of records of the Kingdom of Naples, in the city of Aquilla, Pontius Pilate sentenced Jesus to be nailed to the cross for six reasons, as follows:

- "1. Jesus is a disturber of the peace.
- "2. Jesus has taught the people sedition.
- "3. Jesus is an enemy of the laws.
- "4. Jesus calls Himself the Son of God.
- "5. Jesus calls Himself the King of Israel.
- "6. Jesus disturbed the worship of the temple by leading a mob of people with palms in their hands."

This sounds very much like the usual charges made against Joseph Smith and the Mormon Elders, at the present time, does it not? Joseph Smith sealed his testimony with his blood. He was dragged before the courts of the land, by his enemies, some forty-eight times, and the courts always pronounced him not guilty. Go to the court records and see. His enemies admitted they could not reach him through the law, and declared that powder and ball should.

Evidently you have heard of the Book of Mormon, for you mention it. Get one and read it, and then you will be better able to tell what the Latter-day Saints claim for that sacred book. You claim the Book of Mormon found its origin in the old Solomon Spaulding MSS. Your reference to this long since exploded theory as accounting for this book gives one who is the least bit informed a key to the ancientness of the falsehoods from which you preached your sermon. After you have read the Book of Mormon go to Oberlin college, Oberlin, O., and there examine the old Spaulding MSS., and compare the two; then, if you are wise, you will never rehash that old dried up argument again. The Book of Mormon does not conflict in points of doctrine with the Bible, and it gives a history of the people who once inhabited this continent, accounting for the origin of the American Indians.

You again display your ignorance of the subject in hand when you say that we place Joseph Smith above Jesus Christ. A greater falsehood never was told, but we are pleased to inform you that we believe Joseph Smith to be a Prophet of God, and that he was the instrument in the hand of God in restoring again the Gospel to earth. Is this a crime? If we believed more in Joseph Smith than in Jesus, would we not have named the church after him, as some of our enemies have named theirs after their founders, instead of calling it the Church of Jesus Christ of Latter-day Saints? You know on one occasion the Saints were asking Paul about the second coming of our Savior, and Paul, in second Thes. 2: 3-4, said that He (Jesus) was not to come until or except there should be a falling away first, showing that there was to be an apostasy from the Gospel. Space will not permit me to quote the many other passages in the Bible proving that there was to be an apostasy, and that in the latter days a restoration was to take place, as per the dream of Nebuchadnezzar, interpreted by Daniel, and according to Revelations, 14th chapter, 6th verse, the restoration was to be made by an angel. Now, if that restoration has not been made, it is yet to be made, and believers in the Bible at least should be looking for that angel which was to fly through the midst of heaven. No doubt you believe that we are living in the latter days, and we ask, is there anything unreasonable, especially if we consider Holy Writ, in our claiming that the angel seen by John has flown, appeared to Joseph Smith, and thus fulfilled the prophecy that the Gospel was to be restored? We can give you an abundance of Scripture to prove our point, and if you would read our literature you would have a much more intelligent conception of "Mormonism and Polygamy." To truth seekers, those who are willing to lay aside hatred, prejudice, and investigate, we say we are prepared to give reason and Scripture to prove every doctrine we advocate. Robert Ingersoll says, in his "Best Argument Against Christianity," that there is more proof for the miracles of Joseph Smith than there is for those performed by Christ.

Another proposition laid down by you is "Its doctrines are likewise

PERNICIOUS AND BLASPHEMOUS."

Then you quote from the Journal of Discourses and dilate upon our belief in the materiality of God, etc. We are very sorry to know that you deny the existence of a God that is to some extent comprehensible, and you again make yourself ridiculous in the eyes of those who know something of both

sides of the question. You put it down as blasphemy to believe it possible that we, the children (remember children) of God, can become like unto our Father. Did you ever analyze "Our Father which art in heaven?" Your "rule of faith and practice" says man was created in the image of God. It further says that Jesus, our elder brother, was in the image of God, so much so that He said "he that hath seen me hath seen the Father." Why did He say this? Because Jesus was in the "express image" of the Father, and in seeing one, we would virtually see the other. Jesus had flesh and bones, a body like ours, and the Bible informs us that He ascended into heaven after His resurrection, having the same body that He had at the time of His crucifixion. Jesus was so much like other men that He was called the carpenter's son, and for daring to say He was the Son of God His enemies hanged Him on the cross. Now, as Jesus was like we are, and is like we are, having a body of flesh and bones, and is in the express image of the Father, must not God have a body of flesh and bones? How will you twist the Scripture to make Him out otherwise? What do you think of Jesus becoming so corrupt as to eat fish after His resurrection? Are you prepared to say He did not? Do you remember that the angel said (Acts 1:11), "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?" Jesus went away into heaven with a body of flesh and bones. Do you think He will return, as promised, with a body of flesh and bones, or do you think He will be just a shadow? Now, is it blasphemy, according to Scripture, to believe God to be a tangible being, with body, parts and passions? Are we criminals, and to be ostracized from society, for believing in the Bible? We refer to a living, practical belief. In your researches of the Bible perhaps you have relied too much on "Commentaries" (private interpretations of the Scripture), and if you will call at our office we will be pleased to point out to you many essential truths which apparently have escaped your notice, and which space will not permit giving in this short communication.

You will remember that the "wise men" took issue with Jesus, and that He chose the illiterate fisherman to be His chief Apostle. Is it not possible that the "wise men" of today might learn wisdom pertaining to salvation from the humble "Mormon" Elder? Pardon the digression. I said that you denied

THE EXISTENCE OF A GOD,

and if the above is not sufficient I will now prove it to you. You are in a worse condition than the infidel, because the infidel says "I don't know," while a definition of your God implies a pure and simple "nothing," an "immaterial" being. You charge us with believing in a material God—"gross materiality" you call it, a God with body, parts and passions, etc., which from what you have read above, you will see we are pleased to acknowledge. From your charge we can take it in no other way, and arrive at no other conclusion than that you believe in a God without body, parts and passions, and as the definition goes, nowhere present yet everywhere present, etc. The definition of your God

REMINDS ME OF A STORY.

At a circus one clown asked a brother clown if he had ever seen "nothing." The answer was in the negative. Well, says the first, I will show it to you; shut your eyes. The second shut his eyes and the first said: "What do you see?" The answer came "nothing." "Just as I expected," said the first; "you have seen it, open your eyes." Now, Brother Brougher, shut your eyes and what do you see? "Nothing," of course; well, that's him. The mysterious Santa Claus is "not in it" with such a being. Let me ask now seriously, can you conceive of anything "immaterial?" Pray how are we to know a being without a body, parts or passions? John says it is life eternal to know God, but it is a puzzler to figure out how we can know a being that is everywhere present and yet nowhere present. Are you not mistaken? Of course the things of God are understood by the Spirit of God, but it surely would take a very strong pair of spiritual spectacles to see a being that is nowhere present, without parts or body to see. Perhaps you will turn away from this in disgust, and impatiently say that I don't understand the beauty of your God, but how can I understand the beauty if it has none? Can you figure anything but zero out of it? Come, be honest (if you can't be decent), and forsake your idol.

There are many passages in the Bible to prove that

GOD HAS A BODY, PARTS AND PASSIONS,

flesh and bones, just as have His children. For instance, Adam heard the voice of the Lord, Gen. 3: 9-10. He must have a voice. God talked with Noah, Gen. 8: 13-21, and remembered, Noah, 8-1. So He must have a mouth, tongue and a memory.

Abraham ate and talked with the Lord, Gen. 18. Jacob saw God face to face. Moses talked to Him as one speaks with a friend, Ex. 33-11. Moses saw His back parts, Ex. 23; the heavens are the works of Thine hands, Heb. 1: 10: and John says in Revelation, first chapter, that God has a head, and that He has hair like wool. From these passages we learn that God has a face, back parts, head, hair, hands, etc., and it ought to be conclusive evidence of God being a reasonable being. Then the Bible is full of passages telling us of the love, mercy, hatred, etc., of our Father in heaven, which are all passions, are they not? We have only referred to a few quotations on this point, but before closing the subject I cannot refrain from quoting Deut. 4: 28, which says "that the time should come when the children of Israel should so far degrade themselves as to worship gods, the work of men's hands, wood and stone, which neither see nor hear, nor eat nor smell." Can you get any inference from this Scripture other than that God is possessed of all these faculties? Are you certain you are not an Israelite, come to fulfill the above prophecy? Can you show one passage of Scripture to prove that God has neither body, parts, nor passions? No, you cannot.

You make the terrible charge that

WE BELIEVE IN MANY GODS.

We solemnly plead guilty to believing in many Gods. If this is a crime it is time for a new translation of the Holy Scriptures. Does not the good book say "and God said, let us make man in our own image?" What are you going to do with the words "us" and "our" in this Scripture? Does this not prove a plurality of Gods? Ex. 15-11 says "who is like unto Thee, O Lord, among the gods?" Deut. 10-17: "Lord, your God is God of gods and Lord of lords." Paul also refers to the King of Kings and the Lord of Lords, 1 Tim. 6-15, also see 2 Chron. 2-5, Psalms 86-8, Dan. 2-47, Dan. 4-8, Dan. 11-36. If you desire any more Scripture on this subject we will be pleased to give you chapter and verse. Notwithstanding we believe that there are many Gods, we worship only one God, the Father of Jesus Christ. Our enemies do not put it in this light, do they? The Devil is anxious to have you believe a lie and be damned.

You next prate about "Mormonism" being

"A SYSTEM OF LUST"

and that "social purity" is almost an unknown quantity in

Utah, and sing the old familiar song about polygamy. Don't you think you could do better by looking closer to home? If the truth were known you would probably find more polygamy (on the European plan) than ever was known among the Mormons (on the Patriarchal plan). In fact, you say adultery and fornication are destroying the nation. We agree with you that these evils exist to an alarming extent, but most emphatically deny that there is any more cause, at least, to make the Mormons a special object of purity work than there is to purify other communities. If Mormonism is indeed a monster, as you claim, and if social purity, as you assert, is almost unknown among us, then what a horrible condition the Mormon people must be in. But stay; the Master says "By their fruits ye shall know them." Mormonism goes into the entire civilized world, and in this age, as in the days of Christ, it is the poor, and you will claim the ignorant, who embrace it. Very well, Mormonism takes them to a place where you claim social purity is almost unknown; what a horrible condition these poor, ignorant, deluded creatures must be in in a few years.

Now, listen, Brother Brougner: 90 per cent. of the Mormon people

LIVE IN THEIR OWN HOMES

and upon their own farms. Utah stands equal to Massachusetts in education—the rate of illiteracy is about 3 per cent. She stands head and shoulders above 90 per cent. of the states in the union when it comes to educational facilities, and until the advent of what you call civilization came to Christianize us poor heathens, there were no brothels or saloons in Utah. And yet, social purity, you say, is almost unknown among us. I leave the public to judge the tree by its fruits, and in passing your wholesale libel upon men, women and children, will drop you by saying "from the abundance of the heart the mouth speaketh." To your heart let me say "thou shalt not lie," and "thou shalt not bear false witness," while to your mouth let me prescribe soap and water. I do not care to

DISCUSS POLYGAMY

with you, because there is a law in Tennessee against teaching it, and punishing those who do teach it; we should obey the law, and right here let me inform you that the twelfth article of our faith reads: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law." This part of our religion is taught and as carefully kept as any other part of our religion. However,

Roberts will be cast out of the House of Representatives, and you ministers who are to receive congratulations for accomplishing this mighty victory over B. H. Roberts should keep your sleeves rolled up until you succeed in also banishing the polygamous Bible from the national headquarters. The Bible teaches polygamy, and, looking through your eyeglasses, is therefore antagonistic to the "purity of the American home," and a law breaker, in the state of Tennessee. I enter this complaint against the Divine record, and will now proceed to convict the prisoner at the bar. In accusing the Bible of being antagonistic to purity in the American home, by charging that it teaches polygamy, I ask that, in addition to the evidence which I shall produce, all the evidence introduced against Roberts be accepted and made a part of the case. Now, if I can establish that the Bible is a teacher of polygamy, I contend I have made my case, and ask that the law be enforced and the offending parts of the Bible cast out.

Abraham was a polygamist and the friend of God. God knew he was a polygamist when He made him His friend. Jacob had four wives, and their polygamous sons, we are informed, are to be honored by having their names inscribed over the pearly gates of the beautiful city. Suppose you were to fool Saint Peter and get into heaven, how would you feel clasped to the bosom of the polygamous Abraham? Do you suppose that you can sufficiently humble yourself to go in at one of those polygamous gates and mingle with the polygamous sons of Jacob? Moses had more than one wife, and yet he was a Prophet of God. Just think of a polygamist leading the chosen people of the Lord. All the Judges of Israel and all her chosen kings which were appointed by God, including Saul, David and Solomon, were polygamists, and the descendants of these polygamists were highly honored of the Lord. The Prophet Samuel, and even Jesus, our Saviour, came through polygamous lineage. The Bible also says that polygamous relations shall exist in the last days when men would become decimated, that their scarcity would cause seven women to take hold of one man and desire to be called by his name to take away their reproach, Isa. 4-1. Are we not informed that David did not sin except in the case of Uriah, the Hittite? Did not the Lord say through Nathan the prophet that He, the Lord, had given David Saul's wives? If all these parties could find favor with God, although they were polygamists and God knew it, would it be unscriptural to believe that polygamists might find favor with our Heavenly Father in these days? The Bible does not say that we shall have no more than one wife,

and can we get anything else out of these instances than that the Bible sanctions polygamy? Of course you will say that Paul says a Bishop is to be the husband of one wife, but we ask does he say a Bishop cannot have more than one wife? Now, from these passages of Scripture, I ask that the prisoner, the Bible, be convicted and be punished under the laws of Tennessee.

We are charged with being

“DISLOYAL AND UN-AMERICAN.”

To substantiate this statement would you bring forth the record of the famous Utah batteries in the Philippines? Or would you point to the Mormon battalion in the war with Mexico, or to the raising of the Stars and Stripes on Ensign Peak, when the Mormon Pioneers entered Salt Lake valley? Kindly furnish proof. Your rule of faith and practice says “by their fruits ye shall know them,” and we are perfectly willing to be judged by that rule, in loyalty as in all other things.

To create a greater impression upon your hearers, I am also informed that you said we would be willing to pay the railroad fare of any of the fair mothers and daughters of this land to Utah, if they could but be induced to identify themselves with the “monstrous and destroying system.” Did you believe that when you said it? We again ask for proof. Remember that the burden of proof falls on the accuser. This is only another of the falsehoods circulated about the Latter-day Saints, and you cannot point to a single instance. We do not coax, or persuade, or inveigle people into our church. We lay before them the principles of the Gospel, and if they want to accept them, all well and good, we rejoice over it; but if they do not choose to accept it, we do not send them to the bottom of a bottomless pit, there to fall into a lake of fire and brimstone and burn, and sizzle and fry forever and forever. Your hell is as big a monstrosity as your God. Incomprehensible, unfathomable, beyond the bounds of time and space, reason and everything else.

I must not forget the preface of your remarks to the effect that there were some things about the “Mormon” church that

MUST BE GIVEN UP

before it could be looked upon as a Christian church. What constitutes a Christian? Is it not one who lives up to the Gospel of Christ? We are very anxious to be set right; if we are wrong, we would like you to take your “rule of faith and

practice” and point out to us wherein we differ with the Bible. I have made somewhat of a study of the teachings of our Savior and would be pleased to have you answer the following questions, keeping in view the injunction of Isaiah, “to the law and to the testimony, and if they speak not according to these words it is because there is no light in them;” also the word of Paul to the Galatian Saints to the effect that if any man preach any other Gospel than that which he preached, let him be accursed. First, where does the Bible give you authority to call your church “The First Baptist?” In Ephesians 5: 23-24 it is recorded as wives take husbands’ names, so the church takes the Savior’s name (Jesus Christ); how do you harmonize that passage with the name of your church? Can you find any other name given God’s people than “Saints” of the Most High?

WHO CALLED YOU TO PREACH?

Paul says, Heb. 5-4, “and no man taketh this honor unto himself but he that is called of God as was Aaron.” Remember Paul says “no man,” and you know Aaron was called by revelation through a Prophet of God. Were you called by a Prophet of God? If you say the Bible gives you authority to preach, then “any man” can get a Bible and thereby have authority to preach, baptize and minister in the ordinances of the Gospel.

On the same principle, and with as much propriety, I could purchase a law book and set myself up to be a justice of the peace, or Governor of Tennessee. Is this not so? “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 into an holy temple in the Lord.” (Eph. 2: 18-21.) No one will dispute that the foundation of Apostles and Prophets is revelation. Christ said to Peter: “Upon this rock I will build my church, and the gates of hell shall not prevail against it.” Is your church founded on revelation—living, modern, and not dead? “And He gave some, Apostles; and some, Prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, etc. (Eph. 4.) Have you Prophets and Apostles in your church? These officers were

to remain in the church until "we all" come into a unity of the faith.

ARE WE TO A UNITY?

Surely you and I are not in a unity of the faith, and what about the hundreds of other denominations claiming to be the true followers of Christ? Do we need perfecting and edifying? If so, we must need Prophets, and Apostles, and all the other officers mentioned by Paul, to perfect us, and to keep us from being driven and tossed to and fro by every wind of doctrine. Can you find any Scripture changing this order of things? You cannot.

Do you believe that signs shall follow the believers, as recorded in Mark, 16th chapter? We have no record of this promise to the believers being repealed, and Paul says (I Cor., 13th chapter), that spiritual gifts were to remain in the church until that which is perfect is come. Has perfection come? Peter says (Acts 2: 38) that baptism is for the remission of sins. Do you believe it?

You teach that

BAPTISM IS NOT ESSENTIAL

to salvation, and that it is only an outward sign of an inward grace. Jesus says, Mark 16:16: "He that believeth and is baptized shall be saved: but he that believeth not (and consequently is not baptized) shall be damned."

Peter commanded the people on the day of Pentecost to be baptized. Peter was the chief Apostle and had the power to bind on earth and it should be bound in heaven. Does this not make baptism a command of God? If it is a command of God is it not essential to salvation? If this is not essential, why not do away with that part of the commission which commands His disciples to go and preach? Are you sure the teachings of your church are in strict accord with the Divine record?

James says, 5:14-16: "Is any sick among you, let him call for the Elders of the church; and let them pray over him, anoint him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Do you call for the Elders? You took for

YOUR SUBJECT LAST NIGHT

"If Christ should come to Chattanooga, where would He go?" Now, Brother Brouger, stand up. If He should come, where would He go? He commanded that His Gospel should be

made free and His ministers should travel without purse or scrip. If He were hunting for His friends, would He call upon those who declare that His promises have fallen to the ground unfulfilled, and that the blessings do not follow the believers? He has placed Apostles and Prophets in the church, with a decree that they should remain until we all come to a unity of the faith. Would He call those His friends who declare "they are no longer needed and are not to remain until we all come to a unity of the faith?" He told the generation to whom He came (1800 years ago) that their great sin consisted in worshipping dead Prophets, while they persecuted those who believed in living oracles. Would He call on those who engage in the same business today? He never resorted to abuse for an argument. If He came would He love those who do? He was not a character assassin. Would He love those who are? But stay, we do not know where He would go, or whom He would call upon, because when He was here before, He said: "I came not to call the righteous, but sinners, to repentance," and He might say that His mission was not entirely finished, and we cannot tell where He would go, but you might possibly see him.

Now, Brother Brougher, just a word. Did you ever listen to an argument against "Mormons" from the standpoint of Scripture and reason? No, you never have and you never will. Did it ever occur to you that it was a most cowardly ambition which induces you to attack a party in a place and at a time when retaliation would have been anything but decent? If so, will you grant us the privilege of defending ourselves from the pulpit and before that congregation which were so disgraced by your tirade on Sunday evening?

Now, in conclusion, let me say that we are not here to stir up strife, but we propose to defend ourselves whenever attacked; so I close, wishing you a merry Christmas and a happy New Year.

BEN. E. RICH.

CHATTANOOGA, TENN., Dec. 25, 1899.

Rev. (?) J. Whitcomb Brougher, Chattanooga, Tenn.

MY DEAR SIR:—Your second installment of abuse, falsehood and misrepresentation, called "Is Mormonism Anti-Christian," I see, by the *News* of Jan. 1, was duly delivered, as per previous announcement. As some well-meaning people might take your performance in earnest, I hope you will take it in

good part if I make a brief reply before the incident is closed. I am glad that this is a country of free speech, free thought, and religious liberty, even though narrow-minded religious bigots cannot comprehend this basic principle of our heaven-born government, and sometimes abuse it. American history tells us that during the revolutionary days of America's struggle for independence the British once had Gen. Marion and his little band of struggling patriots surrounded; that the British, in order to tantalize the starving patriots, fired wheat from their cannon into the American camp, and as I have authentic evidence of having descended from one of those hungry defenders of the flag, and also that I have proof, beyond truthful contradiction, that my progenitor was once a member of George Washington's body guard, I trust you will have no serious objections to my calling myself an American by birth, and entitled to a small portion of the freedom of speech and thought guaranteed to Americans by our constitution. Should there be any objections upon the possible ground that your progenitors possibly have been on the other side of that fight, I pray you to let family feuds, for this occasion at least, be buried. No people on earth love liberty and true Americanism more than my people, and no people realize to a greater extent that the favorite weapons brought against truth are, generally, ridicule and billingsgate; and in a vain attempt to successfully answer my former letter you liberally employed this unsavory method with the hope of laughing the case out of court. We have not been accustomed to throwing mud in order to bolster up our cause, but in this case, if I should stoop to a little ridicule, avoiding slush, I hope you and the public will pardon me. I understand from parties who witnessed your performance last Sunday night, that the recital of your little piece would have done much credit to a Punch and Judy show; but, shorn of its stagey effects and set in cold type, without even a moving picture accompaniment, I hope that I may be forgiven if I do not fully appreciate the force of your masterful (?) logic. I have no doubt that the thinking people of this city can, without any assistance, distinguish between inflated sophistic bombast, and logic; but a little airing and brushing always takes away the mold, removes the rubbish and gives things a more healthful appearance. Now, as the physician said to his patient, "just hold still, and I will not insert the knife deeper than is absolutely necessary."

You claim to be a true representative of the meek and lowly Master, who said He "came not to call the righteous, but sinners, to repentance." You are loud in condemning "us" as sin-

ners; yet you said, in your letter to the *News*, announcing your attack upon me and my faith, that you were not here to convert the Latter-day Saints, that the work was not worth the candle. How very Christ-like! What a humble follower of the Lamb, and how faithfully you endeavor to follow the example of the Master, who said there was more joy in heaven over one sinner who repenteth than over ninety and nine that needed no repentance; but pardon me—I had forgotten that we are now living in modern times, and are told by such eminent divines as yourself that the Bible does not mean what it says.

In the same letter, mentioned above, you also declare you are not here for the purpose of proselyting, which means, of course, that you do not intend to waste your time by calling anyone to repentance. In view of this, may I ask, is your mission here simply to love Jesus for \$1,800 per year, and not for a blessed cent less? Great man! Paul told Timothy that the time would come when they would heap to themselves teachers, having itching ears, and I suppose it becomes necessary, in order that these words might be fulfilled, for some one to be engaged in tickling ears, even though it becomes rather expensive. Of course I understand that the march of progression changes things, and perhaps this doctrine of Christ, that "the physician is not for the whole but for the sick," has evolved as completely as the Golden Rule, for we now have it, at least to a very large extent, "Do others or they will do you, and do it first." The theory is just the same as it used to be, but it is only, as you say, "symbolic or a figure of speech," the practical part having been done away with—"we have no need of thee."

Through force of habit (we presume), in your brief note to the *News* you again charged us with creeping into houses and leading captive silly women, laden with sins, etc. Knowing it impossible to furnish proof, you hide behind the miserable subterfuge that you have only time to sound the key of warning. Our challenge still holds good that you cannot point to a single instance.

You think it a shame and a disgrace that Chattanooga is the headquarters for our missionary work in the south, and no doubt if the solid element of this community, as you assert, thought likewise, you would favor and advocate burning us at the stake. However, as you are a newcomer here, I feel that you are excusable, in a measure, for this rash and un-American statement. We know, as well as you, like our Master and the Former Day Saints, we are not popular, and we can also take consolation that in the world's history non-conform-

ists to popular opinion have always been placed in the self-same category. For a good many years, over twenty, we have had our headquarters here, and it is strange that, before your advent, the good people of this city did not discover that we were a disgrace and a detriment to this city. During the time we have been located here we have been associated, in a business way, with not a few representative men of Chattanooga, and believe we enjoy their confidence as being honest, paying our bills, etc., and have heard no complaints of any of them missing their wives or daughters, or of any charge being lodged against any of our representatives of conduct unbecoming true ladies or gentlemen. Our expenditures in this city amount to something like \$25,000 per year, and I may be excused for mentioning this item, in that you mentioned money on Sunday night in various ways. I wish briefly to explain this, knowing full well your ambition to misjudge and misrepresent us in this, as in other matters. We have laboring in this mission about 500 Elders, sometimes more and sometimes a little less, and in coming here they are called from the plow, the smithy, the work-bench, the machine shop, the counting room, the mine, and the various avocations of life. Some of them leave lucrative position, worth to them, in some instances, one or two thousand dollars per year, or more, while others again are the sons of poor widows and men of humble circumstances financially, but all willing to battle for the Gospel. Now, these men leave their homes, all that is dear to a human, and come among strangers, unto them, a strange land, to preach an unpopular doctrine; to be hated and despised, sometimes brutally treated, because of their convictions, traveling without purse or scrip, and depending upon God to raise up friends to give them a place to sleep and something to eat. These men give their time to the church free of charge, and pay their own expenses, such as clothing, railroad fare, literature, etc., necessary to carry on their work.

When an Elder arrives in this city he is assigned to his field of labor, and remains in the field usually from two to three years; when, in the course of his labors, it is necessary for him to have books, tracts, clothing, and other supplies, he sends here for us to send him these needed articles, while the money to pay for the same, if the Elder is unable to bear the expense himself, is forwarded here by relatives and friends, or in some cases by brothers and sisters in the church at his home. This explains how we dispose of money in this city.

Some of our Elders have been shot to death by mobs, some

have been cruelly beaten, while others have died in the harness of natural causes.

Could you do as these men do for your religion?

Could you stand to be held up to the derision of the world, leave a comfortable home and work without a salary, derided by such men as yourself, and your mother charged with being worse than a harlot; all for the love of the Master's cause?

Some of our Elders now in the field were with the rough riders in the late war with Spain, others were with the Utah batteries in the Philippines, and some of them returned home about the time the call to arms was sounded, in just enough time to discard their Prince Albert coats and don the uniform of Uncle Sam.

Is this disloyalty? Could you do as much for your religion and your country?

We try to mind our own business, and if the good people of this city or any other place do not care to come out and hear me or any other Mormon Elder preach, that is their business. All I ask is fair play and nothing more. Giving the people an opportunity to hear the Gospel is a large part of the mission of a servant of God, and when it has been preached in all the world for a witness, then shall the end come, then will it be said, as it was said once before by our Master, "how oft would I have gathered you, but ye would not." I remember, too, that Jesus said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; while straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Christ also said that people would kill His disciples and think they were doing God's service, and that all who would follow Him must needs suffer persecution. Are you persecuted? Is it right to look for the true Church of Christ in popularity? When a church becomes popular and persecution ceases, one of the promises of our Savior ceases to be fulfilled, for persecution is one of the marks by which we are to know the true church, says the Bible. Don't you think it is time to begin to look for the cause of the trouble? What do you really sacrifice for the cause of the Master?

You misunderstand me when you try to make believe that I claim my arguments are new. They are old, very old, and are the same as those used by Paul and Peter. I hope you will not misrepresent me on that point again. They may not be Christian, in the accepted use of the term today, but, ac-

ording to Scripture, they were accepted as Christian over 1,800 years ago.

I did not think I hit so hard when I asked for a chance to give my side of the story before your congregation; I have always been taught to hear both sides before passing judgment, and perhaps it might not be amiss to say here that it is somewhat of a custom among my people to loan, as you would put it, preachers of other denominations their churches, congregations, and a choir to sing for them. There would be no objection even to the Rev. Dr. Talmage, so lovingly quoted by you, preaching in our great Tabernacle at Salt Lake City, if he desired to do so, and be furnished with a congregation numbering thousands and a choir of 500 voices to sing for him. I thought your superior (?) Christianity would make you as fair and generous as the despised Mormons, but I see I over-estimated you. Our large Tabernacle at Salt Lake City seats from ten to twelve thousand, our organ is second largest in the world, and our choir, as I stated above, consists of 500 voices.

We think our singers are of the best, as they were given the second prize at the world's fair (the first prize being carried off by the famous Welsh singers). No minister of good character has ever been denied a hearing in that building, and among the many who have occupied our famous pulpit I mention the following prominent churchmen, representing various denominations:

Bishop Kingsley, of Ohio.

Rev. A. N. Fisher, of Nevada.

Dr. Tiffany, of Iowa.

Dr. Allen, of Wyoming.

Rev. Hiram McKee, of Missouri.

Dr. J. H. Vincent, of New York.

Gen. Booth, of the Salvation Army, London.

Mr. D. L. Moody.

Dr. Reiner, of New York.

Perhaps these eminent divines would have been refused a hearing had the Mormon people been as narrow and contracted as some of their enemies.

When you advise your congregation not to go to hear us, is it not good proof that you are afraid to have your people find out the truth about us and learn the true nature of our faith?

As expected, you made no effort to expose the principles we teach from reason and the Scripture; you claim it would take a lifetime to expose the errors of Mormonism. Well,

now, Brother, don't you think you are a little bit inconsistent? Did you not speak before you thought? Just think what would be accomplished if you could only prove Mormonism to be false. We are informed by our enemies, and they preach it to the people, that the very existence of our government and free institutions is threatened by this Mormon octopus, and often has it been pointed out, by preachers and politicians, that we already control four or five states, almost a sufficient number of senators to give us a balance of power in the United States senate. Then the Rev. T. C. Iliff, and other of our enemies, who are proselyting in Utah, say if it were not for our leaders we would be good people; and that it is our priestcraft that makes us bad; fully admitting that they think we have a soul to save. Don't you think you could afford to try and call us to repentance? Is it not worth the candle? Inasmuch as Dr. Iliff was in this city a few months back, lecturing on Mormonism, soliciting donations, is it not possible that some of Chattanooga's good people gave of their means to be used in converting us "heathens," and no doubt we were considered "worth the candle?" Would it not be well worth a man's life to prove Mormonism false, if it would save the nation from going to pieces and be the means of saving some 300,000 or 400,000 or more souls for Jesus? Ministers all over the country are crying that thousands are being won over to the Mormon faith every year, and would it not be worth the candle to check this mighty stream of human souls, which, as you say, "are going to certain destruction?"

As to Joseph Smith, you rehashed the same old stuff, which I have already answered, but I should have thought you would have remembered to tell the people, in your eagerness to be fair, what such men as Josiah Quincy, George Bancroft, the historian, and other prominent and well known men say. In another column we have taken pains to give a few sayings in our favor from men of undoubted veracity, but as they are not clippings from your style of authors perhaps they will not suit you.

However, they will go to show that there are two sides to this question, as well as every other question.

On the Book of Mormon you manufacture another Spaulding story with a hope of covering your defeat on this point, but we want to say to you here that the manuscript of Oberlin college is the very manuscript of which it was falsely said years ago furnished the inspiration for the Book of Mormon, and as President Fairchild said in his affidavit and account

of the manuscript published in the *New York World*, the opponents of Mormonism will have to look elsewhere for an explanation of the Book of Mormon.

You admitted to two of our young men who called on you a few days ago, that you had never read anything about us except from our enemies. Solomon says he that judgeth a matter before he heareth it is not wise. How Solomon-like you are.

You felt very badly because I did not break the law, so you could prosecute me for teaching polygamy, didn't you? You remind me of a booby, who, in playing with his big brother, cried out, "Ma, he won't let me hit him." Solomon and David both sinned, we admit, but you took special pains not to tell the audience "when" they transgressed. But then this was necessary in order to keep your "clay brick" logic from going to pieces. Does the fact that God has a body, parts and passions, debar Him from being an intelligent being, omnipresent, etc.? The glory of God is intelligence, and He, being a real live God, and not a nonentity, would His materiality prohibit Him from controlling the intelligences for the just governing of His children and the universe? Let us look at your syllogism. "A brick is made of clay, a man is made of clay, therefore a man is a brick." Now let us construct one from the Bible, taking care to have our premises correct. "All sons are in the image of their fathers, Jesus was a Son, therefore He was in the 'express' image of His Father." Now, Brother Brougner, what was the image of His Father? Jesus had a body of flesh and bones—can you explain or ridicule it away? If the words "God is a spirit" mean that He has neither body, parts or passions, then are we to dispense with our body, parts and passions in order to worship Him in "spirit" and in truth? When you find some quotation in the Bible that suits your idea, you seem to be willing to take the words literally. If the symbolical or figurative parts of the Bible are so plain, why is there such a wide difference of opinion, among the learned even, as to its teachings? I remember that Peter declared that "no prophecy of the Scripture is of any private interpretation." I do not mention this by way of belittling your great knowledge of interpretation and for calling me a fool for taking the book literally, but speak of it that the public might know how ignorant and how very little Peter really knew about how to read the Bible.

You say Mark 16:16 is spurious, to justify yourself in not believing baptism to be essential to salvation, don't you?

“Only believe and you shall be saved;” you may just as well say to the farmer, “only believe in planting and your crop will grow.” But let us see where your declaration “that this part of the Bible is spurious” leads us. There are other passages of Scripture which say baptism is essential to salvation. Are they also spurious? John 3:5 reports Jesus saying to Nicodemus, “except a man be born of water and of the spirit, he cannot enter the kingdom of God.” Matthew says, 3:13-15, that it was necessary for our Savior to be baptized in order to fulfill all righteousness. Jesus also says, Matt. 28, in giving the Apostles their commissions to go to teach all nations, baptizing them that believe; and Paul also enumerates in Heb. 6 that baptism is a doctrine of Christ. We are told that it was necessary for Paul to be baptized, likewise the jailor, the people at Ephesus, the people at Samaria, the eunuch, and even a man as just as was Cornelius could not escape, and according to St. Luke, “some rejected the counsel of God against themselves, not being baptized.” According to the practice generally in vogue, is it not about time for a revision of the Bible, that the offending parts may be cast out? Ought you not to use your potent influence to accomplish this end, as I contended in my former letter? You charge me falsely with misquoting Mark 16:16, because I placed within the quotation an interpolation in brackets, and if this is misquoting I surely had no intention of doing so. Any school boy would have known that the words in brackets were mine. You say the passage does not mean what my interpolation indicated, but you failed to point out what it did mean. Look at it again, even if it is spurious and of no consequence. The words “belief” and “baptism” are placed on even terms by our Savior, and there is no other conclusion but that the believer must be baptized (unless it is one of your figures of speech). This being true, the unbeliever very naturally would not be baptized and be damned, as Christ says, in consequence of unbelief and nonconformity to this ordinance. Really, brother, over whose “shop” should the sign “All kinds of turning and twisting done here” be placed? I am perfectly willing to leave that to an intelligent public. You entertained your congregation last Sunday evening by relating to them a pretty fable about a jackass, who was in the woods braying. It was nicely related and caused much laughter and mirth; and no one could become offended by a jackass story; therefore, kindly allow me the same privilege, Brother Brouger, as I also have a jackass story.

“Once upon a time” there was a jackass who imagined he

was preaching the same Gospel that was taught many hundreds of years ago; he stood before a large, fashionable congregation of people and started to bray. He opened his mouth and said: "Oh, money, oh, money, thy praises I'll sing; thou art my Savior, my God and my King; 'tis for thee that I preach, 'tis for thee that I pray, and make a collection twice each Sabbath day. Money's my creed, and I won't pray without it, the heavens are closed against those who doubt it. This is the essence of popular religion, come regular to church and be plucked like a pigeon. I'll have carriages, horses, servants and all, I'm not going to foot it like Peter and Paul; neither, like John, feed on locusts and honey, so out with your purse and down with your money. I gather my knowledge from wisdom's great tree, and the whole of my trinity is D. D. and C.; dimes, dollars and cents are all that I crave, from the first step on earth to the brink of the grave. In the cold earth I may soon be laid low, to sleep with the just, that have gone long ago; I shall slumber in peace till the great resurrection, and be first on my legs to make a collection." Then he blessed the contribution boxes and the show closed.

Now, dear brother, don't you think that my jackass story equals yours, and contains a better moral? I am sure it is just as funny; so now we are even, on jackass stories, anyhow.

We see how careful the nations of the earth are in throwing their protecting arms around the principle of authority; how careful they are that all representatives acknowledged by them are endowed with proper authority from their respective governments. In this nation of ours no man has the right to initiate a foreigner into the government unless he be endowed with authority, beyond the question of a doubt; the government would undoubtedly punish any man who might read of a commission given to others, and then take the authority unto himself to initiate foreigners into the government of the United States.

We see the same careful protection thrown around the principle of authority throughout the different states of the union; throughout the different counties of the state, and throughout all the different cities of the various counties. All will admit that without this strict attention to authority, there would be no law, no order and no protection. Out of all known governments the great government of God, according to our opinion, is the only one that treats the principle of authority in a careless and reckless manner. Anciently a prophet of God, through the principle of revelation, called Aaron to the ministry; at a later period, an Apostle of Jesus

Christ said that no man was to take this honor unto himself save he be called of God, as was Aaron. Yet men of our day will read where men were commissioned by Jesus Christ eighteen hundred years ago, with authority to initiate foreigners into the great government of God, and by virtue of that authority, given to others, they take the honor unto themselves; while declaring that the great God has sealed up the system of revelation; and through the heavens, as you say, being as brass above our heads, no man can be called, as was Aaron. In the face of all this, any man purchasing a Bible, which contains that commission once given to others, imagines he is called of God to preach the Gospel; and the result is we are living in a babel of confusion; God says "He is not the author of confusion."

Of course I realize these words of mine will have no weight upon you, but they may be read by some fair-minded, thinking man, who may stop, ponder and investigate.

By innuendo you advocated mob violence in your sermon last Sunday night. Do you think it was becoming to a man who professes to be a representative of the meek and lowly One whose mission was peace on earth and good will to man? In carefully looking over the history of this Mission for a number of years back and noting the number of mobbings to which our Elders have been subjected, and the number is not small, we find by careful comparison that 90 per cent of the mobbings have been led in person or inspired by so-called Christian ministers.

Do you think you were serving God on the Sabbath when you so nearly sanctioned brute force against a people who have never harmed you or any of the good people of Chattanooga? Do you really believe that such a course will make you popular with the liberty-loving and law-abiding population of your new home? Think over the matter carefully and perhaps you will admit you over-reached yourself a little.

You took for your text, "Answer a fool according to his folly." In closing allow me to respectfully present you with the words of our Master, "He who calleth his brother a fool is in danger of hell fire."

Respectfully,

BEN E. RICH.

MORMON LITERATURE

MORMONS AND MORMONISM.

THE MORMON PEOPLE, THEIR INDUSTRY, EDUCATION AND MORALS—WHAT IS THOUGHT OF THESE PEOPLE BY A NON-MORMON OF MANY YEARS' RESIDENCE AMONG THEM.

LECTURE BY CHARLES ELLIS, A NON-MORMON.

No cause has so often led to strife as bigotry of religious devotees. In no name has hate so largely gathered harvest of death as in that of God. No prophet ever proclaimed a new word of the Infinite who was not met with abuse. Many of the noblest men who have stood God-tongued on earth have received not only vilification, but martyrdom. Not one of them has escaped the cry of "infidel, atheist, impostor." Even Jesus was crucified as a malefactor. His simple religion of love for God and to man was lost in a cobra-filled jungle of theology. For more than 1800 years Christianity has not been the religion of Christ. The Christianity that boasts of having civilized the world is a mass of dogmatic bran that makes poor bread of life—intellectually a bran-mash for hide-bound bigots who send all but a "predestined and foreordained" baker's dozen to eternal torment because they will not take the medicine. It has been itself partially civilized by the natural development of the human mind, but is still much like that "white sepulchre," fair to see, but full of lying dogmas, hypocrisy and sham.

Into this cloaca of pretence, the Mormons say God sent Joseph Smith to destroy its rot with the quicklime of a new revelation from heaven of priesthood, prophecy and providence. The Lord God Omnipotent, so the story runs, came to this youth and informed him that the Gospel of Jesus had been lost to the world through the wickedness of men; that the religions of the present were a sham, that the churches were all wrong, and that the true Gospel would be restored for the salvation of mankind through him.

It is not surprising that Mormonism met with obloquy from its birth. It would have been marvelous had not that obloquy become violence when the "new dispensation" showed a de-

gree of success that roused the fears of the evangelical churches, out of which converts to the new sect were taken. The Mormon missionaries of those early years believed the "fullness of time" had come, and that "the Lord" was speedily to appear, sweep false Christianity from the earth and establish His own kingdom. They believed it their duty to cry aloud, to warn the nations. The boldness of the proclamation that all churches were without recognition in the sight of God, and the only true Gospel was this "new dispensation," was enough to arouse an opposition that has never wholly ceased and is now raging more fiercely than ever. The rapid growth of the new old faith embittered the sects and carried them to the shedding of innocent blood, for many of the early Mormons suffered martyrdom for their faith. Yet the blood of martyrs is still the seed of the church.

It is immaterial here whether Mormonism was born of God or of man. I am not discussing its origin. No matter what its source, it was sure to meet opposition. Had it come with such pomp that the world could have beheld angelic heralds, it would have been denounced as vile. It has been so with the founders of all religions. The prophets are always stoned. The Buddha was accused of consorting with courtesans. Jesus' enemies said harlots were His chosen companions. Mahomet was the called slave of an ambitious mistress. Garrison and Phillips were denounced as infidels and atheists. Joseph Smith was branded a fraud and lecher.

But as time rolls away from the days when an agitator lived, hatred of him is forgotten and he is remembered in the results of his agitation. The Buddha preceded Jesus many centuries and has a following today of 400,000,000. Jesus is buried beneath a mountain of dogma, but 300,000,000 are seeking eternal life in His name. Mahomet came 700 years later and his people number 170,000,000. Only sixty-nine years ago came Joseph Smith, and his following is already half a million. Give Mormonism 1,200 years, as Moham-medanism has had, or 1,900 years, as Christianity has had, and what was said of its founder will be forgotten, but his following may then compare satisfactorily with what the older faiths accomplished.

Had Joseph Smith never declared himself a polygamist he would have been killed. The sects were too fanatical in the wild west to permit so active a rival to exist. Had the Mormons remained east of the Missouri, Brigham Young would have been killed and the church would have been destroyed

by wholesale massacre. It was only their isolation among the mountains that saved Mormonism and the Mormons from annihilation. Even that would not have saved them had they not increased so rapidly by conversions and immigration that before their enemies realized their growth they had become too strong to be removed. They have survived the hate that carried off their leader at Nauvoo. They have proved themselves sublime stayers. They have nobly earned the right to the home they have made in "the great American desert," and they are entitled to full liberty of conscience to practice their religion, as well as to the same protection the nation gives to all other churches.

If people must follow some leader in the name of God it makes little difference what his name, when or whence he came, as far as the national government is concerned. As long as his followers are honest, industrious, virtuous and progressive they will advance from existing to better conditions, whether they follow Moses, Jesus, Mahomet, Calvin or Joseph, and our government, guaranteeing rights of conscience to all, cannot dictate what their religion shall be. No matter what Joseph Smith may have been, the people of the United States should not allow themselves to be governed, by what was said against him, in their judgment of the Mormon and Mormonism, as they are now.

BY THEIR FRUITS.

If history is reliable many of the popes were steeped in crime, yet we do not condemn the Catholic church of today by that history. Protestantism has done many cruel things in red-handed fanatical rage, but we do not now hold it responsible for crimes of its past. The daily press frequently tells of crimes committed by ministers of the Gospel, but we do not condemn the class for the misdeeds of some of its members. Neither should we condemn the Mormons and Mormonism of today for what their enemies said of them forty, fifty or sixty years ago. Put Joseph Smith down, then, as one of the men who have started new systems of religion, and judge him now by the results of his system, as we judge all others.

Many of the Jews are grand people, notwithstanding some of their leaders ages ago were bad. There are many excellent men and women in the churches, notwithstanding the fact that Christianity has drenched the earth in blood. Mohammedanism has done a great work among its people, notwith-

standing all Christendom looks upon its founder as an impostor. Tried thus, what can be said of the Mormons and Mormonism?

INTO THE DESERT.

It would be manifestly unfair to judge either Mormons or Mormonism by that stormy career which preceded the hegira to Utah. Mormonism had no opportunity to show its merits in a country where its enemies gave it little time to act save in self-defense. It was aggressive in its denunciation of existing churches as ungodly frauds and they attacked it with violence, kept it acting on the defensive, forced it from place to place, and finally drove it out of the United States. Having at last found a spot a thousand miles from a "Christian" and subject only to the possible encroachments of Indian tribes, less barbarous than eastern Christians had been towards them, the Mormons and Mormonism were, for the first time in their history, in a condition to show what the people and their religion were.

When Brigham Young and his band of searchers for the new Holy Land entered the valley of the Great Salt Lake there was no white man there to give them a welcome, and therefore no alleged Christian present to disturb their hope. They had traveled far and fared hard. As they emerged from a rugged canyon the magnificent valley before them was the most inviting spot they had seen, and the leader chose it at once as their future home. Along the mountain streams, that ran gurgling through the valley to lose themselves in the saltiest sea upon the earth, there was pasturage for the cattle, but for the men, exiles from so-called Christian civilization, there was nothing save an opportunity to gird their loins, forget their hunger and compel the stubborn glebe to yield them food.

LIKE THE PILGRIM FATHERS.

When the Pilgrims landed in Plymouth Bay they met such a welcome of dreary desolation as the Mormons received in the Salt Lake Valley. As the Pilgrims crossed the Atlantic to find a land where they could practice their religion, so had the Mormons crossed the plains of the continent. But they must live. In all this wide mountain land no furrow had been turned. It was mid-summer and the wanderers had little to carry them through the approaching winter. They must close with the opportunity and stake all on the hazard. They put in crops and the seed baked in the hot earth or the frost

came before anything could mature. They made huts to shelter themselves against the winter, built a wall to guard against Indian attacks (or was it the Christians they had fled from at Nauvoo) and pulled through until spring came, and then they went out upon the foothills and dug the roots of the sago lily for food. They planted and watered and saw their seed spring and saw crickets come down upon the green spots, like Missouri and Illinois Christians, and devour their hope. They fought crickets, made irrigating ditches, cleared off sage, increased their fields, smothered grasshoppers, praised the Lord and grew until, in five years, the valley had become a hive of busy human bees, not a drone among them all, and hundreds of baby bees crawling about the open doors of humble homes in which patient, plodding, hopeful, prayerful women were the grandest heroes of all. But the people crowded in so rapidly that for a dozen years or more all were harassed by hard want. Luxuries there were none. It was one long, ceaseless struggle to live. Women who came then as little girls have pictured to me the cheerless years of their young lives here when all were poor.

THEIR STAFF AND COMFORTS.

What sustained those people in that long ordeal? Faith, the strongest power in all the world. Their religion was an enthusiasm. To them "God" was a living presence. He had "called" them. He had led them forth from persecution. He would remain their friend and they must succeed. Without that faith they would never have come—having it they could not fail. But to my mind a very important adjunct was the pluck that has made the white race superior to obstacles and the master spirits of the world. When we consider what the Mormons underwent to achieve success here their constancy and heroism deserve sublimest commendation, and they who will not concede this because the Mormons will not send them to congress or subscribe their creeds are not true Americans—have never known the meaning and the glory of our "religious freedom."

We honor the Pilgrims for their heroism in crossing the ocean and founding a home in the forest of the new world. Why? Not because of their religion. They were bigots and sometimes murderers. They tortured, killed, or banished men and women who would not accept their theology. We may despise their religion, but we must honor their courage and be thankful for their success. Without them we never

would have had our government, the light of the world and the hope of mankind. But their base of supplies in Europe was nearer to them, more accessible, than were the stores from which the early Mormons could draw. The Pilgrims had means; the Mormons had none. When driven from Nauvoo many of them were so destitute that agents were sent through the east soliciting aid to save the people from starvation, and one of these agents was Lorenzo Snow, now President of the Mormon Church. Hundreds of the famished refugees died, in 1846, along the malaria-poisoned bottoms of the Missouri river.

From robbery, murder and exile in Missouri and Illinois to success and independence in Utah, the history of the Mormons is a record of privation, hardship and endurance unequalled since the days of the Moors in Spain, the Huguenots in France, and the Protestants in Holland, when murder sought to exterminate all heresy in the name of the Catholic church for the glory of God. It was the same spirit in the Protestant heart that sought the destruction of Mormonism. But no religion can be wholly bad or lacking in points of great merit that could produce the magnificent results that have sprung from the Mormon occupation of Utah.

IN THIRTY-TWO YEARS.

Briefly, now, let us see what the Mormons did in Utah through the years when they were nearly the entire population and while the industries and the progress were almost wholly their own.

In 1880, thirty-two years after the arrival of the Mormons in Utah, they had 9,452 farms, the average size being twenty-seven acres. The population of the territory was then 143,963, of which 115,000 were Mormons, 99 per cent of whom were living in homes of their own. To bring this land into productive farms there had to be done an inconceivable amount of work that was not directly productive. The land was covered with sagebrush and other wild shrubs and grasses that made it as hard to clear as swamp land in the east. In addition to clearing the land it had to be lined with ditches to carry water to the growing crops. On those 9,452 farms there were several thousand miles of ditching. All of this work was dead capital. It was the "plant" of the farmers and was put in solely by the toil of a people who never knew when it was "sundown." But it was done and the farms were yielding great crops of small grain, corn, potatoes—all the

vegetables of garden and field, and the fruits—apples, pears, plums, apricots, peaches, grapes, berries—everything that the climate would sustain. Live stock had risen from zero to millions in the shade of the mountain. There were herds of sheep, cattle and horses, and the great American lard producer was not wanting. Home manufactories were prosperous at several points. Stores were in evidence everywhere. "Zion's Co-operative Mercantile Institution" was the center of a magnificent trade at Salt Lake, extending throughout the territory. Temples had been built or were under construction at four points in the territory. Meeting houses had been erected in every direction. Academies were being started in Salt Lake, Logan and Provo. The people were united and persistent in their determination to succeed, and under the guiding will of Brigham Young this most remarkable effort of colonization had been quietly carried forward in spite of the continual harassment of the people by government officials, goaded by the anti-Mormon ministers of the east. In thirty-two years the exiled Mormons had become too strong to be despoiled again, and all that time this alleged destroyer of the American home, polygamy, was being practiced, and thousands of the most intelligent, honest, virtuous and industrious men and women of the state today were the offspring of such marriage relations. Why do not the Mormon haters of today attempt to destroy the force of this fact? Because they know that they would fail.

EDUCATION.

A common charge against the Mormons for years, and revived now, was that they were ignorant, illiterate and had no use for schools save to teach their theological dogmas. But in 1870, only twenty-three years after the first Mormon immigration, the percentage of school attendance in Utah was higher than in Pennsylvania, New York and Massachusetts. In 1881 the school population of Utah, from 6 to 18 years of age, was 43,353 and the average daily attendance was 44 per cent. There were then 395 schools in Utah. In 1888 the commissioner of schools, a government official, reports 344 school districts and 460 public schools in Utah. The school population was 54,943, of which 47,371 were Mormons. The number of scholars enrolled was 32,988, of which 30,721 were Mormons. The value of district school property was \$542,755, and the amount paid for teachers in the public schools for the year ending June 30, 1888, was \$293,085. Yet the anti-

Mormon still screeches his old cry that those were Mormon schools.

Let us see. The school commissioner referred to was not only a United States official, but he was also a non-Mormon. Yet he reported that the 460 public schools of Utah were "non-sectarian." Then he enumerated eighty-nine denominational schools, of which only four were Mormon. The text books used in the schools, a list of which was given, set at rest the charge that Mormons were opposed to education; and the average of education of those who were trained in them is proof that they were not theological schools. According to the United States census for 1880 the percentage of persons in Utah of 10 years and upward who could not read was five. In Rhode Island at the same time it was seven, and in the United States at large thirteen. The average illiteracy in Mormon Utah, thirty-two years after its settlement by people absolutely without means and obliged to toil early and late to find a mere subsistence, was less than in twenty states and territories in the union.

The growth of schools in Utah is full of evidence that the Mormons were the friends of education. Remember that for years there was no money in Utah, yet the people built houses in which they lived, as well as hundreds of meeting houses. The first meeting houses were "boweries"—posts set in the ground, a flat roof of poles shingled with bushes cut in foliage. I have seen several of these old places of worship. But as soon as practicable every ecclesiastical "ward" had its "dobe" meeting house, which was also school house. But "Utah's best crop" would soon overflow any ordinary Mormon meeting house and more school room would become necessary. On Sunday the bishops of a ward would say:

"My brothers and sisters, we need more school room in this ward. What will you do to provide it?"

"I will give a team ten days."

"I will give a thousand 'dobes.'"

"I will give two weeks' work."

"I will give twenty bushels of wheat."

Thus it would go, and the school room would come as a labor of love and without the passing of a dollar. Today there are no people in the nation so eager to learn as are many of the young Mormons whom I have met in my travels about Utah. The State University, the public schools, all schools are full. The Mormon Church has its special schools, as other sects have in Utah, and their theology has its place in the studies, but the Mormons have no desire to introduce

Mormon theology into the public schools and are opposed to the introduction of any other theology, as of course they should be.

MORALS.

In 1876 there were thirteen counties in Utah without saloon, brewery, gambling house, brothel, lawyer, doctor, beggar, parson or politician, and the population was exclusively Mormon.

In the winter of 1881-2 there were fifty-one prisoners in the Utah penitentiary. Only five were Mormons, and yet the Mormon population of the territory exceeded that of the anti-Mormon 500 per cent. From 1877 to 1882 the jail of Salt Lake county received only three Mormons. In 1881 there were 1,020 arrests in Salt Lake City, of which 103 were Mormon men and boys and six Mormon women; 657 non-Mormon men and 194 non-Mormon women. In 1882 the number of arrests in the same city was 1,561, of which 188 were Mormons and 1,373 non-Mormons. In that year there were sixty-six barrooms in the city, and sixty of them were kept by non-Mormons. There were fifteen billiard and bowling rooms and seven gambling houses, all kept by non-Mormons.

The above, as well as the following statistics, are taken from "The Palantic," published by A. M. Musser from the Utah penitentiary records for the year ending June 30, 1884. Mr. Musser showed that, with the population of Utah 83 per cent Mormon and the non-Mormon population only 17 per cent, there were thirteen Mormon and seventy-eight non-Mormon prisoners—a difference of 600 per cent in favor of the Mormons. Add to this the difference in percentage of population, and we have over 1,000 to one in favor of Mormon morality as compared with that of the non-Mormon population of that period.

It should be understood that the above statement is not intended to characterize the whole non-Mormon population. All through the Utah years there have been non-Mormons here who were the most exemplary people. They came in to stay, to engage in business, to make homes. They have never engaged in the local disputes. They have never been anti-Mormons. Because they would not join the raid against the people they were for years sneered at as "jack-Mormons." The criminal element referred to in these statistics as "non-Mormons," it is safe to say, should have been put down as "anti-Mormons."

When the first edition of this pamphlet was issued the

anti-Mormon paper of the city and several anti-Mormon parsons of Utah and Canada undertook to answer these statistics by claiming that the Mormons referred to were all "Latter-day Saints," while none of the "non-Mormons" were "Christians." For answer I will say that the record shows that of the seventy-eight "non-Mormons" in the Utah penitentiary and referred to above, forty-five were members of Christian churches. To show that this class of Utah non-Mormons were not worse than Christians generally, I refer to statistics furnished the Deseret News recently by Ephraim Ainsworth.

In 1889 Ohio had 942 convicts in penitentiary—826 of them belonged to Christian churches. In 1893 Canada had 11,810 convicts—Catholics, 4,395; Church of England, 3,621; Methodists, 1,624; Presbyterians, 1,495; other sects, 698; Atheists, none. In 1896 the Kansas penitentiary had 343 Methodists, 41 Presbyterians, 61 Campbellites, other sects 12. In 1896 the Michigan state reformatory had as inmates 226 Methodists, 84 Baptists, 31 Episcopalians, 28 Congregationalists, 18 United Brethren, 229 Catholics, 65 Presbyterians. From the Tennessee state prison, no date given, is reported 873 convicts—870 Christians and three who would not state their religion. Thirty years ago a Unitarian minister named Hatch made a careful investigation of criminal statistics of the United States and Territories and published the statement that 7 per cent of male convicts in the penitentiaries of the country were ministers. Utah has had her full share of them in the last thirty years, though she has kindly permitted them to run away, making no attempt to capture them, save in the case of a parson who killed his victim, cut her body up and attempted to burn it. A reward was offered for him, but he is probably sending heretics to hell yet for Christ's sake. It is said "there are none righteous, no, not one;" that is, we all "live in glass houses" perhaps.

If the faces of children are an index to the morals and self-control of parents, many Mormons have only to point to their offspring to prove their own general purity. Indeed, it would be difficult to find finer types of manhood and womanhood that are to be seen among the Mormons, and this applies as well to polygamous as to monogamous offspring.

Right here, at the risk of being misunderstood, I want to say a word about Mormon polygamy. It was not established for the gratification of "lust," as has been so often averred, but was, I think, a conscientious effort to improve humanity by stirpiculture. It was the only considerable effort ever so

made among civilized people. I think it would have been better to have given it a scientific instead of a theological basis. In the country at large monogamous marriage has long been degenerating. With its degradation society must sink to conditions that must eventually, if not arrested, destroy our civilization. Religion may insure humanity against fabled fire after death, but it cannot breed out defects of will and taints of blood. Nobility of person, life, character is born, not made by creeds. Humanity can never be Godlike or fit for "the kingdom" until it is bred up from its sometimes lower than "beastly" level. Mormon polygamy was the beginning of such an effort. It has been killed by ignorant prejudice. But soon or late the world will see the infinite need of wisdom and science in the production and development of children, and then it will be understood that the marriage system must be reconstructed. Mormon polygamy was not the "beastly" thing a nation of adulterers called it. It grew out of the belief that life is eternal, that there can be no marrying in the future life; that women not married here can never marry, but must be the servants of those who were married on earth for all time here and hereafter. It grew out of the belief that woman gains her "exaltation" in the kingdom with her husband, and he in part through the excellence of his family. It was the Mormon women who wanted polygamy. But no woman would enter that relation through "lust." She could only enter it by conquering her passions, and in doing that she prepared herself to become a divine mother. It is only when women can learn to do this and compel men to respect their rights in gestation, as all other female mammals do their mates, that mankind can be saved from—itself. I am not advocating Mormon polygamy, but the physical improvement of humanity as the natural and also the scientific basis of mental and moral improvement. Sometime this great truth will receive the recognition denied it now.

I come back now and say that, taking polygamy and all into careful consideration, the morals of the Mormon people have always been as good as the best in the nation, and through the thirty-two years when the population of Utah was almost wholly Mormon and "this people" had not come under the influence of those who wanted saloons, brothels and dance halls opened to tempt young Mormons, their morals were infinitely superior to anything to be found in the rag-tag-and-bobtail element that for years existed on the

western frontier and found in Utah the only oasis of the mountains.

Had the Mormons been Methodists the praises sung over their success in Utah would have been heard around the world. But if they had been Methodists they would not have been driven out of the United States. Had they been bogus Christians they would have been too busy sending other people to hell to have ever thought of colonizing on a barren desert 1,000 miles from heretics. The sublime industry and heroic achievements of the Mormons among the mountains of the west have been studiously ignored and viciously misrepresented, not because of any real or suspected immorality or menace to "the American home," but simply and solely because they were heretics to other sects. Anti-Mormonism never did and does not now care for polygamy—it hates the Mormon Church. A mean, whiskey-guzzling government official in Utah once said to me: "Damn 'em, all 'e rights 'e Morm's hez is t' pay taxes! 'Fthey don' like that I'm gitout!" That was for years the anti-Mormon spirit in Salt Lake City. The struggle was to get control and tax the Mormons out. That, too, was done largely. That is, many of the poorer Mormons were forced to leave their homes in the city on account of increased taxation levied by anti-Mormon officials. That old spirit is now revived by this new crusade, not because of polygamy but because the Mormons were compelled to take the power to levy taxes out of the hands of their enemies.

A popular impression has been craftily created by the anti-Mormons of Utah that its priesthood and polygamy are the cause of all hostility to Mormonism. The shallowness of the pretense is easily seen when you consider that the most vicious of anti-Mormons accept the Bible as the infallible word and will of God. Yet the Bible teaches priesthood and polygamy. Hence priesthood and polygamy cannot be the secret of anti-Mormonism. The Protestants have been trying for a century to get God into our national constitution and to make Jesus Christ the ruler of the nation. Catholics and Protestants outnumber Mormons a thousand to one. As long as they believe in theocracy they cannot quarrel with the Mormons for holding the same belief. But if they were afraid the Mormons might get into the kingdom ahead of them they would become jealous, and jealousy is the womb of hate. The evangelical churches fought Mormonism from its appearance, not because of polygamy and priesthood, for there was neither

priesthood nor polygamy in it then, but because it was a more enticing faith than their own. Mormonism was running smoothly and growing rapidly without original sin, total depravity and eternal torment as its steady theological diet. Therefore, it was infidelity. Therefore, it must be destroyed. Advocates of the undying worm, the lake of fire and the endless roast drove the Mormons out of the United States. When they made the Utah desert a prosperous land, adventurers crowded in to make speculation and riot among them, but found them united against invaders. That was put down against them. Yet a people driven into exile five times would be idiotic not to unite for their own protection, and, as soon as possible, prepare themselves to refuse to be driven again. When their old enemies learned what advancement the Mormons had made in Utah they came to send them to perdition again, but it was too late. Then they raised the outcry against polygamy. That brought in the aid of congress, the destruction of the incorporated church and the confiscation of church property, but did not crush Mormonism. A thousand polygymists went to the penitentiary, and still Mormonism would not collapse. The Mormons did not hanker after salvation from a hot spell in another life. They were too busy. They had hell enough here. There was no brimstone in their conception of the hereafter. A few might falter, but the mass stood by their faith, submitted as best they could to the insolence of their enemies, waiting upon the Lord to rescue them. Then came the scheme to disfranchise them. Disfranchisement was the culmination of forty years of effort to conquer the Mormons. If this calamity should fall the people would be at the mercy of unscrupulous legislators who would practice the sentiment of him who said all the rights the Mormons had were to "pay taxes" or "git out." Before this danger the leader yielded and declared that to save the people from ruin he would take no more plural wives (he was then about 90) himself and would advise his people to do likewise. That was in September, 1890. Two weeks later the church, in conference, accepted the advice of its president that polygamous marriages should cease.

Then it was seen that the Mormons would not abandon their homes—that their persecutors should not grow rich upon property the fleeing Saints must sacrifice. They had conquered by yielding, and there was no other scheme to be sprung upon them. Those who hoped to crush Mormonism were forced to accept the situation. The old political status

disappeared and Mormons and Gentiles came together as democrats or republicans, each party seeking to gain control of available public offices. Men who had for years studied how they might throw increased difficulties upon the Mormons were tumbling over each other in their eagerness to reach the Mormon leaders, to profess their profound esteem and to make known their willingness to aid the Latter Day Saints by accepting office at their hands. The new love was touching, but it was sincere? We shall see. The Mormons were rejoiced to find at last an atmosphere of at least seeming peace about them, and gladly gave their old enemies the offices they desired. The offices secured, the men who were going to "boom Utah" proceeded to a recklessness of "improvement" that increased public debt and taxes to an alarming degree. The Mormons disliked to protest; they could not "grin," so they bore it with long, sober faces. Then statehood was secured and the Mormons began to elect their own more cautious men. The new lovers, chiefly office seekers, scented defeat. The old snarl appeared. Startled politicians appealed to willing ministers who needed funds sadly—and the old outcry against the Mormons and polygamy was revived in 1898.

THE NEW CRUSADE.

What basis is there for this renewed fight against the Mormons? When Wilford Woodruff declared that he would advise the people to cease plural marriages, and when his advice was accepted by vote of the church, there were men living in Utah who were already in polygamy. Most of them were old men, but there were young and middle-aged men who had more than one wife. All through the government fight against polygamy these men had lived with their wives as far as they could in secrecy. Would they be likely to abandon their wives when peace had been received?

To the Mormons, marriage is one of the most sacred of their ordinances. It is solemnized by a priest in the name of God. It is "sealed" in heaven also and is to continue forever. The true Mormon cannot ignore the claims of his plural wife without being false to his vows and his God. No manifesto of Wilford Woodruff, no vote of conference, could annul a plural marriage or engage that any Mormon should cease to care for his plural wives. This fact was as well known by every non-Mormon in Utah in 1890 as it is today. It was understood by every gentile politician, by every repre-

sentative of the government, by every minister in Utah, that polygamists had been all along secretly living with their polygamous wives. All knew that this would continue, yet all agreed that no further notice should be taken of the matter and polygamy should be left to die its natural death. That understanding reached, no further effort was made to arrest "cohabs." Polygamists lived openly with their wives and, as was expected, children were here and there born—in one instance, at least, we have heard of "twins." So matters stood from the close of 1890 for seven years. In 1897 we had a semi-centennial celebration of the arrival of the pioneer Mormons. In that "jubilee" Mormons and non-Mormons all joined heartily, including the ministers who have since become rabid anti-Mormons; including also the editor of the anti-Mormon paper who was so harmonious then that he delivered an address when the Brigham Young statue was unveiled, who was so inspired by the holy ghost or some other spirit (he is more familiar with other spirits) as to declare in his paper that the Mormons had founded the "new civilization." Yet at that very moment he and all non-Mormons in Utah knew that those who were in polygamy when "the manifesto" was issued, in 1890, had been living openly with their wives for seven years and that children were being born in some of the families. No objection was made, I repeat, until the Mormons, to stay the increase of public debt, began to fill important public offices with prudent men of their faith. There is no evidence that the church had anything to do with this. It was the work of men who owned property, and were anxious to protect it. That this is true is seen in subsequent political action. A majority of the Mormons are democrats. The democrats were rapidly getting control of the state. In the municipal election of Salt Lake last November the republicans elected their ticket over a known democratic majority of voters. Why? Because the republicans ran their canvass on the line of the anti-Mormon elections of a decade ago—the gentile democrat voted the republican ticket. That is, while the Mormons have kept the compact made when the people divided on national party lines, in 1891, the others have largely broken it and we have now the democratic and republican parties with the republican party working as an anti-Mormon party largely. The excitement in Washington over the fact that the republican Utah postmasters at Provo and Logan have been all along in the same boat with democratic Roberts is amusing because of the frantic efforts of men to show that they did not know that those men were

old polygamists and had been living with their wives since the "manifesto" of 1890. Of course they knew it. No man could have lived in Utah since 1890 without knowing it. From 1890 until statehood came United States district attorney and marshal for Utah knew it, and yet so generally was it understood that the old condition was to be left to die of old age that those officers made almost no effort to disturb "cohabs." The post-masters in Provo and Logan were chosen because they were influential republicans, and their wives did not count—then. The anxiety over them now is that this excitement will defeat the hope of the republicans to carry Utah in 1900, and when this whole matter is analyzed it is found that the anti-Mormon agitators of Utah, with one exception, are republicans, and the exception is a democrat who, having most earnestly defended the Mormons ten years, was not recognized by them when they were distributing political offices. The Catholics in Utah are democrats and they have taken no part in this crusade. But the evangelical ministers and sects are republicans. The ministers have worked hard for 25 years to "save" the Mormons and yet have never "saved" one who was in good standing in his own church. When polygamy was given up, eastern interests in Utah missions fell, funds went low and the wolf was howling in the back yard. The politicians who had lived for years on salaries as government officers or later in state or city offices were in the same "fix"—they had to raise hell or starve—they did the first and, if I am not much mistaken, will do the second also or—"git out."

AMNESTY.

To make clear the subsequent action of the chief factor in the new crusade it is necessary to call attention to what is known as "the amnesty." By act of congress polygamous Mormons were disfranchised. When peace was declared these men wanted their disability removed. A well-meaning but not sagacious Mormon took it upon himself to secure that result. He went for advice to the man who had tried for years to obtain the disfranchisement of all Mormons. That person seems to have expected such a visit. He advised a petition to the President of the United States for amnesty. The unsuspecting Mormon swallowed the hook and asked his adviser to write such a petition. It was, perhaps, already written. The adviser, swearing he would never consent, consented and the petition was produced. It was carried at once to President Woodruff, lying sick at home. The sick man, unable to even

read the petition, signed it. With his name attached it was taken to the Apostles and all signed. The petition went to Washington, and, after much unavoidable delay, was granted. But the course of the writer of the petition, in the new crusade, his continual use of his petition against the Mormons, might possibly be taken as evidence that he was shrewdly forging a weapon that he might use against his quondam friends if his love for them should grow cold, or if his ambition were not satisfied. That is, it was well known here that when statehood should come to Utah The-man-who-wrote-the-petition would be a candidate in the first state legislature for the office of United States senator. It was necessary, therefore, to have a republican legislature. To that end the writer of the petition exerted himself to defeat the democratic party in the election of 1895. The democrats were frothing over a suspicion that prominent Mormon church officials were secretly aiding the republicans. Democrats were crying bad faith on the part of the church. The-man-who-wrote-the-petition defended the church officers and charged the democrats with intent "to give Utah a black eye;" with a desire "to keep immigrants from coming here;" with "the awakening of unworthy suspicions against us all;" with trying "to alarm the country;" with committing "an outrage." A few days before election, in 1895, The-man-who-wrote-the-petition, the man who, for more than a year, has found nothing too scurrilous to publish against the Mormons, the man who expected to be elected to the senate in January, 1896, said:

"There is not a man, woman or child in Utah who for one moment thinks there is any agreement or thought of restoring polygamy, or that it could be possible even if such a thought was in the mind of a few bigots."—Salt Lake Tribune, October 19, 1895.

"There is going to be no revival of polygamy; there is going to be no return to church rule." (The same, Oct. 22, 1895.)

The legislature was republican, but The-man-who-wrote-the-petition was "not in it." In the race for senatorship he was shut out in first heat. That straw of ingratitude broke the candidate's editorial back and he seems to have waited for an opportunity to use his petition. The Deseret News says he was paid for it at the time it was written, or, perhaps, concocted, but the action of the legislature was a deadly frost and the bloom of his young love for the Mormon church was killed.

THE SECRET OPENED.

In 1897, the Mormons, aided and abetted by many of the most influential non-Mormons, made a non-partisan effort to secure much needed municipal reforms. The movement was largely successful, but was hotly denounced by the office seekers of the republican and democratic parties as a "trick" of the church to restore political control over its people. In Salt Lake City the feeling was bitter and an attempt was made to resurrect the anti-Mormon "liberal" party. Failing in that, the excited politicians appealed to the clergy. A Presbyterian paper in Salt Lake began the publication of sundry articles running back into early Mormon literature, culling the crudities, slips and discrepancies to be found therein and using them to condemn the Mormons and Mormonism of today—a course that would be paralleled by attacking the Presbyterians of the present with the fanaticism, folly and worse of "no papacy" days. This publication was scattered over the country and started up the smouldering non-Mormon fire. The smoke encouraged the clergy in Utah to believe that there actually might be something in their sensational talk about polygamy. Then they got together in the summer of 1898 and adopted a series of resolutions declaring that plural marriages are still being contracted, that the Mormons control the state, injure the public schools, and that old Mormon Utah is on deck again. A few weeks later came the state democratic convention to nominate candidates and B. H. Roberts was nominated for congress. He was one of the men who were in polygamy when plural marriage was stopped. From the day of Roberts' nomination the writer of that petition found his opportunity and from then until now has not ceased to vilify the Mormons. He insisted that the election of Roberts would create a storm and then created it himself—a very common trick of false prophets. He revelled in his petition. That is, he sprung the trap he himself had set. I think he was trying to force the Mormon church to declare for the election of the republican ticket, for there was to be another election of a senator in 1899.

In addition to his use of the petition he reprinted the testimony of President Woodruff before a Master of Chancery and tried to prove that the manifesto of 1890 prohibited cohabitation among those then in polygamy. He knew that the president of the church could not annul a marriage. He knew that the hearing was held preliminary to a decree restoring what

remained of the escheated church property. He knew that property was worth millions of dollars and the church needed it. There was not an attorney engaged in that hearing who did not want the church to get back its property. There was not a non-Mormon in Utah then mean enough to wish that the church might not get it. But there must be a record to the effect that polygamy had been given up. So President Woodruff consented to say that he included "cohabits" in his manifesto. At that time the editor of the Salt Lake Tribune was friendly, as I have shown, and although it now seeks to brand President Woodruff as a liar it said then that the manifesto "went only to the point of plural marriages," and added "we believe that the rule laid down has been as sacredly kept by this people as it would have been done by any other people; that the Mormons and Gentiles have a right to say that the change amounts to a transfiguration." The measureless infamy of the disappointed office seeker now seeking to pile odium upon the honored dead will be a fitting monument to his malodorous memory in Utah for years to come; and if our good old friend did stretch the truth to save that property it was a lie like that of Hugo's nun, the recording angel dropped a tear upon the slate and rubbed it out.

All this insanity of excitement through the country over alleged polygamous marriages has been created by a few men who are now laughing over their success in fooling the people. They have hunted these mountain states over—have imported special aid from New York—have declared that plural marriages are being contracted, and yet have not been able to find one case. Defeated in that they have arrested several men for "unlawful cohabitation" and advertised that as proof of polygamous marriages.

Avowing, with maledictions upon it, that polygamy is the "twin-relic of barbarism" and must die, they yet will not let it die, but drag it from its senile sleep, enhorse and caparison it like a waxen image of some old Catholic saint and lead it in triumphal procession through the land to excite the clamor of women gone hysterical through brooding in nightly loneliness over the clandestine amours of their monogamous husbands with other women more charming than themselves!

If polygamy were permitted to die a natural death the evangelical churches would lose their last foothold against the rising tide of Mormonism. It is not polygamy that disturbs them, but the steady growth of the Mormon church. Right or wrong, there is a current running to the Mormon church with increas-

ing volume and velocity. The Mormon church and faith have been a boon to hundreds of thousands as poor as were those who heard Jesus gladly. It is today nearer to being a successful effort to inaugurate the Brotherhood of Man than anything ever tried.

IN CONCLUSION,

I want to say that what is here presented does not err from truth and was not written with either knowledge or consent of any member of the Mormon church. It stands upon my personal knowledge. I am not a member of any church, and view all sects philosophically. I cannot perceive that any religion has been of divine origin, in the theological sense of the terms. To my mind they are all human, very human, in their origin. But, conceding to all the rights of intellectual liberty I claim for myself, I question not the right of the people to any religion that satisfies them. In so far as creeds and dogmas impose upon credulity, I claim the right to protest. Thus I have long protested against Calvinism in all its varieties as a wholly unjustifiable cruelty forced upon humanity through its ignorance and fear. I gladly admit that theology, like everything else, is subject to the progressive influence of the ages, and realize that the God of Calvin is not as mean as he was 400 years ago—has been much improved in the last 100 years under our free government and public education. I cheerfully concede that all theologians mean to be honest in the dogmas they create, and I believe that all churches sincerely endeavor to hold their people to defined standards of moral life. But I lay this against them—that they would have men and women practice moral living, not for itself, but to secure a definite reward after we have ceased to live here, a reward called “salvation” from threatened ills and horrors that exist only in the excited imagination of ignorance and superstition. It is childish—it is the mother bribing her boy with bread and jam, or frightening him with threats of “the bad man.”

You see, then, that I am one of that class of persons called by all the professors of all the thousand and one varieties of so-called Christianity “an infidel.” It is the easiest thing in the world to call people by opprobrious names, as the history of these unpopular Mormons makes manifest. In fact, no new thought appears that is not infidelity to some older one—no new issue that is not maligned by the satisfied believer in some old one. The term “infidel,” as applied to persons who think for themselves, do their own business with the Infinite, and

decline proffered rewards based on fear of God, is one of merit rather than reproach. Jesus was the great infidel of his time—crucified for truth derided by the prevailing orthodoxy of his day.

There are two kinds of infidelity in the world. One comes by growing up out of existing beliefs, the other by falling below them. The only harmful infidelity exists in the churches, and consists of professing one code of morals and living another. For instance, all Christians call Sunday the Lord's day and pretend to keep it holy, a sacred day devoted to the worship of God. Yet half of them, in this country, keep it as a day of frolic and dissipation. That does not harm the day, does not injure God, but it makes hypocrites of professing Christians. They are infidels who have fallen below their religion. For instance, again, take the seven million names of American people who petitioned congress to expel the Utah congressman. It is safe to say a large percentage of the signers were children who did not know what they were doing, but whose names were taken by Christian adults with intent to deceive.

A long study of religions convinces me that all mean to do good, yet fail, in great part, because they work for a wrong purpose. That is, they work, not for this life, but for one to be sometime somewhere "above the stars," in a locality that has never been more than a myth; and the object of working for that unreality is to escape another mythical locality below the earth, in the earth, or somewhere else equally uncertain. This would do in a world peopled with ignorant savages, but will not do for intelligent men and women. This fact is recognized by the churches. They spend their money chiefly to carry their religion to the "heathen," realizing that it is useless at home. The religions of the world need reconstructing. They have much to learn and unlearn. I know of no church working so zealously for what it believes to be the good of humanity as Mormonism. I know its leaders, its system, its work. Its directors, as a whole, are sincere, conscientious, clean, honest men. If they err, it is not from evil intent. To them the presence of God is a living faith. It may be an error, but the faith is there, and the work is the result.

Mormonism is peculiar in this: it does not regard this life as a preparation for an eternity of idle psalm-singing in a future existence Lord-knows-where, but a school of moral training for an eternal life right here after "the resurrection." To this end it aims to make its people intelligent, capable, honest, moral, successful now, as the proper means of reaching the greatest

happiness then. This may be a practical basis for a possible end. Its enemies say it is based on fraud. Well, it is said they cannot demonstrate that Christianity was not based on fraud—cannot demonstrate that Jesus ever existed. But Christianity is here, and, whether He lived or not, it will remain. If it should transpire that Joseph Smith was not the founder of Mormonism, that the engraved “plates” had no existence, Mormonism is here, the faith is here, and it too will remain. We can only dismiss all questions of “fraud” and choose—the best. The best is that which is most beneficent in practical helpfulness. Tried thus, Mormonism possesses merit that cannot be ignored by any who would concede equal rights—fair field and no favors—to all. I see in it what to me are weaknesses, but in what system do they not exist? They are the weaknesses of its youth and are being outgrown—would be outgrown faster but for the malevolent opposition that drives it back upon itself. But let no enemy of Mormonism flatter himself that it can be killed by vituperation. It is the most remarkable movement in the religious world since the days of Mahomet—the most wonderful religious movement in forty generations. The thunder and lightning of its enemies cannot strike it down. It must fall, if fall it must, as other religions have fallen—by its own decay after it has lived its natural life. Keeping Roberts out of congress will not arrest its course, and it is highly probable that the time will come when the American people who want no church interference with our national government may be glad to have the aid of the now maligned Mormons.

Consider that there are today 1,700 young Mormons tramping over this continent in city, town and hamlet—young men who are so circumspect in all their deportment that not even the most bitter enemies of their faith have the hardihood to raise their voices against them—young men who are steadily making the fundamental principles of their faith known to the people. There has been nothing like it in the world for hundreds of years, nothing in so-called Christian countries since the steady persistence of the Protestants on the continent and in Great Britain, and it is going to produce great results. The Mormons might be called the non-Conformists of this country and in spite of all efforts to the contrary they are going to wield an influence upon its future. One of the Utah men in Washington fighting the Mormons was honest enough to tell the truth when he said in a public meeting: “It is not polygamy but Mormonism we want to check.” But it won’t check or

warp and is growing, and I write with a growing interest in its success. In 1718 there came 900 non-Conformists from Ulster county, Ireland, to Boston. They were Scotch-Irish Protestants seeking religious freedom. They introduced the Irish potato in New England. Some of them gave to older Yankees a few potatoes with instructions for planting them. They grew, blossomed, and bore fruit, but the Yankees cooked the seed balls and said they found them anything but good. Next spring when spading up their gardens they found the potato crop. Mormonism presented to Christian sects a new theological potato, so to speak. They tried it, ate the wrong end of the growth and denounced it. But there will come a new spring in which old sectarian gardens will be plowed up and then the real fruits of Mormonism will be discovered—and will be found to be both palatable and healthful.

“Where there is no change of priesthood, there is no change of ordinances, says Paul. If God has not changed the ordinances and the priesthood, howl ye sectarians! If He has, when and where has He revealed it? Have ye turned revelators? Then why deny revelation?”

—Joseph Smith, *The Prophet*.

“All who live according to the best principles in their possession, or that they can understand, will receive peace, glory, comfort, joy, and a crown that will be far beyond what they are anticipating. They will not be lost.”

—Brigham Young.

SCRAP BOOK OF

PROPHETS AND APOSTLES NECESSARY.

BY THE LATE PRESIDENT, GEORGE Q. CANNON, IN
MILLENNIAL STAR, 1866.

The assertions made by the Latter-day Saints that God has raised up a Prophet and Apostles in these days, who have the authority to teach and instruct men in the principles of His kingdom, and that their teachings and counsels are entitled to consideration and obedience, are statements that are looked upon by many to be little less than blasphemous. Many cannot conceive how individuals, who are apparently so sane and possessed of good judgment on other subjects, should be so visionary, and so wholly absorbed in the strange belief of there being men who hold this power on the earth in these days. They, nevertheless, believe that men clothed with this power have existed upon the earth at various times, who were inspired to speak and write; and they are quite willing to receive the writings, said to be theirs, upon very slight testimony, and rest all their hopes of future and eternal blessedness upon their veracity. They have an idea that it is perfectly reasonable to believe in the words of the Apostles and Prophets who lived thousands of years ago, and they think that, were they alive now, they could place all reliance and confidence in their words as the word of God. Peter, James and John, with their brethren, are looked up to as having been something superior to mortal, and many, forgetting that they were but human, think that it would only be necessary, did they live now, for them to declare this message and state that they were empowered to teach it, and men without the slightest demur would instantly embrace its doctrines. This professed admiration of dead Prophets and Seers, however, is not confined to this generation alone; it was a characteristic of other generations. The Jews, when Jesus was in their midst, would build and adorn the tombs of the Prophets

whom their fathers had slain, and say that if they had lived in the days of their fathers they would not have persecuted or killed them, while at the same time they were thirsting for the blood of the Son of God, and they did not rest until He had shared the same fate with the Prophets whom they so ostentatiously honored. But what is there visible at the present time from which we can infer that were any of the ancient Prophets or Apostles in the midst of this generation, they would be any better treated, or their teachings given more heed to, than they were in the generation in which they lived? The present ideas of professing Christians—that the canon of Scripture is full—and that there is no further need of direct revelation—would not admit of their recognizing a Prophet or an Apostle, should they be so fortunate as to have one sent into their midst. They are, in this respect, in a similar situation to the Jews at the time of the advent of the Messiah. They were in possession of the writings of the Prophets, and held them as the present sects of Christendom hold the Bible. Their writings were their oracles, and they indulged in the idea, as the modern sects do about the Bible, that they contained all that was necessary to lead them to salvation, until Shiloh should come, without the aid of any Prophets or Apostles to act as living oracles in their midst. They doubtless imagined that they were warranted in this belief by their sacred Scriptures, in the same manner that many at the present day imagine that the present Scriptures, composed of the writings of the ancient Prophets and Apostles, warrant them in rejecting all further revelation. This misapprehension of the Jews was followed by terrible results; they ceased to have a national existence, and they were scattered and dispersed abroad.

If the Scriptures the Jews had and the Scriptures we at present have are examined, it will be found that there is a greater amount of evidence in our possession in favor of the idea of living oracles, or Prophets and Apostles, being raised up and inspired in these days, than there was among the Jews in the days of the Apostles to support them in believing that they would make their appearance at that time. In fact the Scriptures cannot be fulfilled until these things take place. Prophecy upon prophecy has been uttered and recorded, pointing clearly and definitely to the *last days*—to the time when God should again set His hand the second time to recover the remnants of His people; when He would send for many fishers and they would fish them, and for

many hunters and they would hunt them; when His Kingdom would again be built up, and their judges be restored as at the first, and their counsellors as at the beginning; when many nations would be seized with the desire to go up to the mountain of the Lord, to the house of the God of Jacob, that they might be taught in His ways and be able to walk in His paths. To fulfill these prophecies—which were, no doubt, given with the expectation of their being as literally accomplished as the prophecies in relation to the Messiah which the Jews misapprehended—men holding power and authority equal with the men of old who were called to perform similar works, have to be raised up; and if they are raised up and inspired, they must have equal power to teach, counsel and direct the children of men, and their teachings, counselings, and directions will be as obligatory upon mankind as the teachings, counselings and directions of the ancients. Since the creation of man and the first revelation of God's will unto him, we have no account of the Lord ever having a people upon the earth, or a system which He recognized as being His, without also having men of this description—men with whom He could communicate, and through whom His mind and will could be made known to the people. They were the living oracles, possessing living Priesthood, through which they could obtain light and intelligence from the Almighty, to expound with authority to the children of men; and their words, whether delivered orally or written, were equally binding upon the people with the words of any preceding servant of God. That this was the case all sacred history bears abundant evidence.

The necessity of inspired men, in order that the prophecies may be fulfilled, must be apparent. Man has always been the instrument which the Lord has used to accomplish His purposes. But apart from the prophecies which set forth in unmistakable language, that the days of revelation and intercourse between the Deity and man will again be restored, there is an abundance of evidence to prove that there cannot be a Church of Christ on the earth without having Prophets and Apostles as its officers. They were not to be confined to the early days of Christianity alone, but were to be continued “until all should come to the unity of the faith, unto the knowledge of the Son of God;” they were to be as necessary “for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ,” as evangelists, pastors and teachers are. To assert that

Prophets and Apostles are no longer needed would be to assert that evangelists, pastors and teachers are likewise unnecessary. The great head of the Church, in its organization, had a definite object in placing these officers in His Church and that object could not be accomplished except by their perpetuity. When these officers ceased to be recognized then the Church ceased to be the Church of Christ. It would be considered a very great departure from the spirit of the Gospel to assert that pastors and other ministers—such for instance as teachers and evangelists—were no longer needed; and yet the evidence necessary to support their recognition as officers of the Church proves that not only they are necessary, but that Prophets and Apostles also are required. The proofs brought forward to substantiate the idea that Prophets and Apostles are no longer needed will apply with much force to the other officers in the Church; and if the necessity for one or two of the callings in the Church has ceased to be, it can easily be proved that there is no further necessity for the remainder. The belief that these callings are no longer needed has been inculcated in Christendom by both precept and example. A false Christianity has flourished for centuries, and men have been taught to rely upon it as the religion of Jesus, and not seeing these callings filled in it, it has required but little persuasion to cause them to fall into the erroneous belief that they were only designed for the days when Christianity was first preached. If one, more inquiring and penetrating than his fellows, should ascertain by a perusal of the Scriptures, that there was nothing to discountenance the idea of the perpetuity of such callings, and should make inquiries to know why they did not at present exist, his doubts would be removed by pointing him to Christianity as it exists around him, flourishing and yet destitute of these offices; and its existence without them must be received as evidence that the Lord had altered the organization of His Church and deemed these offices unnecessary. Men instead of making their belief conform to the Bible have endeavored to distort it and make it correspond with their ideas and systems; when the plainly written word would not admit of that they have endeavored to hide their errors and the incorrectness of their position, by stating that the Scriptures have a spiritual meaning—and they do not literally mean what their language denotes, but they require to be spiritualized to be understood. Miserable subterfuge! What a cunning device of the adversary of souls and his agents, to

entrap and deceive mankind! Impress upon the people that these are no longer necessary, and they will cease to look for them; persuade them to believe that the word of God has a different meaning from the one apparent on its face, and they will see nothing condemnatory of sin and the commission of gross wrong; Satan's victory and triumph will then be easy.

The correctness of the position we have assumed in stating that Prophets and Apostles are as necessary in the Church of Christ now as they ever were, is not at all affected by the truth or falsity of the doctrines we believe in and teach. Because the Latter-day Saints believe in these things does not detract one iota from their truth. These officers would be indispensably necessary, wherever a Church of Christ existed, if we as a people, were extinct. If men believe the Bible they must believe as Latter-day Saints, and if there is a Church of Christ upon the earth there must of necessity be Prophets and Apostles, and if there are Prophets and Apostles, they have the right to teach and instruct mankind in the principles of the Lord's Kingdom, and their teachings and counsels are entitled to consideration and obedience. A great many find considerable fault with the Latter-day Saints because they rely so much upon the words of their Prophets and Apostles. They think it decidedly anti-republican; and some, to give vent to superabundance of their spleen, occasionally call Brigham Young and his brethren hard names, because they, being men, make themselves equal with the Apostles. These individuals, with their present feelings, had they lived in any other generation when Prophets and Apostles were upon the earth, would have taken a precisely similar course to oppose them. It is not the individuals they are warring against—though many of them, no doubt, think that it is—but it is the principle. How much more republican would we be, if we paid no attention to their teachings, than we are at present? Can not we exercise our rights and privileges as republicans, to as full an extent by doing right as by doing wrong—by being obedient to the will of the Almighty as by being disobedient? The Latter-day Saints cannot fail to hearken to and have confidence in the words of their leaders, so long as they believe as they do about the necessity of Prophets and Apostles, and the authority they hold; and while they retain this belief, the only thing that will destroy this confidence is to prove that they do not hold this authority, and are not Apostles and Prophets. So long

as we know that men have this authority it makes but little difference to us what their names may be. And the moment the Latter-day Saints became convinced that Joseph and Brigham Young were Apostles of Jesus Christ, they were as willing to believe their testimony and to hearken to their counsel and teachings, as they would have been to have believed and hearkened to those of the ancient Apostles.

“If we could see our heavenly Father, we should see a being similar to our earthly parent, with this difference: our Father in heaven is exalted and glorified. He has received His thrones, His principalities and powers, and He sits as a governor, as a monarch, and overrules kingdoms, thrones and dominions that have been bequeathed to Him, and such as we anticipate receiving. While He was in the flesh, as we are, He was as we are.”

—Brigham Young.

“Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire.”

—Joseph Smith, August 25, 1842.

SCRAP BOOK OF

COMPREHENSIVE SALVATION, OR THE GOSPEL,
TO THE LIVING AND THE DEAD.

BY JOHN NICHOLSON.

AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY
SAINTS.

FIRST PRINCIPLES—AUTHORITY—MIRACULOUS GIFTS—ORGANI-
ZATION—APOSTASY—RESTORATION—THE GOSPEL PREACHED
TO THE SPIRITS OF THE DEPARTED—DIFFERENT DEGREES OF
GLORY—TURNING THE HEARTS OF THE FATHERS TO THE
CHILDREN, AND THE CHILDREN TO THE FATHERS.

Honest professing Christians, of every creed, must freely admit that the position of the Latter-day Saints in regard to what are called the first principles of the doctrine of Christ is invulnerable. They must acknowledge that faith in God, the Eternal Father, in His Son Jesus Christ and the divinity of His mission, and in the Holy Ghost, is unquestionably Scriptural. They must accede also that repentance of sins, as preparatory to their remission, occupies the same Biblical position. Neither can they consistently question the object of baptism, being for the remission of sins—"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Nor can the mode (immersion) be questioned by them. Paul, in his epistle to the Romans, likens baptism, administered in the proper form, to the burial and resurrection of Christ; a very beautiful figure—immersion in the liquid element. No other method bears the remotest resemblance to being buried and resurrected. Nor do unpreju-

diced investigators for religious truth deny that the baptism of true Christianity, as taught and administered by John the Baptist, Christ and His disciples, was intended, not for infants, but only for those persons who had reached the years of accountability. This must be obvious, because before people were baptized for the remission of sins it was necessary, as a preparation, that they should believe and repent, a process impossible to little children. The latter being, according to the Savior, of the Kingdom of Heaven, have no sins to remit, for no unclean thing can enter the heavenly kingdom. Sinfulness is uncleanness.

It is easy for the Saints to show that the ordinance administered in the Church of Jesus Christ of Latter-day Saints, of the "Laying on of hands for the gift of the Holy Ghost," is strictly a Bible practice. Read, for instance, the 8th chapter of the Acts, and numerous other passages, "Then laid they their hands upon them and they received the Holy Ghost."*

The necessity of authority to enable man to represent Jesus on the earth in the ministry of the Gospel, is also admitted freely by the unprejudiced. The absence of such authority among the lifeless sects is conspicuous. Paul lays down an unqualified rule upon this point: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Aaron was called of God by revelation from Him, through the Prophet Moses. The sects of to-day repudiate revelation and its necessity, and how therefore can they be in possession of an authority that can only be given by that means? It is impossible.†

Honest-hearted people who profess a belief in the Bible cannot and do not deny that a true Church of Christ must necessarily enjoy the fruits of the Spirit. These are the gifts enumerated by Paul in the 12th chapter of Corinthians. How can a belief in such things be repudiated when they existed in the primitive Church, which was the genuine Church of Christ, established by Himself? If the true Church is extant now, its peculiarities and blessings must be the same.‡

It surely will be admitted that the Church will not only be the same in doctrine, ordinances, spirit, gifts and authority,

**First Principles*—John iii, 5; Luke vii, 29; Mark xvi, 15, 16; Matt. xxviii, 19; Acts ii, 38, 39; x, 48; Mark i, 4; Luke iii, 3; Acts xxii, 16; Matt. iii, 6; Acts viii, 12, 36, 38; Rom. vi, 4; John iii, 23.

†*Authority Needed*—Heb. v, 4; Luke xxiv, 49; Acts xiii, 2—4; Rom. x, 14, 15.

‡*Gifts*—1 Cor. xii chap.; John xiv, 26; Acts xix, 6; Mark xvi, 17, 18.

but also in organization and officers. Hence, as in primitive times, it will incorporate apostles, prophets, and other inspired men, who were given to the Church to edify its members until they "all come to a unity of the faith." It may be well to ask how a Church could be the Church of Christ denuded of some of its most conspicuous doctrines, ordinances, spirit, gifts, officers and organization.*

In fact so wide is the gulf that separates the true Church—that described in the Scriptures—from the repudiative, revelationless, spiritless, disjointed churches of the day that it is difficult to discover even a remote resemblance. But these things are very plain and clear. They must be obvious to fair, candid truth-lovers. And as that is the only class whom the glorious light of revealed Gospel truth will be likely to impress with its beauty, it is to such that we, in the present writing, appeal.

How clear is the wide discrepancy between the primitive Church, the true Church, and the sects of "Christendom" in every feature. How often we have listened to exclamations of astonishment from the lips of persons when this remarkable difference was first explained to them by the elders of the Church of Jesus Christ of Latter-day Saints. They have wondered that so potent a fact did not strike them before. This amazement has been increased when their attention has been called to the predictions of the inspired apostles and prophets regarding the apostasy from the ancient faith of the Saints. In fact Paul positively declares, in the 2nd chapter of 2nd Thessalonians that "That day (meaning the second coming of Christ) shall not come except there come a *falling away* first." But it is not our purpose to elaborate upon this subject, preferring that our readers should peruse the Scriptures relating to it, guided by the passages to which their attention is directed by note.†

The seeker after religious truth turns to the glorious promise of a restoration of the ancient order of the Church of Christ, as to a ray of sunshine penetrating the surrounding gloom. Jesus Christ, teaching his disciples upon the signs of his coming, predicted, as among the indications of the approach of the great event, the preaching of "This Gospel of the Kingdom" for a witness. John the Revelator, while gazing down the flowing stream of time, saw not only the restoration of the Gospel, but the manner of its being committed to man,

**Organization*—Eph. iv, 11—13; 1 Cor. xii, 14—16; 17—29.

†*Apostasy*—Isaiah xxiv, 5; 1 Tim. iv, 1—3; 2 Tim. iii, 1—5; iv, 3, 4; 2 Thess. ii, 1—3.

(by a holy angel). The angel who showed him these things was not an imaginative being, depicted according to the fancy of an artist. He was one of the prophets who had kept the faith and gone into the presence of God, at whose command he visited the Revelator. But let the reader search the Scriptures upon these points, for we speak according to the "law and the testimony." The foregoing truths have been frequently and ably set forth in various writings of the Church of Jesus Christ of Latter-day Saints and are constantly laid before the public in plainness by the elders in their preaching of the word of God. This being the case it is not our present purpose to enter upon an elaboration of them. Our position, thus far, being established upon a sound scriptural basis, we will undertake to answer some objections which leap into the minds of some inquirers in opposition to the claims of the Latter-day Saints to being in possession of the pure Gospel restored.

From what we have already shown it cannot be truthfully denied that the Scriptures faithfully describe the doctrines, principles, ordinances, powers, gifts, organization and authority enjoyed by the Church established by Christ and his ancient apostles.

All Bible believers must admit that that Church was a true one, having been set up under the personal supervision and by direction of the Divine Master himself.

The fact also stares all people broadly in the face that between that true and ancient Church and the sects of so-called Christendom, now existing, there is an irreconcilable difference in almost every respect.

The only logical conclusion that can be reached in reasoning upon such a condition is, that the primitive Church being the true one, having divine sanction and approval, all churches differing from it must necessarily be spurious. However unpalatable so evident a situation may be to professing Christians, it should be accepted by them with becoming grace and composure that they may be prepared for the revelation to come. God is consistent and truthful in all his ways, and what he says he will do, whether by his own voice or by the utterances of his inspired servants, he will fulfil. Our readers, if they be consistent Bible believers, are constrained to accept of the fact presented in the sacred record, that the Lord did purpose, subsequent to a great apostasy, to reveal from heaven the true order of the Gospel. This belief being established in their minds, probably the chief difference in their position and ours is that while they merely admit the

existence of such a precious prophetic promise we advance a step further, taking the ground that it has been fulfilled. The message we declare is that God raised up the Prophet Joseph Smith, to whom and to others he sent angels who conferred upon them the authority of the Holy Priesthood, enabling them to legally officiate in the ordinances of the Gospel. We announce that God has set up, in this age, by revelation, the true Church of Christ, to prepare the way for his second coming, which is near at hand.*

A prominent objection urged against the Latter-day Saints is that they are exclusive in their views. They are charged with being contracted in their opinions. This arises from their claim to being the only people having the true plan of salvation. If our readers will calmly weigh the matter, they will be free to admit that as in all other respects they resemble the ancient Church of Christ, so they do in this. The disciples of the Lord held that they were right and, as a logical sequence, all others were wrong, because all systems differing from one that is correct must necessarily be spurious. The ancient Saints were correct in this position, for as they presented the light to the world, the existing sects had no longer an excuse for remaining in darkness. If the Latter-day Saints are in possession of the same saving principles, their position in regard to the sects of this day is the same.

The Redeemer himself was exceedingly exclusive, as witness the decisive quality of his language to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This was a definite rule, laid down by the highest authority, to which not the slightest intimation of an exception was made. All must receive the genuine baptism of water and of the Spirit, the former administered by immersion, and the latter by the laying on of hands, or remain forever outside the pale of God's heavenly Kingdom. This is unqualified exclusiveness, based upon the laws which have been revealed from heaven, and which are eternal in their nature and effects.

But the objector, unwilling to release an apparently feasible opposing point, may say he can see where this exclusiveness might be justifiable in its application to the generations of men living when the genuine plan of salvation was upon the earth. Those living contemporaneously with the Gospel plan might respond to the invitation to come and bask in its saving sun-

**Restoration*—Rev. iv, 1; xiv, 6, 7; xxii, 8, 9; Matt. xxiv, 14.

shine. The justice, however, of placing a bar to the entrance into God's kingdom in the way of people who are not living on this earth when the oracles and Gospel of the Redeemer are upon it, is questioned. It is argued that surely a just God could not and would not exclude from the benefits of saving truth the myriads of honest souls who have lived out their "brief hour" in this sphere according to the best light they possessed, and passed along to the next. Those who raise this point "Do err, not understanding the Scriptures."

The great Gospel plan is both comprehensive and grand. It is worthy of the Great Being who instituted it for the redemption of His children. But how ignorant, because of sectarian gloom and apostasy, are the people concerning the magnitude of the Gospel scheme, and the far-reaching nature of its saving power and principles. By the magic touch of truth, aided by the scriptures, we hope to shed a ray of light upon this subject. We propose to show that the Gospel is not only applicable in the process of saving the living, but includes within its broad folds, salvation for the dead. The reader need not be startled at this proposition. It is strongly supported by the Bible, which, if he profess to be a Christian, he should surely be ready to accept as competent authority.

The preaching of the Gospel of life and salvation is not confined to this life. "Glad tidings of great joy" are also conveyed to the spirits of the dead, in the sphere in which they dwell pending the resurrection of their bodies. In addition to His mission on earth the Redeemer performed another in the spirit world. Before He consummated His mortal ministry by suffering an ignominious death, he spoke of his prospective labors in the sphere beyond, when he said, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they who hear shall live." (John v, 25.)

Some will, in a contumacious spirit, contend that he spoke in a figurative sense, of the "dead in trespasses and sins." This is an untenable position, for why should he speak of a purpose to do in the future that which he was at the same moment engaged in, being then in the act of addressing the unrepentant Jews? But the 28th verse of the same chapter is sufficient to explode the flimsy subterfuge. It shows that he had reference to those whose bodies were at that time sleeping in the tomb, "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice." This was spoken too, in connection with an assertion that

those who were obedient should come forth at the "resurrection of the just."

Let not the reader suppose that the subject of salvation for the dead is merely treated upon by a few passages of scripture. In Peter's 1st epistle iii chapter, 18th and 19th verses, there is a definite statement to the effect that after Christ was "put to death in the flesh," he was "quickened by the spirit, by which also he went and preached to the spirits in prison." The object of this preaching to the departed spirits of men is plainly defined in the 6th verse of the following chapter, being "That they be judged according to men in the flesh but live according to God in the spirit." The object was the same as that of the declaration of the words of life to the living; to bring the ungodly to repentance and newness of life.

Even the Protestant religion does not entirely ignore the visit of the Redeemer of the world to the shades of the departed, although the recognition of the important fact is given in an undefined and ambiguous way. This is because of a lack of understanding, in the absence of the spirit of revelation, of the Scriptures. The great truths of the Bible can only be comprehended by the investigator being in possession of a portion of the spirit that inspired the speakers and writers of the divine record. However, the 3rd and 4th Articles of Religion state that "Christ died for us and was buried, so also is it to be believed that he went down into hell." Also that "he rose again from death, took again his body of flesh and bones, wherewith he ascended into heaven." It will be seen that the sphere which Peter informs us is for the confinement of the spirits of departed humanity, is denominated in the "Articles of Faith," as "hell," but both point to a visit by Christ to a place or condition differing essentially from heaven or earth.

This position is borne out by the Savior's own declaration to Mary, when he forbade her to touch him, for the reason that he had not yet ascended to His Father. This shows he had not yet been to heaven. He had been engaged in the work entrusted to Him by the Father, among the intelligences that had once existed on the earth. This accounts for the remark of Jesus, while hanging upon the cross, to the thief who suffered a similar fate at the same time: "To-day shalt thou be with me in paradise." Some unadvisedly suppose the thief went direct to heaven. On the contrary it is evident he went to a place where departed spirits abide until the resurrection. Christ, as we have shown by the remarks of Peter, went to

such a place, in the spirit, during the time intervening between His crucifixion and resurrection. The word paradise, therefore stands for such a place, for on the same day on which the promise was made to the thief, the latter's spirit was to be in the Redeemer's presence. There he could be taught of the Lord of heaven and earth and, if so disposed, "Live according to God in the spirit."

The reader may endeavor to find other objections to our proposition that the saving message and power of the Gospel reaches the dead who die in ignorance of it. He may take issue with us upon the saying of the Savior, heretofore quoted, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." This, being a rule devoid of exception, it may be a question as to how those who have died without a knowledge of the Gospel can possibly gain an entrance into the heavenly kingdom, in view of the impracticability of a spirit's being baptized by immersion, or "born of water." We at once admit that a spirit cannot personally comply with this ordinance, excepting in one way. A departed intelligence can have that ordinance performed by substitute, and his acceptance of that performance will constitute, according to the statutes of the Gospel, compliance with the law, and entitle him to the privileges of the kingdom of God.

We trust the reader will not suddenly, in his feelings, object to the vicarious administration of the ordinance of baptism in water. Baptism for the dead is Scriptural, and is a saving provision of the Almighty God, showing the magnitude of His mercy. Let us turn our attention to the 15th chapter of Corinthians. Paul offers strong reasoning in support of the resurrection of the body. One of the most potent of his points was that if the heretics who declaimed against that sublime doctrine were right, the ordinance of the being baptized for the dead would be a useless performance. Paul was, of course, right, for the chief object of such an ordinance must be to entitle the dead, among other blessings, to a part in the resurrection. This agrees with the announcement of Jesus, to the effect that the dead would soon hear his voice, and they who did good would have part in the resurrection of the just. Here are the words of Paul: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Thus even the dead are not exempt from the exceptionless rule laid down by Christ, that the birth of water and of the spirit is an imperative condition of entrance into the kingdom of God. The only difference between the living and the dead is that the

former are required to receive it in person and the latter by proxy.

How easy for the reader to say, I do not believe one person can do anything in connection with salvation that will affect another. But were such an objection valid, the whole fabric of Christianity would be swept away. That saving plan is built upon this very principle. "As in Adam all die, so in Christ shall all be made alive" (1 Cor. xv, 22). The atonement is a vicarious work. Who shall say that Christ has not done a saving work for us? He died that we might live!

The principle of one being representing another runs throughout the whole of the dispensations of God to men. We have already stated that the atonement was vicarious, and this is the foundation of Christianity. The whole mission of the Savior was a work based on the law of substitution in another respect. He came as the representative of the Father. He represented neither himself nor his own doctrine. "My doctrine is not mine, but his that sent me. If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself", (John vii, 16, 17). How often He announced, in the meekness of his spirit, "I came not to do my own will, but the will of my Father who sent me." He was the substitute, deputy or representative of that Great Being who, after his baptism in water, at the hands of John, to "fulfill all righteousness," proclaimed him his Son.

So is the law of substitution exhibited in the sending forth of the ancient disciples. They were the representatives of Jesus Christ, to perform His work, not their own. Neither had they power to do any work save it was in His name, so that through them as His deputies or substitutes, did He accomplish His purposes. So emphatically did they represent Him that those who rejected them committed the rebellious crime, in that act, of rejecting Him, and consequently of rejecting the Father also. Thus it will be seen that substitution runs through the whole superstructure of genuine Christianity, and cannot be consistently cast aside or even treated slightly.

The first object of baptism is that the repentant believer receiving it may obtain a remission of sins. If this be the result sought and gained by obedience to this law in the case of a living person, so must it be in the cases of the dead who receive this ordinance by the law of substitution. Paul says we are *buried* with Christ "by baptism into his death; that like as Christ was raised from the dead by the glory of the

Father, even so we also should walk in newness of life", (Rom. vi, 4). Thus, in connection with the baptism for the remission of sins, the disciple engages to refrain from evil-doing in future, by adopting a "newness of life." So also do the spirits of the departed, whom Peter informs us had the Gospel preached unto them, that they might reform, by "living according to God."

The reader may be seized with a momentary feeling of astonishment at the innovatory character of this doctrine upon existing so-called Christian systems of religion. The latter, so far as Protestantism is concerned, teach that the condition of human intelligences cannot be affected, so far as a reformatory process is concerned, after death. Jesus Christ, speaking of the "sin against the Holy Ghost," said, that "All manner of sin and blasphemy shall be forgiven unto men," excepting this one. Of this unpardonable offence He said: "It shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii, 31, 32). This announcement of the Redeemer implies the application of a forgiveness or remission of sins in the world to come. Else what would be the use of stating it as a fact that this special sin could not be forgiven in the world to come. Why thus particularize it in reference to the future life, unless it were an exception to the rule? The only sensible inference to be drawn from the statement is that other sins are forgiven in the future life. The plain meaning of the passage is that *all* other sins *shall* be forgiven either here or hereafter. The mode of obtaining that forgiveness or remission of evils committed is the same in the case of the dead as the living, being through the application of the law of baptism, received by proxy by the former and in person by the latter.

Were it suited to our purpose, we might show that every law of the Gospel, being eternal, compliance alone with the conditions of the same brings the promised blessing. The application of the statutes of heaven is universal, whether to the living or the dead. If the latter are required to have the law of baptism attended to in their behalf to entitle them to a remission of sins, so must the birth of the spirit be undergone to ensure for them an entrance into the kingdom of God. For, "Except a man be born of water and of the spirit", he cannot enjoy that blessed privilege. If the vicarious principle in the Gospel plan require the birth of the water for departed spirits, so also must the laying on of hands be received in the same manner—by substitute. Thus we might go on to exhibit to the admiring contemplation of the lovers of truth

the exceeding greatness of the scheme of redemption, consistent, yet simple in every part. Showing also the mercy and justice of the Most High, who has provided for the eternal peace of all his children who will obey his laws.

Let us contemplate for a moment those contracted systems which confine the application of the saving power of the Gospel to this life, as compared with the infinitely broad plan of which Christ is the head. Every professing Christian pretends to believe that "There is none other name under heaven given among men, whereby we must be saved," except that of Christ. Myriads of human intelligences come upon this earth and pass away without ever hearing of the name of the Savior. Are these immortal beings to be kept in outer darkness throughout eternity? While revolving ages roll around, shall no ray of salvation ever illumine the gloom of their prison house? And this because they did not bow in submission to a name with the sound of which their ears had never been saluted? Where would be the justice of such a state of facts? Yet salvation can only be made attainable through the name of our blessed Savior. Let us rather consider the magnanimity and justice of our Heavenly Father, by admitting that the gates and "everlasting doors" are lifted up, and the message of the King of Glory carried to the captives, that they may be set free.

How otherwise would we suppose that the Redeemer could be the ultimate victor, conquering "death, hell and the grave," triumphing over the unavailing efforts of the Devil to drag humanity down to eternal darkness. The number of human intelligences receiving the message of Christ in this life is insignificant compared with the teeming hosts who either never heed or never hear His name. Yet it is only through his name that redemption can be procured. Therefore were the Gospel trumpet not sounded, nor salvation offered in the spheres beyond, it would not be Christ but the arch-adversary who would, in the great day of the Lord, sound the note of victory. Salvation for the dead as well as the living is not only Scriptural, but it appeals to our reason, as the only scheme consistent in magnitude and mercy with the character and attributes of the King of Heaven.

We have shown, in the foregoing pages, that the preaching of the Gospel to, and the vicarious performance and administration of its eternal ordinances for the dead, are in strict harmony with the doctrines of the holy Scriptures. The application of the saving principles of the Divine system to the

dead has been clearly explained as a necessity, to make the work of human redemption complete, rendering our Great Captain, Christ, the triumphant victor, and Satan the prostrate, vanquished foe. The mighty host of the redeemed, as compared with those who will be destroyed as "vessels of wrath," will be as the vastness of the oceans to the insignificant stream. Those doomed to everlasting ostracism from each and all of the mansions and kingdoms of the Father, prepared as places of glory and rest for His children, will be comparatively few, as all manner of sin shall be forgiven unto men, either in time or eternity, except the one crime which is unto eternal death—the sin against the Holy Ghost. A just and merciful God has not created man that he might forever endure eternal misery, but rather that he might dwell in realms of everlasting joy.

It is generally taught that after death there are but two separate and distinct divisions—heaven and hell—into the first of which the righteous are admitted, and into the second the wicked are thrust. In either one it is believed, by most professing Christians, that there are no degrees of bliss or exaltation on the one hand, or exquisiteness of torture on the other. But how such unreasonable views can be entertained, in the face of the plain declaration of Scripture, is not easily accounted for.

In explanation of the grand fact that there were many dwelling places in the sphere beyond, Jesus said to his disciples, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you", (John xiv, 2). In the following verse Jesus assigns as a reason for this preparation that it was for the purpose of having them dwell in His presence, "That where I am there ye may be also." There can be no other inference drawn from this statement than that there will be others who will dwell in the mansions of the Father, the kingdoms of our God, who will not enjoy the exalted privilege of being in the immediate presence of the Redeemer.

How beautiful is the explanation of the Apostle Paul upon the doctrine of degrees. Speaking of the condition of those who have died and shall be again quickened into life by the power of the resurrection, he says: "There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth

from another star in glory. So also is the resurrection of the dead" (1 Cor. xv, 40—42). Here are three distinct degrees, mansions or kingdoms that are spoken of, and how appropriately are they compared to the shining orbs that illumine the heavenly expanse. The analogous figure used to convey to the mind a glimmering of the innumerable differences that will exist in the third grade of the final abodes of human intelligences, immediately impresses the mind with the minuteness of detail in the provisions of the divine scheme, in the wonderful adaptability to the capacities and conditions of an infinite variety of individualities. Not only is there a condition of future existence that will be as the stars compared with the greater lights that revolve in space, but in that plane of existence there shall be differences as peculiar and apparently as numerous as those which characterize the shining worlds.

In speaking of the merciful providence of the Most High in preparing ultimate abodes suited to the capacities of His children, surely Paul was a good authority. Not only was he able to speak advisedly by the manifestations of the Spirit of Truth, that was in him by virtue of his holy apostleship, but he had, while still a dweller in mortality, been made an actual partaker of the glories of the other world. He had received a foretaste of the exquisiteness of heavenly bliss, having been, by the goodness of God, made a visitant to one, at least, of the future degrees. Speaking of his personal experience, he said: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; God knoweth;) such an one caught up to the third heaven" (2 Cor. xii, 2). Taking this statement, as all professing Christians should, as worthy of credence, the only logical conclusion to be arrived at is that there are at least three heavens, the mention of a third rendering the existence of two others imperative. For our part we will accept the statement of an authority like Paul in preference to that of a wholesale combination of uninspired expounders and commentators, who stand upon different ground from that taken by him.

Those who sleep in Christ shall be raised from the dead at His coming with power and great glory, in the latter days. They shall reign with him on the earth a thousand years. During that blissful period the vicarious work for the dead shall proceed, until the work of redemption shall be complete, and all, at the end of that time of rest, the thousand years—"one day with the Lord,"—the dead, both small and great, shall be raised. Then shall come the judgment. The

sons of God, the intelligences whom He created for His glory, shall be assigned to the mansions and kingdoms for which they have fitted themselves, by their course in this life and while in the spirit. And all shall acknowledge that God is just, and merciful, and full of loving kindness, and shall give glory to Him who sitteth upon the throne and to the Lamb forever and ever.

There is an unbroken harmony between the teachings and announcements of Jesus and all the ancient prophets and apostles with those of Joseph Smith, who was raised up to usher in the great last dispensation. This beautiful blending should strike the investigator as remarkable. He should inquire whether a system so complete could possibly be the product of mere human ingenuity. It certainly is a most striking and unusual phenomenon. This unanimity of doctrine, principle and sentiment is all the more astounding in view of the otherwise heterogeneous, discrepant and conflicting religious maelstrom presented by so-called Christendom. This blending of the teachings of the ancients with those of the modern prophet is at least refreshingly new in this age of frenzied religious perplexity.

Let us consider the statements of Joseph Smith in regard to the future conditions of the human family, side by side with the utterances of the Savior and the Apostle Paul. At Hiram, Portage County, Ohio, U. S. A., the modern prophet and Sidney Rigdon were permitted to behold a glorious vision, by which their minds were opened to a comprehension of this great subject. A portion of what they saw they were commanded to write and is published in section 76 of the latest edition of the Book of Doctrine and Covenants. Concerning those who place themselves beyond the pale of redemption, by committing the sin against the Holy Ghost, it is written: "Thus saith the Lord concerning all those who know my power and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come."

Speaking of those who shall come forth in "the resurrection of the just," it is stated: "They are they who received the testimony of Jesus, and believed on his name and were baptized

after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power," etc.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

"And again we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the Church of the First Born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of His glory but not of His fullness. These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore their bodies are terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun, etc.

"And again we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from the glory of the moon in the firmament. * * * These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work."

Whether the reader receive our testimony to the fact that Joseph Smith was a prophet or not, he at least cannot truthfully deny that between his teachings and those of the Bible there is a connecting chain binding them together in a harmonious whole. Not only is this beautiful blending manifested in the statements made in the foregoing pages, but in all the great principles enunciated by the latter-day prophet. The more the candid truth-seeker investigates the subject, the more will this unanimity become apparent, as a result of his unprejudiced researches.

All the holy prophets, from the beginning of the world, have taken up the theme of the glorious coming of the Son of Man in the latter days, to reign on the earth. In connection with this stupendous event they have depicted, in graphic and prophetic measure, the terrible scenes that are to precede it. The wicked who will not listen to the mandates of heaven are to be swept from the earth by judgments, as with the overwhelming rush of a flood. Famine, plague, pestilence, war, commotions, uprisings and destructions, in all the most appalling forms, will visit those who delight in revelling in the

filth of iniquity that now rises as an offence in the sight of the hosts of heaven. The period of those tribulations, which have already begun to appear, has been characterized as the "Great and dreadful day of the Lord." This fearful time, "when the wicked shall slay the wicked," is a necessity as a preparatory process before the coming of the King of Kings. A millennium—a reign of righteousness and peace—would be an impossibility with myriads of human beings on the earth that are sunk in the slough of corruption, delighting in deeds of violence and strife. They repent not, and to introduce purity and peace, those whose lives are in contravention of, instead of in harmony with those conditions, must be blotted out of existence. Therefore it is decreed in the heavens that those who remain at His coming will be those only who will bow to His sceptre, deporting themselves in accordance with righteousness and truth.

Were it not for the realization of a glorious promise the earth, because of the corruption of those living upon it, would be smitten with an irretrievable curse. The nature of that promise is set forth in the 5th and 6th verses of the last chapter of Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he will 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."

What a beautiful and singular harmony is presented between the nature of this great promise and the principles set forth in the present writing—the Gospel to the dead as well as the living. In the dispensation of the meridian of time, introduced by the Redeemer in person, the heavenly message of glad tidings was, as herein exhibited, not only to men dwelling in the flesh, but also to those living in the spirit. The Latter-day Saints claim that the latter-day dispensation was opened by the raising up of the Prophet Joseph Smith. That great and good man, and his brother Hyrum, Patriarch of the Church, met a fate similar to that of the Savior. They were slain by a furious mob of religious bigots, for no other reason than asserting that God had again spoken from heaven as of old. Like the ancient prophets they clung to their integrity with their latest breath, and sealed their testimony with their blood. But, like their great Master, their mission was not confined to the sphere of the living. As in His case, it extended also to that of the spirits of the departed. Hence, when the prophet had accomplished the work by revelation from God, of setting up the true Church of Christ, with

apostles and prophets, high priests, seventies, elders, priests, teachers, deacons, and every other officer, and all the necessary councils, courts and other organizations, as in former days, he was called hence to open up a new and later dispensation in the life beyond. The work he had been the honored instrument in inaugurating here could be perpetuated, under divine guidance, by those remaining behind who held similar priesthood and authority to that which had been conferred upon him, and which belongs to him in eternity. That same commission that enabled him to perform a work here, is of effect in the realms beyond the grave. Thus an unbroken chain is formed, welding the visible Church of the First Born on this side with the same eternal system behind the veil. By this means there is established a common bond of union between the children—the obedient in this generation—and the fathers who have passed to the other sphere.

Malachi, whom we have quoted, spoke the words of inspiration, and we claim they have received a literal fulfillment. If our reader profess to be a believer in the Bible he must, to be consistent, either accept as a truth that Elijah the prophet has come, or that he will come some time in the future. Seeing the finger of prophecy points to the coming of that departed prophet, for a special purpose, our claim that his visit is an accomplished fact is worthy of investigatory consideration. We declare that he actually appeared to the Prophet Joseph Smith and Oliver Cowdery, in a temple that had been reared by the Latter-day Saints, and dedicated to the Lord for holy purposes, at Kirtland, State of Ohio, United States of America. This visitation occurred on the 3rd of April, 1836. They were visited by others of the ancient prophets successively on the same occasion, each conferring upon them the keys and authority pertaining to his special dispensation, that all the powers pertaining to each might be incorporated in the most stupendous of them all—that of the latter days to prepare for the coming of the Son of Man. We quote from the account of the event, given on page 405 of the latest edition of the Book of Doctrine and Covenants: “After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know the great and dreadful day of the Lord is near, even at the doors."

From the hour that that glorious vision was opened to the view of those whose eyes were favored to behold it, the effects of the visit of the great Elijah took root, until the outspreading branches from the seed then sown have extended to the uttermost parts of the earth. A great work is in progress, but because "darkness covers the earth and gross darkness the people," the world comprehend it not. This is because they are not repentant, neither are they born of water and of the spirit, without which process man cannot even see, to say nothing of entering, the kingdom of God. The elders of the Church of Jesus Christ of Latter-day Saints are carrying the Gospel to the nations, travelling without purse and scrip, as in olden times. Great companies of those who believe their testimonies are departing for the gathering place of the Church, month by month and year by year. A leading influence that causes them to wend their way to the appointed land where the latter-day Zion is to be built up, is the turning of their hearts to the fathers who have passed before them without the privilege of embracing the plan of salvation on the earth. Baptism, confirmation and other ordinances can only be attended to in holy structures called temples, reared to the Most High for sacred purposes. The Saints flock together to aid in the rearing of such buildings, that they may enter them and officiate for the fathers who have gone before, that they may be "judged according to men in the flesh, live according to God in the spirit," and have part in the blessings and privileges of the Gospel of the Redeemer.

Thus are the words of Malachi fulfilled, in the turning of the hearts of the children to the fathers. The children are manifesting their solicitude for the salvation of the dead by their works. The Saints, in the fruitful valleys of the mountains of the north-western portion of America, are engaged in the building of temples to the God of Heaven, and they operate in full faith of co-operation on the part of the fathers for whom they are working. They have abundant evidence that the turning of their hearts to the fathers is met with a responsive reciprocal echo from the spirits of the departed, to whom the Gospel is being preached. One temple, devoted to the performance of vicarious and other ordinances, is completed and two others are in the course of construction. It is a portion of the faith of the Saints also that the great work of redemption of the dead will be prosecuted throughout

the Millennial reign, until, at the end of the thousand years of peace, Christ shall have put all things under his feet, being the great conqueror of "death, hell and the grave." When the great work of redemption is completed, He will present the Kingdom, in its perfection, to His Father, who shall tell His Only Begotten to retain it and reign over it for ever and ever.

We are aware of our inability to present even a remote portrayal of the greatness of the glorious plan arranged in heaven for the redemption of humanity. But however faint the result of our endeavor, it is perhaps sufficient to show that the saving plan bears upon it the stamp of Deity. It is a system that, because of its magnitude, magnanimity and beauty, appeals to the intellectual, moral and religious nature of man. And when the hosts of the redeemed shall sing the new song of praise to God and the Lamb, it will be the manifestation of a clear comprehension of so grand a scheme, taking within its broad folds not only living races of men but, stretching wide into eternity, embracing all things that were, that are, and that still lie in the bosom of the future.

SUMMARY.

It may be well to consider what, in the foregoing pages, we have been successful in establishing. The points which have been the most conspicuously and clearly defined may be stated as follows:

Firstly.—That the true Church of Christ is, in the nature of its doctrines, principles, authority, gifts, power and organization, peculiar and distinct from all other systems.

Secondly.—That the sects claiming to be Christian widely differ in numerous essential vital particulars from the true Church as described in the Scriptures, this discrepancy being sufficient to invalidate their claim to being the Churches of Christ. It would be illogical and unscriptural to assume that anything that differs from that which is true can possibly be in itself correct.

Thirdly.—That apostasy from the original and pure order of the Gospel as established by Christ and His divinely commissioned servants, is clearly foretold in Holy Writ; and that the discrepant condition of professing Christian Churches is an existing proof of the genuine character of those predictions.

Fourthly.—That a latter day restoration of the true Gospel is prophetically promised in the Scriptures. The setting up,

by revelation, of the Church of Jesus Christ of Latter-day Saints, after the ancient pattern, sustains the validity of the prophecies given to that effect.

Fifthly.—That the comprehensive and far-reaching nature of the Gospel renders it applicable to the whole human race; that, consistent with its intrinsically liberal character, it provides for the correct teaching, improvement and ultimate salvation of the dead as well as the living. This fact alone should cause a sentiment of adoration to ascend to God from the heart of every human being to whom it is communicated.

Sixthly.—That the sectarian dogma of one universal heaven and hell, making but two distinct ultimate abodes for the multifarious grades of human intelligences, is an unscriptural fallacy, inconsistent with the just decree that men shall be rewarded according to their works.

Seventhly.—That the Scriptures promise a visit, before the end of the rule of wickedness, from Elijah the Prophet, to restore the keys and powers pertaining to the turning of the hearts of the children to the fathers, etc. In verification of the claim put forth by the Saints that that prediction has been fulfilled, the feelings of the children are being strongly inclined to their progenitors.

Eighthly.—That the propositions advanced are not only sustained by appeals to reason, but are so markedly scriptural that we are surely not claiming too much in assuming that the professed believer in Holy Writ is left with but two alternatives to choose from. He must either discard the sacred record as unworthy of his retention, or accept of the doctrines and principles herein set forth and clearly established.

APPEAL AND TESTIMONY.

We appeal to every unconverted soul to whose notice these words shall be brought, to stop and reflect upon the importance of the message we declare. The note of warning is not to one nation or people, but to this whole generation of men. The proclamation of the Gospel, that was to be delivered by a holy angel in the latter days, was to be to “every nation, kindred, tongue and people.” It was to be universal. None were to be exempt; not even those who would be professed followers of the Savior, for all were to be, at the time of the beginning of the restitution of all things, out of the way of the True Shepherd.

Reader, we appeal to you to step forward and, with an unbiassed mind, investigate, that you may be able to intelligently

decide whether or not the claim of the Church of Jesus Christ of Latter-day Saints be legitimate or otherwise. Be "fearless of the world's despising," for this was the independent position assumed by the former-day disciples of the Redeemer. Think of the great prize that awaits him who listens to the voice of the True Shepherd, rather than to the alluring popular praise of the multitude, and endures to the end.

We not only plead with you to consider the eternal welfare of your own soul, but, in the name of Jesus Christ, we testify to you that God the Eternal Father, has at last broken the speechless gloom of centuries. He has spoken from heaven and established his authority on the earth. If you have, by evil and false reports regarding the Saints, been surrounded by prejudice, break down the repulsive barrier. Draw the bolts and throw open the shutters of your mind, that the glorious sunlight of eternal truth may enlighten your soul with its illuminating beams. Remember the Saints of former days: how they were vilified, abused, maltreated and murdered for the truth's sake. Search diligently for the truth as it is in Christ, and when you have found it, treasure it as a gem of priceless value. It will lead you to seek for a duly commissioned servant of the Most High God, and inspire you to request him, after you have repented of your sins, to baptize you for the remission of the same, and to lay hands upon your head that you may receive the gift of the Holy Ghost; for thus did the ancients. Your thus becoming "like a little child," by obedience to the Lord's will, makes you a citizen of the kingdom of God, and by continued faithfulness, you can *know*, and not merely *believe*, that the doctrine, instead of being human, is divine.

LIVERPOOL, ENGLAND, JANUARY 12TH, 1880.

MORMON LITERATURE

THE MEANS OF ESCAPE, OR, EXISTING EVILS AND THEIR CURE.

BY JOHN NICHOLSON.

AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY
SAINTS.

“Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; So likewise ye, when ye shall see all these things, know that it is near, even at the doors.”—Matt. xxiv. 32, 33.

We live in strange times. Human affairs are hastening to a crisis. International struggles are imminent, “nation rising against nation,” for supremacy and existence. Civilized governments are threatened by an internal and destructive agency, in the form of communism. This secret combination assumes different names and forms, according to the fancy of its devotees and the various stages of its advancement. It is Communism in France, Socialism in Germany, Internationalism in Spain and Italy, Nihilism in Russia, and similar sentiments and principles are cloaked under a variety of titles in America and the United Kingdom of Great Britain. These societies are opposed in spirit to all the restraints of law; they are an increasing power, causing thrones to totter and soon, through their agency, governments will crumble and fall.

On February 9th, 1831, the great Prophet of the latter-days received a revelation from God, on this subject. He was told to instruct the elders of the Church who should go to the east, to “teach them that shall be converted to flee to the west, and this in consequence of that which is coming upon the earth, and of *secret combinations*.” The prophecies in the Book of Mormon are plain on this subject, stating that “secret combinations to get power and gain,” should be among the nations in the latter times, and would be a sign that the destruction of those governments in which they should exist would be near at hand.

The prevailing conflict between capital and labor is irre-

pressible, strikes being of almost daily occurrence. The increase of labor-saving machinery is creating over-stocked markets. This and other causes create a decline in trade for which there is no cure. Consequently the condition of the poorer classes grows from bad to worse. They will continue in that situation until driven, by desperation, to deeds of violence, scenes of anarchy and bloodshed will ensue and Babylon shall fall. "The merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more" (see Rev., chap. xviii).

Secularism and infidelity are sweeping over the nations like a mighty flood. Having broken through the restraining influence of religious feeling, the masses are plunging into a vortex of ruin, by indulgence in every species of iniquity. Crime is increasing with such rapidity that the cities of the world are fairly reeking with corruption. The earth is in "commotion" with the news of "famines, pestilence, wars and rumors of war." It has almost come to the point when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." (Luke xxi. 26.) The present phase of things is because the world has been for centuries and is now in apostasy from the true order of the Gospel. Isaiah (xxiv. 5), being enabled to behold, by prophetic power, the existing condition of affairs, said: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Speaking of what should be previous to the second coming of Christ, Paul said (ii. Thess. ii. 3), "Let no man deceive you by any means; for that day shall not come, except there come a *falling away* first, and that man of sin be revealed, the son of perdition."

The reader may say: "I can clearly see the perplexing dilemma the world has reached, but it is easier to point out an evil than the means of escape from it." It is not our intention to leave the matter in a maze of doubt, for as surely as God, through His servants, predicted the "falling away," when men should have "a form of godliness but denying the power thereof;" so also, by the voice of revelation, did He proclaim that, in the latter times it would be restored. (Rev. xiv. 6.) "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, kindred, tongue and people." Also, in telling his disciples what should be the signs of his coming, Christ gave as one of them (Matt. xxiv. 14): "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.”

We make the solemn declaration that the fullness of the everlasting Gospel, with all its gifts, authority, and blessings has been restored, through the instrumentality of the Prophet Joseph Smith, in this age. This restoration came not by the will or power of man, but by the power of the Living God.

We extract the following from an article under the head of “Church History,” written in 1842, by Joseph, the Prophet:

“I was born in the town of Sharon, Windsor County, Vermont, U. S. A., on the 23d of December, A. D. 1805. When ten years old my parents removed to Palmyra, New York, where we resided about four years, and from thence removed to the town of Manchester, U. S. A.

“My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and, upon inquiring the plan of salvation, I found that there was a great clash in religious sentiments. Believing the word of God, I had confidence in the declaration of James, ‘If a man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him,’ I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and Kingdom. And I was expressly commanded to ‘go not after them;’ at the same time receiving a promise that the fullness of the Gospel should at some future time be made known unto me.”

On the 21st of September, A. D. 1823, Joseph Smith was visited by an angel from the courts of glory, who instructed him further regarding the coming forth of the work of the Lord in the last days. This heavenly messenger informed him concerning certain plates that were hid in a hill, and on which was recorded the history of two races of people who had inhabited the American Continent, one descended from a small colony that was led out of Jerusalem about 600 years B. C.; and the other from a company that was led to the American Continent by the power of God, at the time the Lord con-founded the language of the people who built the Tower of Babel. Those records, together with the Urim and Thummim, by means of which sacred instruments he was enabled to translate them, were committed to him, producing what is known as the Book of Mormon. This record is in exact harmony with the doctrine and principles contained in the Scriptures of

the Old and New Testaments, and embodies many prophecies that have been fulfilled, many that are now being verified and others relating to events still in the future.

On the 15th of May, 1829, Joseph Smith and Oliver Cowdery were visited by John the Baptist, an angelic messenger from God, by whom they were ordained to the Aaronic Priesthood, which holds the keys of the ministering of angels and the gospel of repentance and of baptism by immersion for the remission of sins. Subsequently, by direct revelation from God, they were ordained to the Melchisedek Priesthood, which holds the keys of the laying on of the hands for the reception of the Holy Ghost. They were also commissioned to ordain others to the same great authority and to organize the Church of Jesus Christ of Latter-day Saints, which was done on the 6th day of April, 1830, in the town of Fayette, Seneca County, State of New York, United States of America. From that time the work spread in every direction, the word being confirmed by signs following the believers, as it was anciently, when holy men of old went forth administering among the people by the power and authority of the God of Israel.

In ancient times nearly the whole of the Prophets, and the Saviour Himself and His Apostles, were the objects of bitter persecution. The introduction of the same principles, in this age, has produced the same effect. From the time Joseph Smith received his first vision till now, the work which he was the honored instrument in establishing has met with the most intense opposition. The Saints were robbed, plundered, and many of them slain by ruthless mobs in the States of New York, Ohio, Missouri and Illinois, the Prophet himself and his brother, Hyrum Smith, having been martyred in cold blood, on the 27th of June, 1844, in the last named State. Finally the Saints, being driven from the haunts of civilization, sought out a home in the northwestern wilds of America, which, by the practical working out of the principles for the espousal of which they were derided, driven, and "everywhere spoken evil against," they are fast causing to "blossom as the rose," by the blessing of God.

The Saints, under the organization of the Church of Christ, as it existed anciently, with Apostles and Prophets, High Priests, Seventies, Elders, Bishops, Priests, Teachers, Deacons, Helps, Governments, etc., are establishing a purer and better order of society than exists anywhere else on the earth. They are progressing, by the application of measures for the benefit of the whole people, to that unity that will prepare them

to receive the Lord Jesus Christ, whose coming we declare to be near at hand. Strikes and other evils that are distracting the social systems abroad are unknown among them. The Saints are nearing a union of sentiment and action that causes peace to abound among them and comparative plenty to prevail. Under the guiding spirit of inspiration from God, the people are being educated to a higher standard of morality in its broadest sense, including the business relations of life. By the gradual introduction of co-operative institutions, involving mutual interests, they are successfully progressing to the desirable point of unity in temporal as well as spiritual things. They are building up settlements, towns and cities, in which peace prevails and the hum of industry and song of rejoicing are heard. They are erecting Temples and Tabernacles for the administration of the sacred ordinances and the worship of the True and Living God. This noble work is being done by people of a great variety of nationalities, heretofore of different customs and habits, speaking different languages, but infused with one spirit, into which they have been baptized, which is the Spirit of Christ.

The Elders of the Church of Jesus Christ of Latter-day Saints are not hirelings, who "divine for money." At the call of the Saviour, they cheerfully sacrifice the interests of business and the comforts and endearments of home, going forth, like the disciples of old, to every part of the world where they can find an opening. Their message is to call upon the people to believe in God, the Eternal Father and in His Son, Jesus Christ; to repent of their sins, be baptized in water, by immersion, for the remission of the same, receive the laying on of hands for the reception of the Holy Ghost and obey the great command—"Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. xviii. 4.)

Many thousands are heeding the warning and are gathering from the nations with the Church year by year, for this is the ark of safety provided for the righteous from the abominations and calamities of the last days.

Hear it, O ye inhabitants of the earth, for we bear witness, in the name of Jesus Christ, that God has again spoken from the heavens and revealed the everlasting Gospel, for the salvation of all who believe and obey. It is a law of the Scriptures that "in the mouths of two or three witnesses shall every word be established," and there are tens of thousands who can testify to the truth of these things.

LIVERPOOL, ENGLAND, November 15th, 1878.

SCRAP BOOK OF

THE LATTER-DAY PROPHET.

BY JOHN NICHOLSON.

AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY
SAINTS.

PROPHETS NEEDED AND SHOULD BE EXPECTED—ORGANISM OF THE
CHURCH OF CHRIST—EFFECTS OF OBEDIENCE TO THE DOC-
TRINES INTRODUCED BY JOSEPH SMITH—THE BOOK OF MOR-
MON AUTHENTIC—MODERN PROPHECY AND ITS FULFILL-
MENT.

Was Joseph Smith an authorized prophet of God? This is a question of momentous importance. Like every matter involving the weal or woe of mankind, the answer should not be given in haste. The evidence should be carefully scanned and weighed before a decision is reached. He who jumps at conclusions regarding men and things, whether for or against, without a scrutinizing examination, is liable to err in judgment. Such a person is likely also to be guilty of injustice. In addition to the vital interests involved, that kindly liberality that should characterize the behavior of man to his fellow, requires that a plea in behalf of the divinity of the mission of Joseph Smith should be candidly and impartially considered.

The popular voice is against the validity of the claim of Joseph Smith to being a true prophet. Public sentiment on such a subject has no force. If it have any bearing upon it at all it must be favorable, because of precedents. If popular repudiation is evidence against the genuineness of Joseph Smith's claim, it would be equally sensible to recognize its potency as directed against the rejected Redeemer of the world, whose sufferings and death were effected by the tide of the popular will. The same may be as readily applied to nearly the whole of the holy prophets since the world began, against whom the waves of popular feeling, as a rule, surged like the waters of an angry sea.

The prevailing idea regarding prophets is that, in the language of the generality of so-called Christian teachers, "they are not needed now. They were merely required to establish the Church of Christ in its incipiency." Of course some excuse must be advanced for the non-existence of divinely commissioned and inspired men in the various churches. It would not do to say such men are needed, because the question as to why they do not have them would immediately arise. However, we think it is not only an easy matter to show, scripturally, that such men are not only needed, but that the existence of the true Church of Christ without them is an absolute impossibility.

We direct the reader to the 4th chap. of Paul's Epistle to the Ephesians. The 8th verse says: "When he (Christ) ascended up on high, he led captivity captive and gave gifts unto men." Now read from the 11th to the 14th verse, inclusive: "And he gave some, apostles; and some, *prophets*; and some, evangelists; and some, pastors and teachers; for the *perfecting of the Saints*, for the *work of the ministry*, for the edifying of the body of Christ; till we all come to a *unity* of the *faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Take the assertions of the apostate so-called Christian Churches in regard to the non-essentiality of inspired apostles and prophets and place them in juxtaposition with the teachings of Paul, and what do we discover? We observe the widest discrepancy between them. Those inspired men were given to the Church "for the perfecting of the Saints." Consequently, before it can be established that they are no longer needed it must first be proved that the Saints or members of the Church have reached perfection. To claim that this is the case would be too glaringly absurd in the face of existing facts. Imperfection being the evident condition of the professors of what is termed Christian religion, the necessity of the agencies appointed of God to bring about a more perfect state must be admitted as reasonable and scriptural.

Another object of the existence in the Church of inspired apostles and prophets, etc., was "the work of the ministry." They being appointed of God, and not of men, for that purpose, to assume that because they do not exist in the churches is sufficient evidence that they are not required is equal to an

assumption that "the work of the ministry" is unnecessary. The untenable claim that men endowed with divine authority and prophetic gifts were only necessary in the rise of the primitive Church flies before the scriptural statement that they were to remain "till we all come to a unity of the faith." An unprejudiced, dispassionate Christian reasoner will at once freely admit that the present distracted, divided, embittered, controversial condition of Christendom presents anything else than a united state, which inspired men were commissioned, by heavenly teachings, to bring about. The desirableness of that unity is most clearly defined, in the reason that, "*we henceforth* be no more children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men." That is plainly the present condition of religious affairs, the people being wafted about by every whimsical, sensational breeze of doctrine. It is made a matter of lucrative trade by mercenary individuals, to play upon the wayward, flitting religious sentiments of the misguided masses. We say to the people, be not deceived by those who "make merchandise of the souls of men," by teaching the repudiation of inspired apostles and prophets. Those holy men can alone relieve the earnest worshipper from being engulfed in the turbulent sea of doubt and place his feet upon the steadfast rock of certainty.

There can be no question as to the present existence of prophets, through whom the will of God could be taught, being desirable. Then, the Almighty being just and unchangeable, why should it be considered unlikely that He should give good gifts to men now as well as anciently? If the people now are as deserving as the ancients were, why should the present generation be denied the enjoyment of equal privileges in relation to being divinely taught? Surely there can be no reason.

Among the innumerable unfounded false popular impressions regarding the Latter-day Saints is one to the effect that they do not believe in the teachings of the Old and New Testaments. Some of the more ignorant people go so far in misconception of their true character as to be imbued with the utterly preposterous idea that they do not even believe in the Savior at all. The very name of the organization—the Church of Jesus Christ of Latter-day Saints—a title we claim to have been given by revelation from God, should be enough to explode the latter fallacious view. And in regard to the belief of the Saints in the teachings and doctrines of the Bible, the organism of the ecclesiastical body should be evidence enough on that point. All the officers and councils named in the New Testament are included in it; hence there are apostles, high priests,

seventies, elders, bishops, priests, teachers and deacons, the duties and functions of those several offices of the genuine priesthood being clearly understood and defined. It is required that every officer should understand the character of his position and the relationship he sustains in it towards all other authorities, producing the most desirable unity and beautiful harmony.

This symmetrical perfection, this shapely figure, the result of the most exquisite niceness of organization and completely detailed definition of the functions of each portion of the body-religious is, in our view, a very decided evidence of the divinity of the mission of the great prophet of the nineteenth century. It accords with the frequently recurring scriptural figure by which the true Church of Christ is compared, in its perfection of parts and harmonious blending of divisions, to the human body. The preservation of this completeness is an absolute necessity. How can the human bodily structure be deemed perfect when it is decapitated, when denuded of its extremities, or when the trunk is lacerated or divided into pieces? No detached part can, in its separate capacity, be denominated a body, neither can the organism be called perfect when deprived of even the most inferior of its members. How then, on the same ground, can a church, as compared to a body, be called the Church of Christ if it repudiate or is devoid of apostles, prophets, high priests, seventies and other vital parts that, according to New Testament teachings, comprise necessarily the most important portions of that harmonious organization inaugurated among men by the Savior of the world and His ancient apostles?

How anxious the Apostle Paul was to impress upon the minds of the people the positiveness of the necessity for the preservation of the organization of the Church in its entirety. Hear what he says on the subject, 1 Cor. xii. 14-21: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And *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.*"

To show that Paul had special reference, in his advocacy of the preservation of the body in the perfection of its parts, to the officers and gifts of the Church, it will profit the reader to peruse the 27th and 28th verses of the same chapter: "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."

After this pattern has the Church, revealed anew in this age, been set up through the instrumentality of the young man Joseph Smith who, like his Divine Master, was slain on account of the testimony he bore to a perverse generation; and our reader may well pause and ask himself the vital question, where else in all the world can I find a church similar to that of ancient times?

But we hasten to explain other and equally potent evidences that establish the divinity of Joseph Smith's mission and the validity of his claim to being a prophet. We will first consider the character of his teachings and administrations and their effects upon those who accept them. He announced that the Kingdom of Heaven was at hand; that the Lord was about to commence His marvelous latter-day work, by preparing for the coming of the Savior. He and his associate apostles and prophets taught the same Gospel that Christ and the ancient apostles preached: Faith in God the Eternal Father, in His Son Jesus Christ, repentance of sins, baptism, by immersion, for the remission of sins, and the laying on of the hands of those holding divine authority for the bestowal of the Gift of the Holy Ghost.

The elders of the Church constantly preached these doctrines and they are explained so clearly in many pamphlets and more extensive published works, that it is not our purpose to enter upon an elaborate dissertation regarding them in this writing. In fact so plainly are these the doctrines taught by Christ and His apostles, in the same order as they are given in the preceding paragraph, that a labored explanation in support of them should be unnecessary to convince any consistent, intelligent, professing Christian that they are strictly biblical, and, without exception, absolutely essential.

What we wish more particularly to refer to now is the promise given to the obedient believers of the bestowal upon them of the Holy Ghost. No impostor could make such an offer without subjecting himself to the certainty of discovery. Here was a distinct assertion that a clearly defined effect would be produced by a plainly stated cause, the former being the

reception of the Holy Ghost, produced by obedience to the doctrines and ordinances before enumerated. Here was an offer exactly similar to that made to the people in ancient times. Christ and the ancient apostles promised that the obedient should *know* of the doctrine, and miraculous signs should follow the believer. They "laid their hands upon them and they received the Holy Ghost." How easy it is to test this matter.

The question now to be considered is this: Is the promised effect really produced upon those who obey the doctrines taught by Joseph Smith and incorporated in the faith and practice of the Church he was instrumental in establishing? If the affirmative of this question can be proved, then it follows that he was indeed a prophet of the Living God, specially raised up and appointed. What greater evidence could be given than the testimony of those who have tested the efficacy of the promise for themselves. As to the extent and existence of this proof we have but to refer the reader to the scores of thousands of members and officers of the Church of Jesus Christ of Latter-day Saints. These will unhesitatingly testify that, as an effect of their obedience, they have received the Comforter, the Holy Ghost, by whose operations it has been manifested to their minds that God has begun a marvelous work in the earth, having commenced to set up the Kingdom whose existence is prophetically predicted in the second chapter of Daniel. An application to this source will also inform the inquirer that the gifts promised to believers exist in the Church of Jesus Christ of Latter-day Saints.

Proceeding upon the legitimate assumption that the effect of obedience to the requirements of the doctrines of faith, repentance, baptism for the remission of sins, and the laying on of hands, does produce the promised imparting of the Holy Ghost, what is the proper conclusion? It must be that Joseph Smith was a true Prophet, for the reason that the giving of the Holy Ghost necessarily shows divine recognition. No such effect could possibly result from the teachings and administrations of an impostor.

The reader may say that he is not willing to accept of the testimony of the Latter-day Saints, on the ground of the probability of their being interested witnesses. What reason would he have for supposing then, that he would have received the evidence of the Former-day Saints? They were open to the same objection, if it be one, and they had no more proof to advance that their claim was valid than is now offered in support of the same Gospel restored in its power in these days. One thing is very evident in this connection: there is but one

process by which the position of the Latter-day Saints can be consistently refuted. That is by the testing method, which is open to all. It consists of implicit compliance with the conditions stated to be requisite to insure a personal testimony or witness to the obedient. Until the opponents of the divine system take this course, consistency would appear to demand that they hold their peace, lest they be, ignorantly or otherwise, found fighting against God. However, as the Saints know, experimentally, that honest truth-seekers receive, through obedience, the witness of the Spirit, they know the work they are engaged in is secure from successful assault from that method.

The reader has probably been heretofore misled regarding the faith and doctrines professed by the Latter-day Saints, and may consequently be surprised at their being identical with the teachings of the Bible. He has perhaps been under the impression that the Old and New Testaments were discarded and what is known as the Book of Mormon adopted instead. Such an impression, which is only too general, is altogether erroneous. It is true, however, that, in addition to the Bible, the Saints accept the Book of Mormon as a divine revelation, it being in accordance with the genius of their faith, to adopt whatever the Almighty chooses to offer for the information and salvation of His children.

We are aware that, in consequence of the false teachings of uninspired men, who "teach for hire and divine for money," the people generally have a prejudice against receiving any revelations not contained in the Bible. They have been erroneously informed that the canon of Scripture is full, and God would no more speak to His children, but preserve the gloom of an unbroken silence towards them. What an unnatural and unreasonable doctrine this is! Yet, to delude the ignorant into an acceptance of this discouraging dogma, those who drag religion down to the degrading position of a mere mercantile basis, triumphantly quote the 18th and 19th verses of the last chapter of Revelation: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of *this* prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

To offer this passage as evidence of the fullness of the scriptural canon is exceedingly absurd. It simply had reference to the enlargement or reduction of the book of John's prophecy, for at the time it was written the Bible had not been

compiled. Consequently it could have no reference to the Old and New Testaments, which are a compilation of various books. It is certainly right that man should not, with impunity, add to or take from what God has revealed, although the Almighty can certainly do so at any time, according to His good will and pleasure. However, should the Lord, in His mercy, reveal another book or prophecy, it would be distinct of itself and not necessarily an addition to one that He had already given, and might relate to another subject, as in the case of books in general, which are books of themselves and not mere additions to others.

There is a regrettable lack of information regarding the Book of Mormon in the world at large. It will be profitable to first consider the manner in which this record was, by the matchless power of God, brought to the light. This will necessarily have to be done briefly. If the reader desire more detailed particulars, he can obtain them by a perusal of more elaborate writings, which can be had through any of the authorized agents of the Church.

In the year 1820, when Joseph Smith was in the fifteenth year of his age, he resided, with his parents and other members of the family, in the town of Manchester, Ontario County, New York, United States of America. There was, in that vicinity, at that time, a religious revival, causing him to be seriously impressed with a desire to serve God. The conflict of jarring sects caused him perplexity as to which he would be justified in joining. Being struck with the reasonableness of the scriptural promise that God would give wisdom to those who asked Him for it in faith, he retired to a wood or grove, and prayed for the information of which he felt he stood so much in need.

In answer to his fervent and simple petition, a glorious vision opened to the gaze of the suppliant youth. A radiant pillar of fire appeared, descended and encircled him about. In the midst of this brilliant column were two glorious personages, the brightness of whose presence was beyond the power of human description, eclipsing that of the sun when he shines in noonday splendor. One of those heavenly beings spoke to Joseph, calling him by name and saying, pointing to the other, "This is my beloved Son, hear him."

Joseph, when sufficiently recovered from the sensations that possessed him, inquired which of all the sects he should join. The personage who addressed him commanded him to identify himself with none, as all had gone astray, and were an abomination in His sight. "They draw near to Me with their lips,

but their hearts are far from Me; they teach for doctrine the commandments of man, having a form of godliness, but they deny the power thereof." He was also told many other things of great importance.

How forcibly the honest inquirer must be struck with the clearness with which the position of the sects was portrayed by these holy beings—the Father and the Son. Religious professors have a form of worship but deny revelation, and the power of godliness made manifest by the exercise of miraculous gifts; they also repeat printed prayers which, being manufactured by others, cannot proceed from the hearts of those who mechanically utter them.

Joseph obeyed the command he received, to abstain from joining any of the religious denominations. On the night of September 21st, 1823, after having retired to bed, he was engaged in fervent prayer to the Almighty for the forgiveness of his sins, and a manifestation that would satisfy his mind as to his standing before the Lord.

While thus employed a personage of great beauty, dressed in white raiment, presented himself before him. The room was lighted up by the glory of his presence, the brightness of the light being most intense in close proximity to the person of this heavenly being. The name of this visitant was Moroni. He told Joseph that God had a work for him to do that would cause his name to be spoken of for good or evil among all people. We will here quote from the personal history of the prophet: "He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book."

This holy messenger gave Joseph many precious instructions relative to the coming forth of the record, and the setting up and establishment of the work of God in the last days, quoting several passages from the prophecies of the Bible, notably the third chapter of Malachi; eleventh chapter of Isaiah; third chapter of Acts; second chapter of Joel, from the twenty-eighth to the last verse. These predictions, he stated, were soon to be fulfilled. Joseph was also shown, by

the opening of the vision of his mind, by the power of the Almighty, the place where the plates were deposited. He was visited twice subsequently by the same personage, the same night, and on each occasion the instructions given on the first visit were repeated.

Passing over many intermediate circumstances which transpired up to the time of the plates with the Urim and Thummim being committed to the charge of the youthful prophet, it must suffice, in the present writing, to state that he received them from the Angel Moroni, on the 22nd day of September, 1827.

The prophet copied a number of the characters, which were very finely engraved on the plates, and, by means of the Urim and Thummin, translated some of them. These were taken by Martin Harris, to Professor Anthon, of New York, who stated that the translation was correct. On being shown the portion of the transcript that was not translated, he said the characters were Egyptian, Chaldiac, Assyriac and Arabic, and that they were genuine characters. The professor gave Mr. Harris a certificate to that effect, but on learning that the young man Joseph had the plates revealed to him by an angel, he demanded it back and tore it up, saying there was no such thing now as ministering of angels. He requested that the plates be brought to him and he would translate them. Mr. Harris replied that a portion of them was sealed and he was forbidden to bring them. Professor Anthon retorted, "I cannot read a sealed book." Mr. Harris also visited Dr. Mitchell, whose statement coincided with that of Professor Anthon, regarding the genuineness of the characters and translation.

In the midst of great difficulties and perplexities, out of all of which Joseph and the friends the Lord raised up to him were delivered by His matchless power, the work of translation was completed and the Book of Mormon was finally published, in the early part of the year 1830.

Limited space will not admit of a detailed account of the narrative portion of this remarkable record. This information can best be gained from the Book itself. It contains an account of the doings of the righteous and the wicked of the ancient inhabitants of America. It includes information relative to the dealings of God with the people, describing the works of many mighty prophets, seers and revelators. The sayings of these inspired men have slumbered in the dust for ages, but have spoken again from the ground in deep and piercing tones, in accordance with the recorded promise of our

heavenly Father regarding the accomplishment of His marvelous work in the latter days.

The Prophet Isaiah must have beheld the coming forth of this record as a testimony to all men of the care which the Almighty has exercised over the nations of men, in every part of the earth, in all ages. Hear his words as found in the 29th chap., 11th to 14th verse: "And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to one that is not learned, saying, Read this I pray thee: and he saith, I am not learned. Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men. Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

So truly have the words of Isaiah received a verification, that some portions of the passage just quoted read like a record made subsequent to the transpiration of the events to which they allude.

In the interview between Mr. Harris and the learned Professor Anthon, the latter actually said, "I cannot read a sealed book." The youthful Joseph, diffident and unlearned, was enabled, by the gift and power of the Almighty, to read the historic narrative of the mighty races of the past, and give to the world a book, the authenticity of which is proved by evidences that cannot be successfully controverted. The unlearned youth received the power to accomplish this because the set time had come for the fulfillment of the promise of the Most High to begin a marvelous work in the earth; not by the esteemedly wise and learned, but by humble instruments, that no flesh might glory in His presence.

Many people appear to be contracted in their views regarding the dealings of the Almighty with His children. They conclude that the Bible must necessarily be the only record of signal manifestations of the power of Omnipotence in behalf of mankind. Such a view is biblically incorrect, for that good book speaks of the great works to be performed in the gathering of Israel in the latter days. It is reasonable to anticipate that when those occurrences take place, an account of them will be written and published, that it may be perused with

wonder and thanksgiving by future generations. The record thus made will be as clearly sacred history as the Bible itself.

The question as to the origin of the American Indians is a subject of deep interest to many advanced minds. Investigation for information bearing upon it has received a powerful impetus by discoveries of the ruins of vast cities and gigantic aqueducts, requiring the exercise of great architectural and engineering skill in their construction. These and other relics of past races, abounding in Central, the southern part of North, and in South America, give indisputable evidence of these regions having been inhabited, many centuries ago, by multitudinous enlightened populations that had attained a high state of civilization. The Book of Mormon, which gives an authentic history of those peoples, dissolves the mystery that heretofore enshrouded this department of research. It tells who those people were and from whence they sprang. It tells of a small colony, by commandment of God and led by His all-powerful hand, leaving Jerusalem, and after hazardous journeyings landing on the shores of America. It gives an account also of another party, consisting of Jews, going to the same continent subsequently, and amalgamating with the descendants of the first colonizers. A brief historical sketch is also given of a colony that left the Tower of Babel at the time of the confusion of languages.

The existence of the ruins indicating the former presence of great populations, well advanced in arts and manufactures, was unknown to Joseph Smith when he translated the Book of Mormon, yet the closest scrutiny and comparison that have yet been given have failed to show a single discrepancy betwixt the record he was the instrument in bringing forth and publishing and even the most recent discoveries, to which we have not space, however, to refer.

These ruins give unmistakable proof that remarkably advanced races have dwelt on the American Continent in the ages of the past. How reasonable it is to suppose that our Heavenly Father should have manifested Himself to them as He did on the Eastern Hemisphere. And if it be fair to infer that He did so exhibit His goodness and loving-tenderness, the subsequent inference that a record of these divine operations would be kept is equally so. How natural also to expect that He, as in the case of the Bible, would not suffer such a history to be lost, but rather that He would preserve it for the general benefit of erring humanity, that they might have additional testimony concerning a crucified and risen Redeemer. If the world would receive it, what a powerful combination the

two records—the Bible and Book of Mormon—would make. The one relates to the dealings of God with His people in the eastern part of the world, and the other in the west. They both harmonize, each testifying of the same everlasting plan of salvation, through the atonement of our Lord and Savior Jesus Christ.

Hear the words of Ezekiel, 37th chap., 19th verse: “Say unto them, Thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.”

It is well understood that the meaning of stick is a book or record, the Jewish custom being to have the law and history written upon a long scroll of parchment, rolled upon a stick. The Book of Mormon is the stick of Joseph. With the exception of the Book of Ether, relating to the Jaredites, who sprang from a colony that left the Tower of Babel at the time of the confusion of languages, the record gives the history of a branch of the house of Joseph, Lehi, the head of the little colony that emigrated from Jerusalem to America six hundred years before Christ, being a lineal descendant of Manasseh. According to revelations given in these days, the overwhelming majority of the people composing the Church of Jesus Christ of Latter-day Saints are of the blood of scattered Ephraim, to whose hands the record or stick of Joseph is confided, as prophesied by Ezekiel.

We hold that Jesus Christ not only manifested Himself to His disciples at Jerusalem, establishing His fold—His Church—in that region, that His sheep might be protected and fed, but He did the same in other parts of the earth. Is He not the Shepherd of all those who are willing to serve Him? Did He not say to His ancient Jewish disciples, “Go ye into all the world and preach the Gospel to every creature?” He required them to go to every part of the earth that was then known on the eastern hemisphere. This did not include the American Continent. Are we to infer from this that, because of the inability of these witnesses, from lack of geographical or other information, which God, in His wisdom, may have seen fit to withhold from them, the peoples of the great western continent should be left without a knowledge of a crucified and risen Redeemer? Surely this would be tantamount to an imputation of injustice against Omnipotence, as there is no other name under heaven whereby salvation can be obtained except that of Jesus.

With the loving Redeemer the welfare of His sheep, or disciples, was His constant theme and anxiety. On one occasion He was conversing on this subject with His Jerusalemi flock, when He uttered the following statement, as recorded in John 10th chap., 15th and 16th verses: "As the Father knoweth me, even so know I the Father; and I lay my life down for the sheep. And *other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.*"

The plain inference to be drawn from this clear statement is that there were other sheep or people who would become disciples of Christ that had not yet heard His voice, but should hear it. It is evident also that the Palestine disciples were unacquainted with the sheep to whom the Savior alluded. He here expressed His intention to establish, among those *other sheep*, His fold, or Church, similar to the one in Palestine, comprising apostles, prophets, seventies, elders, and all the other officers, gifts and powers, the fold of Christ being the same wherever found, there being but one fold and one shepherd.

The question now to be considered is, Who were the other sheep to whom Jesus referred? The Book of Mormon unfolds this mystery. From page 501 to 540 of the last edition of that record will be found an account of the visit of the Redeemer to the Nephites, shortly after His crucifixion and resurrection at Jerusalem. It is one of the most beautiful and pathetic narratives it has been our lot to peruse. His wonderful ministrations and exhibitions of power are described in simple but explicit language, and details of His selection of twelve special witnesses or disciples, and the organization of His fold, or Church, are given. This history, replete with divine instruction, explains the import of the remark of Jesus to His disciples at Jerusalem. He informed the Nephites of the statement He made to the Jews in reference to them, and said the reason He did not tell them more was because of the weakness of the faith of His flock in Palestine. He also informed the Nephites that He had received a commandment from the Father to visit the Ten Tribes of Israel.

"In the mouths of two or three witnesses shall every word be established," are the words of the sacred book. What shall we say then about the evidence of the witnesses whose testimony is appended to the Book of Mormon? Three men, besides the Prophet Joseph Smith, solemnly declare to all people that they beheld with their eyes the plates with engravings, containing the record, and the angel who mani-

fested them; also that they heard the voice of God from heaven declaring these things to be true and faithful and commanding them to bear record concerning them to all the world. None of these witnesses have ever denied their testimony. Oliver Cowdery and Martin Harris have gone behind the veil, but David Whitmer, at this date, still lives. He severed his connection with the Church, but still bears a disinterested testimony to the truth of the solemn statement published in connection with the Book of Mormon. No longer since than September, 1878, Elders Orson Pratt and Joseph F. Smith visited Mr. Whitmer, who was residing in Richmond, Missouri, U. S. A., and at the interview he gave many interesting details in reference to the angelic ministration, the plates and other important matters. An account of the visit was published in numbers 49 and 50 of Vol. 40 of the MILLENNIAL STAR. He has also been interrogated by many persons having no connection with the Church, his testimony being unvarying as to the Divine authenticity of the Book of Mormon.

Eight other witnesses testify to having beheld and handled the plates and seen the hieroglyphical engravings thereon. True, wicked, designing men have endeavored to destroy the validity of this testimony by fabricating absurd stories regarding the origin of the Book of Mormon. This is an old device of Satan and his emissaries to cover up the truth and destroy the work of God. Such machinations are similar to the attempt that was made by leading Jews to induce the Roman soldiers to state that the body of Christ had been carried away, so that a belief in His resurrection might be stifled. The testimony of the witnesses stands unimpeached, and is in force in all the world, being directed to every nation, kindred, tongue and people.

The social structures of the nations are being undermined and threatened by a strange revolutionary movement. Thrones and empires seem to be almost trembling in the balance. This is notably the case with the great Russian despotism. The spirit of murder and incendiarism seems to be in the air, filling the high ones of the earth with affright. Foul murder and destructive fire are born of the plottings of secret societies, organized for purposes of assassination, power and plunder. All civilized nations are more or less affected by this hideous affliction, which hangs over some of them like an incubus. It is a sign of the times. The prophet Moroni, by whose hands the plates of the Book of Mormon were hid up in the Hill Cumorah, wrote concerning this very condition. He knew that his words would come forth and be published to the Gen-

tiles, in the latter days, and he directed a prophetic statement to them, which will be found on page 588 of the last edition: "Wherefore, O ye Gentiles, it is wisdom in God that those things should be shown unto you, that thereby ye may repent of your sins, and suffer not these murderous combinations to get above you, *which are built up to get power and gain*, and the work, yea, even the work of destruction come upon you.

* * Wherefore the Lord commandeth you *when ye shall see these things come among you*, that you shall awake to a sense of your awful situation, *because of this secret combination which shall be among you.*" The same prophet also says: "And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed.

What could be plainer than the fulfilment of these predictive words, establishing the prophetic character of the record. If the objector should interpose that he does not believe this prediction was made fourteen hundred years ago, that would not help his side of the question, as it would be a mere shifting of the prophetic mantle from the shoulders of Moroni to those of Joseph Smith. At the time the book was translated and published those secret murderous combinations were almost non-existent compared with their present extent, foothold and power. They now exist to a greater or less degree in all nations, and will continue to increase until they create what the Book of Mormon terms "a great division among the people," and every man's hand will be against his neighbor.

At Kirtland, Ohio, U. S. A., Feb. 9, 1831, a revelation was given through Joseph, the Seer, on this very subject, the following passage occurring: "And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of *secret combinations.*" Let the inhabitants of the earth take warning, for as the Lord liveth and He has spoken by the mouths of His prophets, a dark and evil day is at the doors. God has decreed that the earth shall not much longer groan under the oppressive influence of misrule and misery.

It is stated in the Book of Mormon that the prophets among the ancient Nephites, being permitted to behold, by prophetic power, that their descendants would drift into great wickedness, and in consequence, be destroyed by the Almighty, as He had decreed that every people upon that land who would

not keep His laws should be swept away when they should be fully ripe in their abominations. They therefore, by faith and prayer, to the Father in the name of Jesus Christ, obtained a promise that a remnant should remain, and that the record which had been kept should be preserved, and carried to them by the Gentiles in the latter days.

We prefer to give the exact words of the prophet Nephi, which will be found on page 122, latest edition :

“And now I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken (Book of Mormon) shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers, and then shall they rejoice, for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall become a white and delightsome people.”

These words have received a literal fulfillment. In the first place, many have believed “the words which are written,” the tens of thousands of Latter-day Saints who have accepted the Book of Mormon as an authentic record bearing ample witness to that fact. This prophecy was uttered over two thousand years ago, and yet the facts incorporated are as plain as if penned subsequent to their accomplishment. The skeptic may say he does not believe in the ancient character of the record, and therefore of the prophecy; but that it originated with Joseph Smith. That would not make the position of the unbeliever much more tenable, as it would be merely shifting the prophetic gift to other shoulders, for the Book of Mormon was published before the Church of Jesus Christ of Latter-day Saints was organized, and consequently before Joseph Smith could possibly have known, by ordinary natural means, that many would believe the words of the book.

But, to the other portion of the prediction. The book or history has been carried to the remnant, by the Gentiles. From shortly subsequent to the organization of the Church a good deal of missionary labor was performed by the elders among

the Lamanites, in the hope of bringing them to a knowledge of the Gospel. But all efforts to penetrate their darkened minds appeared futile. The message appeared to fall upon ears of stone. Evidently the time, in the providence of the Almighty, for that race, who had fallen so low in the scale of being, to accept of the knowledge that was had among their fathers, had not arrived.

Suddenly however, as the sun breaks over the eastern horizon, dispelling the gloom of night, a light broke forth among them. Without effort or influence from any human source they came forward in large numbers, declaring they had received heavenly visitations, indicating plainly to them that they must go to the elders of the Church, be baptized by them, by immersion, in water, for the remission of sins, forsake their evil and idle habits, and seek for the counsel of the servants of God. The applications for baptism and instruction were first made to Elder George H. Hill, of Ogden, and Elder W. H. Lee, of Grantsville, as many as three hundred waiting upon the former at one time. The movement appeared to be simultaneous in many places, east, west, north and south. It commenced in the summer of 1874, and has been steadily developing ever since.

For the benefit of these people, who are descendants of a branch of the house of Israel, three large farms have been secured by the Church of Christ, one in Malad Valley, Northern Utah, another in Tooele County, to the westward, and another in Thistle Valley, in the South. They are beginning to cultivate the soil, and take on the habits of civilization, thus commencing to fulfil the predictions of the Book of Mormon concerning them.

The report of a conference held in the town of Ephraim, San Pete County, Utah, U. S. A., by President John Taylor and other authorities, last winter (1879-80), is before us. It tells of a Relief Society in Thistle Valley, composed of white and Indian women in about equal numbers, and of their industry and philanthropy in donating means for the building of a Temple to the Most High. It was also represented, by Elder Spencer, who has the oversight of the Indians in Thistle Valley, that the Lamanitish brethren and sisters were as willing as the white members of the Church to aid in every good work.

These may be viewed as small matters, but they are cited from the midst of a multitude of evidences showing the educational, softening and modifying tendency of the Gospel of Jesus Christ, as preached by the servants of God, and which

the ancient prophets declared would be received by these hitherto degraded people, the aborigines of America, and lift them to a more enlightened plane of life. It will be seen that the heaven has already commenced to actively work among them, verifying the genuine character of the prophecies concerning them. Whatever manifests the authenticity of the Book of Mormon, supports the claim of Joseph Smith to being a prophet of the Living God.

Before leaving this part of the subject, we will refer to a fact that must strike the reader as a strong evidence of the prophetic correctness of the Book of Mormon, and, consequently, of the genuineness of the claim that Joseph Smith was sent of God. The book states that the Savior gave it as a sign that when the Lamanites (American Indians) should begin to believe its contents, the work of the Father, to prepare the way for the gathering of the *whole* house of Israel should commence.

We will quote the 7th verse of the 21st chapter of 3rd Nephi, page 527 latest edition B. M.: "And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he has made unto the people who are of the house of Israel."

Also the 28th verse: "Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance, and they shall go out from all nations."

As shown in the foregoing, the aborigines have already begun to believe, and to manifest the accuracy of the sign we have but to point to the political events in connection with the East that have occurred during the last five years. In that time there has transpired the Russo-Turkish war, the Berlin Treaty, incorporating political freedom for the Jews in Roumania; the Anglo-Turkish Convention, including the cession of the Island of Cyprus to Great Britain, and the establishment of a British protectorate over that portion of the Ottoman dominion which includes Palestine. These are all occurrences confined within the limited period which has expired since the Lamanites began to believe and receive the Gospel. It requires no straining of points to reconcile these events with the commencement of the preparatory work of the Father for the gathering of the remnants of His ancient people to their own land. The Jews themselves are beginning to recognize this fact. So also are many professing Christians, who, al-

though destitute of authority from Jesus Christ and devoid of the Gospel of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost in its fullness, have some faith in the fulfillment of the prophecies relating to the gathering of Israel.

We think it proper to state, incidentally, that since the original translation into English, the Book of Mormon has been translated into and published in Welsh, Danish, French, German, Italian, the language of the Sandwich Islanders, and Swedish. It has also been translated into and a portion of it published in the Spanish language.

Joseph Smith, the great latter-day prophet, announced to the world fifty years ago, that the fullness of the Gentiles would come in and Israel be restored to the lands of their inheritance in the same generation existing when he made the prediction; or, that there were persons then living who would not sleep in death until all should be fulfilled in relation to the covenant made with the house of Jacob. But it is not till now, when the tree is so plainly putting forth its buds, that some of the more orthodox Bible believers among the sects are beginning to observe the portentous character of the signs of the times.

The fulfilled predictions of Joseph Smith are very numerous. But we are only enabled in the present writing, to comparatively do little more than touch upon his prophetic character. A prophet "is a person illuminated, instructed, or inspired by God to announce future events." We have, we believe, succeeded in showing that such was the calling for which Joseph was divinely selected.

Among the subjects upon which Joseph Smith was called to exercise the prophetic gift was the wars that were, in this generation, to produce upon the earth, the most terrible scenes of destruction and carnage. We here present an extract from a revelation given Dec. 25th, 1832:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place.

"For behold the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they also shall call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

We presume our reader is aware that the first shot of the American war of the rebellion was fired in South Carolina,

and that during the progress of that fratricidal and bloody conflict, the Southern Confederacy sent Messrs. Mason and Sli-dell to the Court of St. James, with full powers to treat with the British Government to secure the aid of the latter in accomplishing the object of the secession from the Union of States. These are matters of history. These two representatives of the Confederacy were brought into more than ordinary notoriety by the fact of their having been taken, by federal authority, from the deck of a British vessel, but subsequently liberated on demand of the government of Great Britain.

The fact that Joseph Smith prophesied the breaking out of the American war, together with some striking details connected with it, twenty-nine years before its occurrence, cannot be denied, the prediction having been published to the world almost ever since it was enunciated. This stamps him as a foreteller of future events. As the declaration is given with such exactness, it could not have been the result of mere human ingenuity or foresight. In fact, so absent was the general anticipation of such a disaster that the production was treated with ridicule, contempt and scorn, as soon as published. From whence came Joseph's gift to foresee and foretell? It must have emanated from a power and intelligence greater than that naturally possessed by man. It is evident that his mind was illuminated by the God of Heaven.

The other portion of the prediction relating to Great Britain will also be fulfilled, as well as every word that has been uttered by the gift and power of the Most High. She will yet call upon other nations. The tocsin of war will sound and armed hosts will meet in the crash of battle; for war will be poured out upon all nations. This is the great day of preparation for the controversy of the Lord of Hosts with the inhabitants of the earth. Europe is alive with armed men. She is bristling with bayonets and fearful of the approach of the inevitable conflict.

Perplexity and distress already appear. These are but the beginning of sorrows. Knowing what is coming upon the earth, a day of calamity, we call upon all men and women to receive the message of the Gospel, restored to the earth in this generation, through the instrumentality of a prophet. We call upon all to repent, be baptized by one holding authority by immersion in water for the remission of sins, and receive the Holy Ghost, by the laying on of hands. We testify, in the name of Jesus Christ, that this is the will of God, manifested in these days, by revelation and commandment.

LIVERPOOL, ENGLAND, APRIL 6TH, 1880.

MORMON LITERATURE

THE GOSPEL OPENS COMMUNICATION WITH JEHOVAH.

PARAGRAPHS FROM A SERMON DELIVERED BY PRESIDENT JOHN
TAYLOR, JUNE 12, 1853.

We contemplate with joy that the heavens have been opened, that truth has been revealed; and the power of God developed; that angels have manifested themselves, that the glory of the eternal world has been made known, and that we have been made participators in that light, glory, and intelligence which God has been pleased to reveal for the blessings, salvation and exaltation of the human family in this time and throughout all eternity.

We believe that God has set His hand in these last days to accomplish His purposes, to gather His elect from the four winds, even to fulfill the words which He has spoken by all the holy prophets, to redeem the earth from the power of the curse, to save the human family from the ruins of the fall, and to place mankind in that position which God designed them to occupy before this world came into existence, or the morning stars sang together for joy.

I know, that as other men, we have our trials, afflictions, sorrows and privations; we meet with difficulties; we have to contend with the world, with the powers of darkness, with the corruptions of men, and a variety of evils; yet, at the same time through these things we have to be made perfect. It is necessary that we should have a knowledge of ourselves, of our true position and standing before God, and comprehend our strength, our weakness, our ignorance and intelligence, our wisdom and our folly, that we may know how to appreciate true principles, and comprehend, and put a proper value upon all things as they present themselves before our minds. It is necessary that we should know our own weaknesses, and the weaknesses of our fellow-men; our own strength, as well as the strength of others; and comprehend

our true position before God, angels and men; that we may be inclined to treat all with due respect, and not to over-value our own wisdom or strength, nor deprecate it, nor that of others, but put our trust in the living God, and follow after Him, and realize that we are His children, and that He is our Father, and that our dependence is upon Him, and that every blessing we receive flows from His beneficent hand.

It was necessary when the Savior was upon the earth, that He should be tempted in all points, like unto us, and "be touched with the feeling of our infirmities," to comprehend the weaknesses and strength, the perfections of poor fallen human nature. And having accomplished the thing He came into the world to do; having had to grapple with hypocrisy, corruption, weakness, and imbecility of man; having met with temptation and trial in all its various forms, and overcome, He has become a "faithful High Priest" to intercede for us in the everlasting Kingdom of His Father. He knows how to estimate and put a proper value upon human nature, for He having been placed in the same position as we are, knows how to bear with our weaknesses and infirmities, and can fully comprehend the depth, power, and strength of the afflictions and trials that men have to cope with in this world, and thus understandingly and by experience, He can bear with them as a father and an elder brother.

Confusion, disorder, weakness, corruption, and vice of every kind are abounding, and the whole world seems to be confused and retrograding. The human family have departed from the principles which God has laid down for their guidance, direction and support; they have forsaken Him the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water.

Have we united with this Church because we expect to become more honorable in the eyes of the world? No. I think this work would have been the last ship we should have boarded, if that had been what we sought.

Nothing but a sterling desire to do the will of God will cause men to endure the contumely and reproach of their fellow men, and associate themselves with the people denominated Latter-day Saints or "Mormons."

If I knew no other religion than the religions that are propagated abroad, I would not be a religious man at all, but I would lay it all aside, as something beneath my notice, and worship God as the great Supreme of the Universe, according to my own judgment, independent of the opinions of man,

and without having any regard to the ridiculous dogmas taught in the world.

We believe that angels have appeared, that the heavens have been opened. We believe in the eternal principles, in an eternal Gospel, an eternal Priesthood, in eternal communications and associations. Everything associated with the Gospel that we believe in is eternal.

If hell is a place of misery, and heaven a place of happiness, I want to know how to escape the one, and obtain the other. If I cannot know something about these things which are to come in the eternal world, I have no religion, I would not have any, I would not give a straw for it. It would be too low and groveling a consideration for a man of intelligence, in the absence of this knowledge. If there is a God, I want a religion that supplies some means of certain tangible communication with Him. If there is a heaven, I want to know what sort of a place it is. If there are angels, I want to know their nature, and their occupation, and of what they are composed. If I am an eternal being, I want to know what I am to do when I get through with time; whether I shall plant corn and hoe it, or be engaged in some other employment. I do not want any person to tell me about a heaven that is "beyond the bounds of time and space," a place that no person can possibly know anything about, or ever reach, if they did. I do not wish any person to frighten me nearly to death, by telling me about a hell where sinners are roasted upon gridirons, and tossed up by devils upon pitchforks, and other sharp-pointed instruments. These notions are traditionary, and have come from the old mother church.

I love to view the things around me; to gaze upon the sun, moon and stars; to study the planetary system, and the world we inhabit; to behold their beauty, order, harmony, and the operations of existence around me. I can see something more than that mean jargon, those childish quibbles, this heaven beyond the bounds of time and space, where they have nothing to do but sit and sing themselves away to everlasting bliss, or go and roast on gridirons. There is nothing like that to be found in nature—everything is beautifully harmonious, and perfectly adapted to the position it occupies in the world. Whether you look at birds, beasts, or the human system, you see something exquisitely beautiful and harmonious, and worthy of the contemplation of all intelligence. What is man's wisdom in comparison to it? I could not help but believe there was a God, if there was no such thing as religion in the world.

If the Kingdoms of God were governed by the same confused order of things that are characteristic of the governments of this world, we would have had planet dashing against planet in wild confusion, and millions of their inhabitants sent to desolation in a moment.

Man is an intelligent being, but how far does his intelligence fall short of that which regulates the world! He cannot even govern himself, he never was able to do it, and never will be able until he receives that wisdom and intelligence which comes from God. If every man can obtain intelligence of that kind, and from that source, which governs the world, and supplies all its wants; if he can receive it from God, as his instructor, he is then able to govern himself, possessing intelligence which he now knows nothing about; and intelligence which indeed is worthy of God and man. If I cannot have a portion of that intelligence and that wisdom, if the great Eloheim cannot impart a portion of that spirit to me, and teach me the same lessons that He understands, I want nothing to do with a system of theology at all.

I believe in every true principle that is imbibed by any person or sect, and reject the false. If there is any truth in heaven, earth, or hell, I want to embrace it, I care not what shape it comes in to me, who brings it or who believes in it, whether it is popular or unpopular. Truth, eternal truth, I wish to float in and enjoy.

If any man under the heavens can show me one principle of error that I have entertained, I will lay it aside forthwith, and be thankful for the information. On the other hand, if any man has got any principle of truth, whether moral, religious, philosophical, or of any other kind, that is calculated to benefit mankind, I will promise him I will embrace it, but I will not partake of his errors along with it.

If you have got a thing that nobody can overturn, but can be sustained everywhere; that bids defiance to the wisdom and intelligence of the world to find one fault in it, you must say it is right, until it is proven to be wrong.

If I have got principles which are out of the power of man to prove false, I consider they are right, and I stand upon them as a sure foundation.

The world is confused, it is in darkness and ignorance, and knows nothing about God, His purposes, designs, or the object of His creations. God knows how to touch my understanding, and how to touch theirs; and if they live and die without a knowledge of God, and His law, we are told that they will be judged according to the light they have, and not

according to that they have not. Those that have lived without law, will be judged without law.

If a man cannot stand up in the defense of truth, to the death, it is not worth having, and he is not a man who is acknowledged or considered worthy among the Saints.

Those who have received pure and heavenly principles, and lived up to them, and kept the celestial law of God, will enjoy a celestial Kingdom. Those who have not attained to this perfection but can obey a terrestrial law, will receive a terrestrial glory, and enjoy a terrestrial Kingdom, and so on. But I believe, furthermore, that there are eternal grades of progression, which will continue worlds without end, and to an infinity of enjoyment, expansion, glory, progression, and of everything calculated to ennoble and exalt mankind.

“Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race.”

—Joseph Smith, *The Prophet*.

“If we are here by chance, if we happened to slip into this world from nothing, we shall soon slip out of this world to nothing; hence nothing will remain.”

—Brigham Young.

SCRAP BOOK OF

A WORD OF ADVICE.

BY ELDER P. P. PRATT, IN MILLENNIAL STAR, 1846.

As the Elders and others in the Kingdom of God go forth in the discharge of their duties, in proclaiming the word of the Lord and in administering in the ordinances of the Kingdom of God, they will doubtless find the enemy always on the alert to ensnare them if possible and bring them and their mission into contempt. There will be found a great need for wisdom on all occasions, that the enemy may not gain the advantage over them.

In the first place we would advise the Elder, or whatever else he may be, never to lose sight of his high calling of God in Jesus Christ—never to forget the authority of that portion of the Priesthood which has been conferred upon him. We do not give this advice in order that the brother might be puffed up with the idea of the dignity of his calling, by no means; neither will the contemplation of it produce that effect, for inasmuch as we are called of God according to the order of His Kingdom, therefore, we of ourselves have not assumed the office which we hold, neither do we usurp an authority to which we have no legal claim; and since it is entirely of the Lord and not of ourselves, we shall be led to glorify Him and look for the assistance of His spirit in discharging the varied duties of the same.

But now if an officer of the Church be brought into contact with some one opposed to the work of the Lord, and he forgets his Priesthood and calling, what is the result? He is left to his own resources as an individual, which in many cases may not equal those of his adversary, and thus he may suffer an apparent defeat in the eyes of others, and the influence of the principles of truth may be lessened thereby.

In our own experience with the ministers of the day, we have found them very desirous of evading the great first principles of salvation, by calling for evidence of the truth of the Book of Mormon, which were we to furnish, as might be done, both with regard to internal and external evidence, as well as the researches of travelers accumulating a mass of

proof as abundant as can be brought in testimony of anything, yet it would be deemed insufficient. And why? We answer, because spiritual things are spiritually discerned; and as no 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. And inasmuch as the Book of Mormon is a divine record, so assuredly would the individual be unable to discern the same. But he might reply that he believed the Scriptures of the Old and New Testaments, and was satisfied with the evidence adduced in their favor; yes, and so would he have believed in the Book of Mormon had it been in existence with him and he had been taught to reverence it in a manner similar to the Bible; or we would carry it farther and say, had the person's lot been cast in Turkey, he would have grown up in a full belief in the authenticity of the Koran of Mahomet. But it is not such an evidence as this that can give satisfaction to the Saint of God. Multitudes express their belief and full confidence that Jesus was the Savior of men, but it is a conviction that has been instilled into the mind in early youth, and has grown with their growth; yet still it is not an evidence that will satisfy a child of God.

We read that no man can say that Jesus is the Christ, but by the Holy Ghost, and on the same principle no man can speak as to the true nature of the Scriptures, Book of Mormon, or any other sacred record, but on the same principle; we might therefore reason with persons until doomsday, who are not in the covenant, and yet fail to convince them.

We see then the absurdity of being led into a snare of this kind; it is neither more nor less than this, as it were laying aside our Priesthood and the duties of it, to endeavor by our own abilities to convince a man that we hold before him the light of truth, at the same time that he has no organs of vision to discern it.

But there is a ground on which the servant of the Lord can stand securely; he can speak of the alienated condition of mankind, he can teach the great law of adoption into the Kingdom of God, and he can bear a faithful testimony of the reality of Christianity and of the signs following the believer. He may enlarge on his *knowledge* of the Scripture by the reception of that spirit by which alone the truth can be known, and if he be successful in securing obedience to the first principles of truth, the work will be accomplished with regard to establishing the truth of the Book of Mormon, as well as every other portion of sacred writ.

We have not made these remarks because evidence cannot

be adduced, but to show the irrationality of endeavoring to make a man see without eyes, or in other words, without the capability of discerning truth when placed before him.

Let, therefore, every servant of the Lord bear with him at all times a consciousness of his Priesthood and calling, and when he is so circumstanced as to find it of no avail, his labor in that quarter is finished; for if he be not successful in the discharge of his legitimate authority and duty, it will be utterly in vain to seek to effect conviction in any mind by falling back upon his own acquired resources.

If we know anything of our own assurance we would most assuredly say that the power by which success is accomplished is to be found in connection with a proclamation of the *fullness* of the Gospel. Christianity has been presented to mankind as a mere speculative theory, without the power of godliness accompanying it, and when on the contrary it is presented in all its glorious fullness and reality to the honest-hearted, it becomes an agency of power which will either prove effective, or it will be in vain to resort to other means.

Let individuals but conceive for once the glorious reality of truth, stripped of every mixture of error, and they will turn in disgust from the mere theoretical and heartless system with which beforetime they may have been associated.

We do not think it will be out of place here to give a word of caution, though we have frequently done it before, in relation to the exercise of wisdom in all the public labors of the servants of the Lord.

Let them watch narrowly that Satan deceives them not by causing them to lose sight of the object of their mission and calling in the proclamation of salvation, and leading them to enlarge and dilate upon the erroneous systems of the day. Perhaps there is no habit in which the servant of the Lord becomes so blinded as this when he has once indulged in it.

The absurdities in connection with modern creeds and systems are so numerous that they appear apparently endless in the contemplation, and if the devil can so far deceive a person as to lead him to forget the Gospel and turn his attention to them, he will take their attention, then he will take care that he lacks not for matter on the subject. There is nothing to be accomplished by such a mode of proceeding, save to exasperate the feelings of individuals, and prevent them from receiving at our hands the word of life which we have to offer.

We make these remarks as cautionary to all, and when we call to mind, as the result of our own experience, the indi-

viduals who were the most prone to indulge in such a course, we find them now ranked among the apostates from the truth; and as their spirit at that time was to destroy rather than to build up, so it is with them now, and they will seek to overthrow the Kingdom of God with as much zest as they once labored to overthrow the varied systems around them.

But it may be asked, have we not in the Christian warfare, power to pull down the strongholds of sin and Satan? Truly we have; but how is it most effectively accomplished? We answer by the establishment of the principles of truth, by exhibiting the glorious Gospel of salvation, and until the hearers themselves shall appreciate its truth and beauty and turn in disgust from the deformity of those systems with which they have been connected.

Let us draw a parallel case: We know that the Kingdom of God in these last days shall be established, that it shall be built up and never come to an end; but while conscious of this important fact, would it be our business to go to every court in Europe or the world and decant upon the evils of their various governments, and that in consequence of the false principles upon which they are based, they must come to destruction; certainly wisdom would not dictate such a course, but instead thereof, let us who have embraced truth seek to build up the Kingdom by a proclamation of those principles which shall fit men to become citizens of the same, and teaching the great principle of gathering, that they may be delivered from judgment, and in Mount Zion and in Jerusalem find salvation therefrom.

There is an honor, a dignity, and a responsibility connected with the Priesthood which we would wish should never be forgotten; it is nothing less than to be ambassadors of Jesus Christ and when successful in that embassy the reward shall be to shine as the stars in the firmament and as the sun forever and forever.

SCRAP BOOK OF

A PROPHET OF LATTER DAYS.

BY ELDER EDWIN F. PARRY, LIVERPOOL, ENGLAND.

A GLORIOUS THOUGHT.

Would it not be joyful news to the seeker after truth to be assured that a prophet had been raised up in latter days? How glorious would be the thought that the Lord had again spoken from heaven! The direct word of God to man in this age ought to be sufficient to settle all disputes concerning the way of salvation.

SHOULD PROPHETS BE EXPECTED IN OUR DAY?

Is it in accordance with scripture to expect prophets to come in these latter days? Let us search the scriptures and learn what they teach.

GOD'S WORD INDICATES THAT A PROPHET SHOULD COME.

The Bible is a record of God's dealings with His prophets in past ages. It shows that He always raised up such men whenever He intended to perform any special work among mankind. One of the ancient prophets declared:

"Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." (Amos 3: 7).

The whole book of divine scripture confirms these words of Amos. Whenever it mentions an important event in the world's history it speaks of a prophet in connection with it.

PROPHETS SENT TO ANNOUNCE ALL IMPORTANT EVENTS.

Before destroying the earth with a flood the Lord sent Noah to cry repentance unto the people, that they might escape destruction if they would obey him. In all following ages of which the Bible speaks the Lord sent prophets to warn the people before He brought destruction upon them. The Savior says,

“But as the days of Noe were, so shall also the coming of the Son of man be.” (Matthew 24: 37).

This being true we are to expect that some prophet will be sent to warn the world of the destruction of the wicked. That the wicked will be destroyed at that time is evident. St. Paul says that when the Savior comes He will take “vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ.” (II Thessalonians 1: 8).

POSITIVE PROMISE OF THE LORD TO SEND A MESSENGER.

The Prophet Malachi, speaking in the name of the Lord, says:

“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.” (Malachi 3: 1).

This is another proof that a divine messenger is to be sent to prepare the way for the coming of the Lord. That this passage does not refer to His first coming is shown by the following verse, which reads,

“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’ soap.” (Malachi 3: 2).

NECESSITY OF PROPHETS AND APOSTLES IN THE CHURCH.

The words of Jesus show that inspired prophets and apostles are necessary in His Church. He commanded His disciples in these words,

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU.” (Matthew 28: 19, 20).

If all things whatsoever Jesus commanded are to be taught today how can one teach them unless he be inspired of God? It needs a prophet to reveal these things anew to mankind, for the Bible does not contain ALL the teachings and doings of the Savior. St. John in speaking of the doings of Jesus, says that “even the world itself could not contain the books that should be written.” (John 21: 25).

CHURCH FOUNDED UPON PROPHETS AND APOSTLES.

The Apostle Paul gives us to understand that Christ’s church is founded upon apostles and prophets:

“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 BEING THE CHIEF CORNER STONE." (Ephesians 2: 19, 20).

POWER GIVEN APOSTLES AND PROPHETS.

Apostles and prophets in olden times were men who received power from the Lord to act in His name.

"And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matthew 10: 1).

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

They were also men who "spake as they were moved by the Holy Ghost." (II Peter 1: 21).

OBJECT OF INSPIRED MEN IN THE CHURCH.

St. Paul tells why apostles and prophets and other officers are in the Church.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: . . . that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4: 12, 14).

HOW LONG THEY SHOULD REMAIN.

He shows plainly that these inspired officers should remain in the Church of Christ "till we all come in the unity of the faith, and of the knowledge of the Son of God." (Ephesians 4: 13). As that condition has not yet been attained, there is still need of apostles and prophets to bring mankind to the "unity of the faith." This desirable state cannot be brought about without living apostles and prophets, who are inspired of God. People are divided in their opinions about the meaning of many things written by ancient apostles and prophets, and they will not unite without receiving new revelation to enlighten them. Some may be led to think prophets are no longer needed in the Church because of the words of Paul:

"Whether there be prophecies, they shall fail. . . 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." (I Corinthians 13: 8, 9, 10).

The time he speaks of, "when that which is PERFECT is come," has not yet arrived. When it does come prophecies may fail or be "done away;" but that time will be when "they

shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall know me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:34; Hebrews 8:11).

IS THE CANON OF SCRIPTURE FULL?

The following words of St. John are supposed by some to imply that no more revelation is to be given:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. (Revelation 22:18).

The apostle here only warns man against adding to the words of the prophecy of his book. He says nothing about the Bible as a whole; nor does he say that God will not add any more revelations to His word.

WITHOUT MODERN REVELATION BIBLE PROPHECIES CANNOT BE FULFILLED.

The Bible contains many predictions concerning marvelous events to take place in latter days, just before or at the time of the second coming of Christ.

The Gospel of the Kingdom is to be preached in all the world as a witness to all nations. (Matthew 24:14; Revelation 14:6).

The Lord's elect is to be gathered from the uttermost parts of the earth. (Mark 13:27; Isaiah 11:11, 12).

The house of the Lord is to be established in the top of the mountains. (Isaiah 2:2, 3; Micah 4:1, 2).

The Lord is to set up a Kingdom which shall never be destroyed, nor left to other people. (Daniel 2:44).

The gifts of the gospel as enjoyed in the days of Christ's former apostles are to be restored. (Isaiah 35:5, 6).

According to the ancient predictions, many other great things are to take place in latter days. But how can they be accomplished unless the Lord directs what is to be done by revealing "His secret unto His servants the prophets," and by sending His messenger to "prepare the way" before Him?

Sufficient proof has been given to show that apostles and prophets should be in the Church of Christ, and that we should expect prophets to be raised up by the Lord in these latter days.

TREATMENT OF PROPHETS IN PAST AGES.

The scriptures furnish abundant evidence to prove another peculiar fact respecting the Lord's holy prophets. That is, they have always been misunderstood, reviled, persecuted and spoken evil of. Jesus says to His disciples,

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. . . . FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU." (Matthew 5: 11, 12).

Our Savior Himself met with the same kind of treatment. He is spoken of as a "stumbling stone and rock of offense."

JESUS A STUMBLING STONE.

The Gospel narrative as given by the four evangelists, shows very clearly that He was indeed a stumbling stone to the Jewish nation. He did mighty miracles before their eyes. They were in possession of the prophecies concerning His coming and ministry; but He did not fulfill their preconceived and erroneous ideas of what they expected of Him, and so they refused to accept Him as their Redeemer.

MANY PROPHETS REJECTED.

The Prophet Noah was rejected by all in his day except his own family. His message, no doubt, was regarded as a very strange and extraordinary one. It was hard to accept. No such thing as a flood covering the entire earth was known up to that time, and how could they accept his warning only through simple faith?

When Moses, under the direction of the Lord, undertook to free the Israelites from bondage in Egypt the people whom he was sent to deliver murmured against him, notwithstanding the Lord performed such mighty wonders in their behalf.

When Jeremiah and Ezekiel predicted the downfall of Jerusalem in their day they were not believed. The historian Josephus says that Zedekiah, the king, refused to believe the prophets because Jeremiah foretold that he, the king, should be taken captive to Babylon, while Ezekiel said he should not see Babylon. These two prophecies seemed to disagree, so Zedekiah made this apparent disagreement an excuse for not believing either of the two prophets. Yet they were both correct in their utterances. The king was taken to Babylon, but he never saw the city, for his eyes were put out before he arrived there.

PERSECUTION TO FOLLOW ALL INSPIRED TEACHERS.

The words of Jesus to His disciples about the prophets before them being persecuted convey the idea that those who should follow would get the same reception.

“If they have persecuted me, they will also persecute you.” (John 15: 20).

So says the Savior to His apostles; and so it was. They were persecuted and put to death. It is reasonable to believe that other prophets might be treated in a similar manner. If it is to be as in the days of Noah at the time of the coming of the Son of man, then we may expect that the great majority of mankind will reject the message of salvation proclaimed to them by the prophets which the Lord will send.

CONCLUSIONS DRAWN FROM SCRIPTURES QUOTED.

The scriptures pointed out in the foregoing clearly show these facts:

1. THAT PROPHETS ARE SENT BY THE LORD TO ANNOUNCE ALL IMPORTANT EVENTS CONNECTED WITH HIS PURPOSES.

2. THAT A PROPHET SHOULD BE RAISED UP IN LATTER DAYS TO PREPARE FOR CHRIST'S SECOND COMING.

3. THAT APOSTLES AND PROPHETS ARE ALWAYS NECESSARY IN THE CHURCH OF CHRIST.

4. THAT THE TRUE CHURCH IS BUILT UPON APOSTLES AND PROPHETS.

5. THAT THE CANON OF SCRIPTURE WAS NOT COMPLETED IN FORMER DAYS.

6. THAT WITHOUT NEW REVELATION THE BIBLE PROPHECIES CANNOT BE FULFILLED.

7. THAT IN ALL PAST AGES PROPHETS HAVE BEEN PERSECUTED.

WAS JOSEPH SMITH A PROPHET?

TESTIMONY OF HIS WORKS.

The passages of scripture already given prove beyond question that a prophet is to be raised up to prepare the way before the coming of the Lord. If the Bible prophecies are to be fulfilled we are certainly justified in believing that this should be the case.

So far as known only one man of the nineteenth century claimed to be the inspired messenger sent to prepare the way

of the Lord. His name was Joseph Smith. He was born on the 23rd day of December, 1805, in Sharon, Windsor County, Vermont, (U. S. A.)

JUDGING BY THE FRUITS.

Let us test the claims he made by the teachings of the scriptures, and see if they are worthy of acceptance.

“Beware of false prophets,” says the Savior; then He adds, “Ye shall know them by their fruits. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” (Matthew 7: 15, 16, 18).

This test which the Savior gives is a good one to be guided by.

JOSEPH SMITH’S CLAIM.

Joseph Smith claimed that when between fourteen and fifteen years of age, while praying for religious guidance, he had a vision in which he saw both God the Father and His Son Jesus Christ. He described them as two glorious personages in the form of man and exactly resembling each other in features. They told him that all religious denominations at that time were believing in incorrect doctrines, and that none of them was acknowledged of God as His church and kingdom; and they promised that the fullness of the Gospel should at some future time be made known unto him.

HIS CLAIM COMPARED WITH SCRIPTURE.

There is nothing contrary to scripture in this claim. That God is a personage in form like a man harmonizes with what the Bible says:

“So God created man in his own image, in the image of God created he him; male and female created he them.” (Genesis 1: 27).

That Jesus Christ was in feature like His Father is stated by St. Paul:

“Being the brightness of his glory, and the express image of his person.” (Hebrews 1: 3).

That holy beings appear to men is also scriptural. The Savior appeared to Paul. (Acts 22: 6-11). Cornelius saw in vision an angel of God. (Acts 10: 1-6).

That the various churches of the day were believing incorrect doctrine and were not acceptable unto the Lord, is also

apparent when their teachings are compared with the doctrines of the Bible.*

PREDICTIONS THAT THE GOSPEL SHOULD BE RESTORED.

That the fullness of the Gospel should be restored to the earth in latter days is predicted in the scriptures. When Jesus was asked by His disciples what should be the sign of His second coming, and of the end of the world, He replied

“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).

The Apostle John in reference to events that should take place in latter days, says:

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

The Prophet Daniel foretells that the kingdom of God shall be set up “in the latter days.” He says,

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” (Daniel 2: 44).

The Prophet Isaiah predicts that the Gospel blessings shall be enjoyed in the last days, when the house of Israel is to be gathered. If the miraculous blessings of the Gospel are restored then it will be evident that the fullness of the Gospel will be also be restored. Isaiah says concerning the time when “the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads:”

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.” (Isaiah 35: 5, 6).

Speaking of what the Lord will do when Israel is gathered in the latter days, Jeremiah records these the Lord’s words:

“I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” (Jeremiah 3: 15).

If pastors according to the Lord’s heart are to feed the people with knowledge and understanding, they will surely re-

*See Tract No. 3, “Marks of the Church of Christ.”

veal to the people the true Gospel of Christ. That these scriptural passages have reference to the restoration of the fullness of the Gospel in latter days will be made more plainly apparent as we proceed, and show their actual fulfillment.

JOSEPH SMITH TREATED THE SAME AS ANCIENT PROPHETS.

As soon as Joseph Smith made known what he had seen in this vision, he was ridiculed, reviled and persecuted. This persecution and manifestation of hatred towards him continued throughout his life. Being only fourteen years of age when it commenced it certainly could not have been because of any wrong he had done. As with the Savior, he was hated without a cause, and in fulfillment of the words of Jesus, he was persecuted for righteousness' sake. This treatment given him is of itself an outward proof that he was an inspired man.

ACCOUNT OF SOME OF HIS WORKS.

Some years later this young man received other visions and instructions, an account of which is herewith given in his own language:

"On the evening of the 21st of September, A. D., 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room: indeed the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fullness, to be preached in power unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

"I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the

last days, on the morning of the 22nd of September, A. D., 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight inches long, and not quite as thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

"Through the medium of the 'Urim and Thummim' I translated the record, by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance upon this continent after His resurrection, that He planted the gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same Priesthood, the same ordinances, gifts, powers and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon.

"As soon as the news of this discovery was made known, false reports, mis-representations and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

"On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and, though weak, they were strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the

laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands."

BIBLE PROPHECIES FULFILLED.

The statements in the foregoing quotation are all in harmony with Bible prophecies.

First.—That an angel should come in latter days to restore the everlasting Gospel to the earth is foretold in the passage already quoted from the writings of St. John. (Revelation 14: 6, 7).

Second.—That a preparatory work should be done before the second coming of the Messiah is evident from the Savior's words. (Matthew 24: 14, 31).

Third.—That a chosen messenger should be sent of the Lord to prepare His way before His second coming is predicted by an ancient prophet. (Malachi 3: 1).

Fourth.—That a favored people of the Lord, aside from the Jews, dwelt upon the earth in the days of the Savior, is to be inferred from the Bible. The Savior said to His disciples:

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10: 16).

It is believed by some that the "other sheep" Christ mentioned were the Gentiles that accepted the Gospel through the teachings of His Apostles. This cannot be His meaning, for He had no "other sheep" among the Gentiles, for none of them, of which there is any record, believed at that time. He also said: "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15: 24). There is no account of Him going to visit the heathen, or of the latter hearing His voice.

The remarkable volume known as the Book of Mormon gives an account of the Savior's visit to the "other sheep" which He declared should hear His voice.

Fifth.—That the record of this chosen people of the western world shall be joined with that of the Jews, is alluded to by Ezekiel in the following language:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel His companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say

unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. (Ezekiel 37: 16-20).

In ancient times writings were rolled upon sticks and a record received the name "stick." The Bible is a record of the Jews, or Judah and his companions, while the Book of Mormon is a record of the descendants of Joseph. Since the latter book has been brought to light the two have practically become one in the hands of the Lord. Proofs that the Book of Mormon is authentic and divine will be given in another chapter.

Sixth.—The sacred instruments called the Urim and Thummim, which Joseph Smith says he used in the translation of the ancient writings, are named in the scriptures. (Exodus 28: 30). That they were used for the purpose of getting information from a divine source is also evident from the Bible. (Numbers 27: 21; I Samuel 28: 6). The scriptures mention them as being connected with a breastplate. (Leviticus 8: 8).

CHURCH ORGANIZATION THE SAME AS FORMERLY.

Seventh.—The character of the church which the Lord commanded Joseph Smith to organize is strictly in harmony with the church of Christ of former days. It was established by revelation from God, as Jesus said He would build His church when He declared to Peter,

"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church." (Matthew 16: 17, 18).

"This rock," mentioned in the above quotation refers to the principle of revelation by which Peter knew Jesus was the Son of God.

Further in harmony with the description of the church of Christ as contained in the Bible this latter-day church was "built upon the foundation of the apostles and prophets," with Jesus Christ as the "chief corner stone," (Ephesians 2: 20): for the Lord revealed anew to Joseph Smith that there should be "first apostles, secondarily prophets," etc., as described by Paul (1 Corinthians 12: 28). Besides this, as Joseph Smith testifies, those who were called to assist him in the ministry

were "called and ordained by the spirit of revelation and prophecy," as men were anciently. (Acts 13: 1-3; 14: 23; Hebrews 5: 4).

SAME DOCTRINES AS IN FORMER DAYS.

Those who believed in the Gospel as taught by this latter-day prophet, were called upon to repent of their sins, then they were immersed in the water, or baptized, and "were filled with the Holy Ghost by the laying on of hands." Those who complied with the requirements which Joseph Smith said were necessary in order to enter into the Church of Christ, received the Holy Ghost under his administration. This fact is indisputable evidence that he was authorized of God. It also shows that his teachings were just the same as those of the former apostles, for they taught the same order of principles of initiation into the church of Christ. (Acts 2: 38; Hebrews 6: 1, 2).

THE HOLY GHOST RECEIVED.

It may be asked, what proof can be given that those who obey the ordinances of the Gospel as taught by Joseph Smith receive the Holy Ghost. In answer it can be said that they enjoy the promised blessings or fruits of the Spirit. They receive a knowledge that the doctrine is of God, as promised by the Savior.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17).

St Paul says,

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5: 22, 23).

All these blessings they also partake of.

HOW TO OBTAIN PROOF.

Anyone who desires to be assured that these blessings are enjoyed as claimed can satisfy himself by obeying the same doctrines in humility, and receiving the same blessings; for as the Apostle Peter declared,

"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: 39).

No stronger proof of the fact can be received than that of actual experience. This evidence is within reach of all that are sincere in their inquiries and desirous of learning the truth.

OUTWARD PROOFS.

As outward proof that the Holy Ghost is received by those who obey the ordinances of the Gospel as advocated by Joseph Smith and by the Church of Jesus Christ of Latter-day Saints, they enjoy the spiritual gifts promised to the believers.

As Joseph Smith states, after the Church was organized its members "saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands." These gifts were promised by Christ as signs following the believers, (Mark 16: 17, 18); and St. Paul says they were in the church in the days of the apostles. (I Corinthians 12).

As evidence that the miraculous gifts of the Gospel are in the Church of Jesus Christ of Latter-day Saints, the following testimonies given by persons who have recently witnessed or experienced the gifts are inserted. They are only a few among the many hundreds that might be offered if space would allow.

TESTIMONY OF WITNESSES.

The following letter was addressed to the editor of the *Millennial Star*, a Latter-day Saint magazine, published at 42 Islington, Liverpool, England:

"With pleasure I write to inform you that through the administration of Elders C. Measom and G. H. Meadows, on Sunday, March 7, 1897, and by the power of God after being confined to my bed for two years suffering greatly with pains in my head, etc., I was enabled to get up and walk into the next room, where I partook of refreshments and sat up for six hours. I have been free from pain since the pain left me, which was before their hands were removed from my head. I am fifty-one years of age, and have been brought up in the Church of England. Since the Elders named came to labor in this district, I have had frequent conversations with them, which, with the loan of books, has enabled me to have faith to believe that God would use them as His instruments for my recovery. I am not a member of the Church of Jesus Christ of Latter-day Saints, but hope to be so shortly.

Yours respectfully,

"MRS. E. BOND."

Castle Hill, Warwick, March 9, 1897.

The subjoined article is a testimony from outside the Church, impartial and unimpeachable. It appears in the Zanesville, O., *Daily Signal* of December 20th, 1897, under the caption "A Modern Miracle."

"Mr. Matthew Gray of the seventh ward is perhaps the happiest person in Zanesville to-day; so he seemed, at least, when seen at his pleasant Abington Avenue home by a *Signal* representative at an early hour this morning.

"And, too, there is nothing strange or remarkable about Mr. Gray's happiness, though it was the result of one of the strangest and most remarkable faith tests ever enacted in this city; and the story of Mr. Gray's miraculous cure of a relentless affliction will be read with much interest.

"In October, three years ago, Matthew Gray was stricken with paralysis, the terrible disease affecting his entire left side. For a year to the month Mr. Gray was able to walk with the help of crutches, but during the following October, two years ago, he was the recipient of a second stroke of paralysis, and from that time until yesterday Mr. Gray had been deprived of all use of his left side, the entire left portion of his body being apparently dead, his left arm being limp and palsied at his side and his left foot and leg were in the same inanimate condition.

"Such, in brief, has been Matthew Gray's condition for more than three years, and two years of that time he has either sat helplessly in his large arm chair or has lain in bed seemingly waiting for the death angel to relieve him of his suffering.

"Last Thursday two visitors, peculiarly clad, knocked at the Gray homestead and were granted admission to the afflicted man's chamber. These visitors were two Mormon Elders who have been in Zanesville for the past few weeks, and whose mission to the Clay city has been regarded with only passing interest. . . .

"Now for the interesting part of the story, related to a *Signal* reporter by Mr. Gray himself, and given as near as possible in his own words:

"Last Friday four Mormon Elders called at my home here. They were very genteel in appearance and actions and asked me if I wouldn't like to look over some of their tracts, etc., and also asked me if I would not let them cure me by faith. I consented and they impressed upon me very strongly that I should not have faith in them but should place all my faith in God as it was through Him and not them that my cure would be accomplished. This liberal statement on their part and their own sincerity aided me materially, for I always knew that God alone could cure me, and, do you know, I have always thought that God would cure me.

"As I said before, I consented and they set Sunday afternoon at 2 o'clock for the time of holding the meeting, and additionally stated that from then, Friday morning, until after the faith meeting they would not eat anything, as a period of fasting seemed necessary.

"Sunday afternoon, or yesterday afternoon, at 2 o'clock the four Elders came here to my home and after repeatedly instructing me to put my faith in God they knelt at my bedside in prayer, my wife being the sixth occupant of the room.

"Following this first prayer, and while I was sitting here in my big arm chair, one of the Elders liberally anointed my head with oil—sacred oil—and after that was done they formed a circle around my chair, each one placing his right hand on my head and all placed their left hands on each other's shoulders. I had perfect faith in all that they were doing, and, while each of the four Elders earnestly

prayed, I, too, bent my head in reverence and appealed with all the faith at my command to God for deliverance from my affliction.

"Finally they concluded and one of the Elders commanded me to walk. All at once I became possessed of an almost superhuman desire to get up and walk, and when I tried to, after my muscles quivered for a brief instant, I raised my left arm and then stood up. I took a step and found I could move my left leg. I took another step and walked out into the kitchen and back. After awhile I made the round trip to the kitchen again and while on the third trip, my left ankle turned slightly and I sat down.

"While I am profusely thankful to the four Elders for the interest that they manifested in my case, I want it distinctly understood that I look to God as my deliverer and not to them."

"When seen by the *Signal* representative this morning, Mr. Gray was sitting in his big arm chair with his left foot in a bucket of hot water—a household remedy for sprains. To illustrate the extent of his cure the happy gentleman shook hands with the writer, using first his right hand and next his left hand, and the latter member, which for three years had remained dead almost at his side, contained a strong and hearty grip. Many times he raised his left arm above his head and waved it to and fro to illustrate the positive use he had of the member, and while relating the above experience he gesticulated as freely with his left arm as with the right. Many times he lifted the left foot from the water without any apparent effort and accompanied the pleasant movement with a smile almost glorious in its extent and meaning.

"Matthew Gray is a well-known citizen of Zanesville. He was born and raised in Muskingham County and he and his good wife have reared a family of ten children, all but one of whom reside in the county."

Edward F. Turley, one of the Latter-day Saint Elders who administered to Mr. Gray, relates the circumstances of the remarkable healing in a letter to the *Deseret News*, written from Zanesville, Ohio, on December 20, 1897. His version is as follows:

"Last Thursday while out tracting I met a lady very much opposed to us. Among other things, she said: 'If you people have power to heal the sick as you claim, why don't you heal this man next door, who has been an invalid for twenty-nine months. He hasn't been on his feet for that length of time.' I said to the person that the signs followed the believers to-day as much as anciently.

"I called on this gentleman, Matthew Gray, who has been an invalid for twenty-nine months. I asked him if he had faith enough to believe that he could be healed by the power of God. 'Yes,' said he. I told him we would be there on Sunday at 2 p.m. We called according to appointment. Less than three minutes after the administration he commenced shaking. His whole frame shook. He commenced rising up in his chair. His wife then threw her arms around him and they both shouted: 'Bless the Lord. The Savior has come! I know these are the servants of the Lord.' Father, mother and a grown daughter were so overjoyed that they wept. The man walked into the kitchen three times. For twenty-nine months his entire left

side had been paralyzed. The three persons bore testimony that this was the first time their father had walked for twenty-nine months."

The *Deseret News*, a paper issued in Salt Lake City, Utah, of February 24, 1898, publishes a letter, written by a United States soldier stationed at Fort Huachuca, Arizona. The writer's name is Arthur M. Swigart. His letter is dated February 9, 1898, and reads as follows:

"While living in Denver I had the fortune to become acquainted with some of the Saints there. After being thoroughly convinced of the authenticity of the Gospel as taught by them, I made application for baptism, but before the day appointed for this ordinance to take place I threw my left knee out of joint and fractured my knee cap. I was a soldier at the time and was taken to the government hospital, where I spent nine weeks, and was pronounced a cripple for life by Major Munn, surgeon U.S.A. On the second day of July, 1897, I was baptized by Elder H. S. Ensign, and when I came up from the water I was a sound man; and on December 16, 1897, I stood the examination at the recruiting office at Evansville, Indiana, and am again in the service of the United States.

"If you deem my testimony worthy of publication and think by it some may be led to investigate the truths of our precious Gospel, please publish it."

Below is an extract from a letter written by Henry Coulam, a Latter-day Saint missionary who was at the time of writing (December 1, 1896), in Bradford, Yorkshire, England:

"While laboring in Keighly last winter, and going with tracts from house to house, I came to a lady standing outside by the door. She asked me if I had something good. I answered, Yes, at the same time giving her a tract entitled 'The Only Way to be Saved.' I then commenced to talk to her about the Gospel, and of its restoration with its gifts and blessings. She invited me into the house, where I found her two daughters, one of whom, a young lady of about seventeen years, was lying in bed, and had been home from her work two weeks.

"The mother said to me, 'Mr., I want you to lay hands on my girl: I do not want to lose her.'

"I told her that the signs were for those who believed, and explained more fully to her the Gospel and its blessings for those who lived up to its blessings.

"She replied, 'Mr., I know you have the authority and if you will administer to my daughter, she will get better.'

"After talking further to her and seeing that she was sincere, I turned to the daughter and asked her if she had faith and wished me to administer to her.

"'Yes,' she answered.

"I went back to my lodgings, got a bottle of consecrated oil and returned to the house. The mother and I knelt down by the bed and I offered a short prayer, after which I anointed the daughter with oil, and rebuked the disease.

"In four days from that time, the young lady went to her work, and has continued to do so."

Elder C. L. Galbraith, another Latter-day Saint missionary, writing from South Shields, June 3, 1897, relates a case of healing by the power of the Lord:

"Not long since I was in Sunderland attending our meetings which we hold every Sunday afternoon and evening. After the first meeting I walked to Ryhope, where I partook of a meal with a friend. On my return in company with some members of the Church we passed by an aged sister's home. After we had passed the house I said to those with me, 'I feel like I should have called in to see Sister Chalder, but we have not time.'

"We continued on some distance when I again felt impressed more strongly than before to return. I turned to the brethren who were with me and said, 'We must go back.'

"We turned and did so. On entering we found Sister Chalder lying in bed and very sick indeed; in fact those present thought her time had come, as she is far past the appointed lease of life. When she recognized us her countenance brightened and she endeavored to speak to us. Her voice was very weak, and we had to draw near to her in order to distinguish what she said.

"'I am so glad you have come!' she repeated, 'I have been praying to God that you might come, that I might be healed.'

"Those present with the old lady did not believe as we do. The gentleman, whose name was Woodruff, said, 'I do not believe in the ordinance of laying on hands for the healing of the sick.'

"I told him to remain and see whether God would not keep His promise wherein He said by the mouth of His Apostle James: 'Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.' (James 5: 14, 15).

"After the ordinance Sister Chalder raised up and said she was better.

"Mr. Woodruff said, 'This is my first time to see anything like that.'

"He was as white as a corpse. To-day he is a living testimony that she was healed. So did all present say they knew it was the power of God made manifest."

Thousands of other miracles have been witnessed by those who have obeyed the Gospel. The blind have received their sight, the dumb have been made to speak, the deaf have had their hearing restored, and the sick have been healed of all manner of diseases. In short, all the promises made by the Savior to the believers have been realized by the Latter-day Saints as fully as they were by the former-day Saints. To these facts there are thousands of living witnesses to-day. Many of those who have witnessed these manifestations of God's goodness, and many others who have received them,

have had their testimonies published to the world, and there are many such testimonies on record in the printed literature of the Church.

ANCIENT PROPHECIES BEING FULFILLED.

Some five months after the organization of the Church of Jesus Christ of Latter-day Saints the Prophet Joseph Smith received a revelation from the Lord which among other things declared:

“And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth.”

THE GATHERING OF ISRAEL.

The gathering of Israel in the last days is predicted by many of the ancient prophets. Jeremiah records these words of the Lord:

“I will take you one of a city and two of a family, and I will 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).

“And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.” (Jeremiah 23: 3).

Other prophets make similar predictions. The Savior said to His disciples that His elect should be gathered together “from the four winds, from one end of the heaven to the other.” St. 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).

The evidence that this revelation Joseph Smith claimed to have received is genuine is in the fact that the elect are being gathered. Ever since the revelation was made known the Latter-day Saints have been gathering to a designated place.

True to the prediction of Jeremiah, those who accept the Gospel and gather to Zion are very frequently “one of a city, and two of a family.” In further fulfillment of the same

prophecy, they are being fed "with knowledge and understanding." The Latter-day Saints are taught to understand the Gospel for themselves, so that they do not need to depend upon others, and each one is thereby fitted to teach its principles. The way is also pointed out to them whereby they can receive a knowledge from heaven of the truth of the doctrines they are taught, so that they are not deluded nor misled by the teachings of men. The pastors who feed them with this "knowledge and understanding" are according to the Lord's heart, in this much at least: they labor to save mankind through the love they have for them. They do not "teach for hire," nor "divine for money." Their services are given freely, and the Gospel is taught by them without money and without price.

The gathering of the Lord's people "one of a city, and two of a family," brings about many conditions which the Savior said would be the result of the preaching of His gospel; and in numerous cases the Latter-day Saints realize in their own experiences, the fulfillment of such words as the following spoken by the Savior:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." (Matthew 10: 34, 36).

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends." (Luke 21: 16).

The Latter-day Saints are not of the world in their ways. They are taught to strictly abstain from the sinful practices in the world, and are therefore looked upon as a peculiar people. As the Savior said would be the case, because they are not of the world, the world hate them, and often persecute them. They rejoice, however, in the promise of Jesus, which they find to be true:

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30).

GATHERING PECULIAR TO LATTER-DAY SAINTS.

It is a significant fact that there are no other people than the Latter-day Saints who make any profession that they have been commanded of the Lord to gather, nor are there any

others who are making any efforts with such an object in view.

There is something remarkable about this gathering. When people accept the Prophet's teachings they get the spirit of gathering, and they have to be restrained from going in too great haste. While a love for kindred and for native country is natural to the human heart, those who receive the truth of this newly revealed Gospel, become filled with the desire to leave all and gather with the Saints. This is a strong proof that the Lord is working upon the hearts of mankind to bring about the fulfillment of His words through the ancient prophets; and it proclaims the divine calling of Joseph Smith.

The Latter-day Saints also believe that the Jews will eventually be gathered to Jerusalem, as has been predicted in past ages. The Prophet Joseph Smith taught this, and took steps toward the accomplishment of that great event.

EVENTS IN THE HISTORY OF THE SAINTS.

After being driven from their homes several times, and enduring all manner of persecution for the sake of their religion, the Latter-day Saints were finally compelled to leave the confines of civilization and seek a home in the unknown wilderness of the western part of America. By divine guidance they were led to the valleys of the Rocky Mountains. Without any knowledge of the country they planted themselves in the valley of the Great Salt Lake in what is now known as the State of Utah. Here in a desolate waste they determined to make their home, notwithstanding the fact that adventurers who were better acquainted with the country, declared that no civilized men could live there.

WORDS OF THE PSALMIST FULFILLED.

The journey of the Latter-day Saints to this their new home, as well as many other events of their experience, appear to be a fulfillment of ancient prophecy. The Psalmist says:

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." (Psalm 107).

The Latter-day Saints are the only religious body that has been gathered out "from the east, and from the west, and from the north, and from the south." As before stated they are the only people who advocate the doctrine of gathering. When driven, by persecution, from their homes in Nauvoo, Illinois, they were "redeemed from the hand of the enemy," they "wandered in the wilderness in a solitary way," and they "found no city to dwell in." They experienced hunger and thirst, and "their soul fainted in them." The Lord "led them forth by the right way," for they knew nothing themselves of the place to which they were being led.

Eventually they came to a place designated by the prophet of the Lord as the spot on which to build "a city of habitation." There they established themselves, and through the marvelous blessings of the Lord, the wilderness has been redeemed and the desert made to "blossom as the rose."

ISAIAH'S PREDICTION FULFILLED.

Two of the ancient prophets make this prediction:

"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." (Isaiah 2: 2, 3; Micah 4: 1, 2).

The state of Utah, and the surrounding country occupied by the Latter-day Saints is situated on what is called the "back bone of the American Continent," in the "tops of the mountains." In Salt Lake City, the headquarters of the Church of Jesus Christ of Latter-day Saints, there stands a temple erected and dedicated to the name of the Lord. In three other cities of Utah are similar buildings, all of which are raised to the name of the Most High, by the Latter-day Saints; and by the way, they are the only temples in the world dedicated to the Lord, and in which the holy ordinances pertaining to His house are performed.

The mountain on which the temple built by the Latter-day Saints stands is established "in the top of the mountains," "exalted above the hills," and people from all nations are flowing unto it as they are being gathered out "from the four winds, from one end of heaven to the other." "Many people," as the prophet predicted, 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 they are being taught His ways, by men who understand them through the revelations received from Him: for they believe in present revelation, and enjoy that gift among the others of the true Gospel of Christ.

It may be contended that this and the other prophecies concerning the gathering of Israel refer to the gathering of the Jews to Jerusalem. It is true that there are predictions that the Jews shall be gathered to Jerusalem, but throughout the scripture prophecies there are two places of gathering mentioned—Zion and Jerusalem. Both places are mentioned in the quotation given above. The prophet also says: "O Zion, that bringest good tidings, get thee up into the high mountain." There are no high mountains in Jerusalem. The top of the highest mountain peak in all of Palestine is 331 feet below the valley of the Great Salt Lake, in which Salt Lake City is situated.

A PROPHECY OF MALACHI.

The following prediction is one made by an ancient prophet:

"Behold, I will 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: 5, 6).

The Prophet Joseph Smith testifies that this was fulfilled on the third day of April, 1836. At that time the body of the Church of Jesus Christ of Latter-day Saints was situated in Kirtland, Ohio, where they had erected a temple to the Lord. It was in this temple that the vision was received by Joseph Smith and Oliver Cowdery, in which the Prophet Elijah appeared unto them. They describe his appearance and message as follows:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come. To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

SALVATION FOR THE DEAD.

Through the Prophet Joseph Smith was revealed the doctrine of salvation for the dead, a doctrine that had not been understood in the world for many centuries until he taught it. It is nevertheless a scriptural doctrine, and is referred to by Peter:

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” (I Peter 3: 18-20).

It is also referred to by Paul:

“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” (I Corinthians 15: 29).

Preaching the Gospel to the dead is referred to in several places in the scriptures. (John 5: 25, 28; I Peter 4: 6).

That one person can perform a Gospel ordinance for and in behalf of another accords with the teachings of the scriptures. Christ did vicarious work for all mankind when He atoned for the sins of the world. By that atonement He brought about the resurrection from the grave, and made man's eternal salvation possible, as declared by the Apostle Paul:

“As in Adam all die, even so in Christ shall all be made alive.” (I Corinthians 15: 22).

Also in these words:

“Being made perfect, he became the author of eternal salvation unto all them that obey him.” (Hebrews 5: 9).

It is evident from the teachings of the Savior that there is a necessity for such a provision in the plan of redemption. Christ emphatically declared that a man cannot enter the kingdom of heaven without baptism. He said to Nicodemus,

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3: 5).

In sending His disciples to teach all nations, He commanded them to baptize those who believed. Many good people have died without baptism, not having had the privilege of being baptized in this life; as they cannot themselves attend to that ordinance after death, there is a way provided for them

to receive admission into the kingdom of heaven. The Savior has declared, they cannot do so without baptism; therefore someone else must attend to that ordinance for them. Those who die without the privilege of receiving the Gospel will have an opportunity to hear and accept it in the spirit world, and the outward ordinances necessary to salvation can be attended to in their behalf by living persons.

Since this doctrine has been revealed, the hearts of the children have been turned to their fathers, for many thousands of those who have accepted the doctrine have manifested their solicitude for the welfare of their dead ancestors by having the necessary ordinances performed for them in the temples which the Latter-day Saints have built for that purpose.

FACTS PROVEN.

It has been shown in the foregoing—

THAT THE CLAIMS MADE BY JOSEPH SMITH ARE IN HARMONY WITH THE HOLY SCRIPTURES.

THAT THE DOCTRINES HE TAUGHT ARE THE SAME AS THOSE OF THE SAVIOR AND HIS DISCIPLES.

THAT A NUMBER OF ANCIENT PREDICTIONS HAVE BEEN FULFILLED THROUGH HIS MINISTRY.

THAT THE LORD'S WORK BEGUN BY THE MINISTRY OF JOSEPH SMITH IS DESTINED TO BRING ABOUT THE FULFILLMENT OF ALL THE INSPIRED PROPHECIES CONCERNING THE LATTER DAYS.

THAT THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS POSSESSES THE SAME CHARACTERISTICS AS THAT OF FORMER DAYS.

JOSEPH SMITH'S WORKS.

EVIDENCE OF HIS INSPIRATION.

SCRIPTURAL TESTS.

The Bible tells how true and false prophets may be known:

"The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." (Jeremiah 28: 9).

“When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.” (Deuteronomy 18: 22).

If a man prophesies and his prophecy is fulfilled, he is to be regarded as a true prophet. If he prophesies and his predictions are not fulfilled, he should be counted as a false prophet. Let us apply this scriptural test to the words of Joseph Smith.

PREDICTION OF THE ANGEL.

The prophecy which he records as having been made by the first angel who visited him: that his name should be had “for good and evil among all nations, kindreds and tongues; or that it should be both good and evil spoken of among all people,” is a proof of inspiration. That prediction has been fulfilled. Among all people who have heard his teachings there have been some who have accepted them and have spoken good about his name, while those who have rejected his message have invariably spoken evil of him. Not being satisfied to leave him alone, they have maliciously defamed his character and denounced him.

NONE CAN STOP GOD’S WORK.

In a revelation given to the Prophet at an early day, the Lord said,

“And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. AND THEY SHALL GO FORTH AND NONE SHALL STAY THEM, for I the Lord have commanded them.”

At a later date the Prophet wrote these words:

“No unhallowed hand can stop the work from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly and independently till it has penetrated every continent, visited every clime, swept every nation and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done.”

In nearly every country to which they have gone, vigorous efforts have been made from time to time to stop the Latter-day Saints from preaching the Gospel, but true to the Lord’s promises these attempts to hinder His work have failed in every instance, and His work still goes on.

"A MARVELOUS WORK."

In the very first revelations given by the Lord through Joseph Smith, even before the Church was organized, it was declared that "a marvelous work is about to come forth among the children of men." There are hundreds of thousands of people who have associated themselves with that work who can testify that it is most marvelous in its character. Aside from these people there are many of the most intelligent men of the century who have declared in their public utterances and have placed themselves on record by their writings that there is something very wonderful about the work established through Joseph Smith.

TESTIMONY OF DISINTERESTED MEN.

Mr. Josiah Quincy, an eminent American scholar, in his interesting work entitled "Figures of the Past," gives his estimation of the great prophet in these words:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH, THE MORMON PROPHET. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. . . . The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. . . . Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death."

Hon. John A. Cockerill, a United States Senator, in an article published in the *Cosmopolitan*, a New York magazine, says, in reference to Utah, and its people, and their leader Brigham Young:

"Thus, within the short space of half a century, a great State has sprung up in the land, as it were, before our eyes. *Its fame, with that of its founder, has become world-wide.* . . . It is seldom given to the founder of a state that the body which he has organized

shall grow to such marvelous completeness and maturity within fifty years."

PROPHECY ABOUT WAR.

The following revelation was given to Joseph Smith on the 25th of December, 1832:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.

"The days will come that war will be poured out upon all nations, beginning at that place;

"For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations."

FULFILLED TWENTY-EIGHT YEARS AFTERWARDS.

The great civil war between the southern and northern States of America was a literal fulfillment of the prophetic utterance, so far as it referred to the first conflict. That war began with the bombardment of Fort Sumter in the harbor of Charleston, South Carolina, on the 12th day of April, 1861, over twenty-eight years after the prediction was made, and it terminated in the "death and misery of many souls," for the loss of life it caused is estimated at fully 1,000,000 men. History shows that the Southern States did call upon Great Britain and other nations for assistance, as predicted by the Prophet.

PREDICTED MEN'S LIVES WOULD BE SPARED.

In November, 1838, Joseph Smith and several of his brethren were tried by a court-martial of their enemies, and were condemned to be shot in the presence of their families and friends. To all human appearances there was no hope for them to be spared alive. They were prisoners in the hands of an infuriated mob; their death sentence had been passed, the hour of execution set, and preparations for carrying out the sentence were being made. With this terrible fate impending the Prophet told his fellow-prisoners to be of good cheer, as the Lord had made it known to him that not one of them should die. The mob disagreed among themselves as to how the execution should be proceeded with, and the falsely condemned men, after a lengthy imprisonment, regained their liberty. Thus were the Prophet's words verified.

THE SAINTS' EXODUS FORETOLD.

On August 6, 1842, when the Latter-day Saints were situated in Illinois, their great leader wrote in reference to a previous utterance of his:

"I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

Every statement in the foregoing prediction was subsequently fulfilled. Mobs continued to afflict the Saints until they were forced to abandon their homes. Many apostatized, and others were put to death by their persecutors, or lost their lives in consequence of exposure. The Prophet himself, with his brother Hyrum, was martyred less than two years after the prophecy was uttered; and his own martyrdom was a fulfillment of a prophecy he made. When, to save a massacre of the Saints he delivered himself up to the pretended requirements of the law, being promised protection by the governor of the State, he said:

"I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent and it shall yet be said of me—he was murdered in cold blood."

This prediction concerning his own death is all the more remarkable from the fact that he had been arrested upon false charges many times before this. But, being entirely innocent, it was impossible to convict him of any crime. The premonition he had when he surrendered to the demands of the Governor of Illinois, when he said "I am going like a lamb to the slaughter," was the unerring inspiration of God, which had ever been his guide through life.

The country the Prophet referred to as the "Rocky Mountains" was but little known at the time he spoke of it; and the Indian traders, and "trappers" who were familiar with the country said nothing could be raised there, and it was totally unfit for the establishment of a community of people. Five years after the prophecy was made many of the Saints were settled in the Rocky Mountains, and they and their descendants are becoming a "mighty people" in the midst thereof.

GATHERING PREDICTED.

On the 11th of September, 1831, the Lord said through Joseph Smith,

“For behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, AND THERE SHALL COME UNTO HER OUT OF EVERY NATION UNDER HEAVEN.”

In 1831, when the above words were uttered, the Church of Jesus Christ of Latter-day Saints was composed of people who were converted in the neighborhood where the Prophet and other leading men operated—only a small portion of the United States. Since then the work has spread throughout the world, and there are now gathered with the Saints people from nearly every nation under heaven.

JOSEPH SMITH AS AN EXPOUNDER OF SCRIPTURE.

The manner in which he expounded the scriptures of the Old and New Testaments, and in which he harmonized passages that were apparently contradictory, and made every Bible doctrine so plain to the understanding, is strong proof that he was inspired of Heaven. No theologian of recent times has been able to do this as has been done by Joseph Smith, although many learned men have made the attempt.

CHURCH ORGANIZATION.

The wonderful church organization which was effected through him is in itself an evidence of his divine inspiration.

If a builder should succeed in erecting one of the most magnificent structures the world has ever seen, without any previous training and without any plans to guide him, he would be looked upon as the most remarkable genius that ever was known. The church organization instituted by Joseph Smith is like a complete structure, perfect in every detail, and yet built up piece by piece without any preconceived plan being drawn up or experiment being made, so far as the Prophet was concerned. The only idea he had of the grand system he was putting in order was revealed to him at various times as occasion required. But when the whole order of church government was revealed it was discovered to be perfect, and though the Church has now existed for sixty-eight years there has never arisen any occasion for changing the order laid down in the beginning. Its workings have been harmonious in every detail; and should the Church increase

in numbers indefinitely there would be no occasion for making any change in the system revealed through the Prophet Joseph Smith.

ALL HIS WORKS PROCLAIM HIM A PROPHET.

A thorough acquaintance with the works of Joseph Smith must convince the student of them that he was truly a Prophet of God. If it be denied that he was such, how shall the superior wisdom that prompted his words and actions be accounted for? His ideas of theology, of philosophy, of statesmanship, and even astronomy and other branches of learning, were far in advance of what was known to the world in his day; and since then many of his doctrines have been accepted by the learned, and advocated as new discoveries. The most reasonable way of accounting for the wonderful works of Joseph Smith is to acknowledge that he was a Prophet of God, sent as a divine messenger to open up the dispensation of the fullness of times, and to prepare for the second coming of the Lord Jesus Christ, whose glorious reign is near at hand.

THE BOOK OF MORMON.

AN EVIDENCE OF THE INSPIRATION OF JOSEPH SMITH.
ITS PURPORT.

Before the Church of Jesus Christ of Latter-day Saints was organized, the Prophet Joseph Smith brought forth a book—the most remarkable work of the age. It purports to give an account of the ancient people of the American continent and the dealings of the Lord with them. The Prophet claimed that it was translated by the power of the Lord from writings engraved upon plates that had the appearance of gold. The plates were found buried on the side of a hill in New York state, and their whereabouts was revealed to the Prophet by an angel.

This explanation of the origin of the book, called the Book of Mormon, was most incredible to many of those who heard it, for angels had long since ceased to visit mankind; and they had been taught that the age of prophets and revelation was past. But the fact that the book was in existence could not be denied, for it was printed and published to the

world. To charge Joseph Smith or any other man or set of men with having written it for the purpose of deception would be equal to attributing to man super-human wisdom, and ability that is possessed only by heavenly beings. It would be giving him much less credit for supernatural ability to accept his own claim that he was merely inspired of the Lord to bring the book forth; for all the learned men in the world could not by their own wisdom produce such a work as the Book of Mormon. As evidence of this assertion, it is only necessary to become acquainted with the contents of the book. If a person will take the pains to read it he will find it refers in the course of the narrative it contains, to many facts of history, and numerous geographical and geological statements. Besides, it teaches religious doctrines, and records a great many prophecies.

IMPOSSIBLE TO WRITE WITHOUT DIVINE AID.

Now just consider what an impossible task it would be for any man, without divine aid, to write an historical narrative of this character. It is filled with hundreds of statements concerning history, geography, geology, and religion, and yet does not contain one assertion regarding any of these subjects that does not agree in perfect harmony with what is known respecting them. It might be claimed that with a great amount of research it would be possible for a writer to do this; its statements agree also with every fact respecting the topics it mentions, that has become known during the many years of research since the Book was published, and that, too, in this age of critical investigation.

Again, the book contains as much reading matter as does the Old Testament. It is a continuous, unbroken history of a people for a thousand years, written originally by a succession of historians. Facts mentioned by one writer are referred to quite frequently by another, so that it would be no easy matter for a most careful writer with all the ingenuity that man is capable of exercising to originate a work of such character and magnitude without it making contradictions of itself.

PROPHECIES IN THE BOOK OF MORMON.

Whatever success an impostor might have in deceiving people with a fictitious book, there are some things he cannot do. Should he succeed in making the book consistent with all known truths of history, science and religion, he would find it impossible to make accurate predictions concerning

the future. This power is not possessed by man, unless conferred upon him by the Lord. The Book of Mormon cannot therefore be classed among human impositions, for it contains prophecies that were not fulfilled at the time it was published, but that have since been verified.

Speaking of the coming forth in this age of the record which he compiled, the Prophet Mormon says,

“And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.”

The Book of Mormon was printed before the Church of Jesus Christ of Latter-day Saints was organized, so that it could not be told at that time, except by inspiration that the blood of saints in the present age should cry unto the Lord, because of the works of darkness. There was no religious persecution going on at that time; but it was not long before the blood of many of the Latter-day Saints was shed as the result of persecution.

A BIBLE! A BIBLE!

The Prophet Nephi, referring also to the period when the record should be revealed in the latter time, and when the Lord should proceed to recover His chosen people, the house of Israel, records the words of the Lord to him as follows:

“And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a Bible! a Bible! We have got a Bible, and there cannot be any more Bible.”

Since the publication of the Book of Mormon the Lord's words have gone forth “unto the ends of the earth,” and the Latter-day Saints who have carried His words and declared them in nearly all countries have usually been answered with these words, “A Bible! a Bible! We have got a Bible, and there cannot be any more Bible.” The general belief is that the Bible is the only book in existence containing the word of the Lord.

ISAIAH'S PROPHECY.

The Prophet Nephi reiterates the prediction recorded in the twenty-ninth chapter of Isaiah, concerning the coming forth of a book, and which the Latter-day Saints maintain refers to the Book of Mormon. The prophecy is as follows:

“And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the

book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isaiah 29: 11, 12, 13, 14, 18).

The first part of this prophecy was literally fulfilled when a man named Martin Harris, with the permission of Joseph Smith, took a copy of some of the characters from which the Book of Mormon was translated—the "words of a book"—to Professor Anthon, a learned professor of languages in New York City, and the latter made the statement, "I cannot read a sealed book." Unwittingly, he used almost the identical words of Isaiah's prediction.

"And the book is delivered to him that is not learned,"—this was fulfilled when the book was delivered to Joseph Smith, an unlearned youth. How accurately this prophecy was fulfilled is shown by the fact that the *words* of the book were delivered to the man that was learned, while the book itself was delivered to him that was not learned.

The portion of the prophecy which reads: "Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder," is also being fulfilled. The work done by the Lord through the instrumentality of His servant Joseph Smith and the Latter-day Saints, is looked upon as marvelous even by those who do not believe Joseph Smith to be a prophet, nor the Latter-day Saints to be inspired of Heaven, for this work attracts the attention of the whole world. An acquaintance with what the Lord has done and with what is now being done through their ministry is of sufficient importance to be called "a marvelous work and a wonder." The Gospel has been preached in nearly all the civilized and several of the uncivilized nations, a church has been established that attracts the attention of all the world, and its name and the prophet's name are known among every nation; a commonwealth has been built up that has won the admiration of all that are acquainted with it; people from all nations have been gathered together to form this commonwealth; and missionaries by the thousands are sent to proclaim to mankind everywhere the glad tidings of the "marvelous work."

Since the restoration of the Gospel with all its blessings in these latter days the remainder of Isaiah's words have been verified. The deaf have been healed and enabled to "hear the words of the book," and the blind have had their sight restored, and have thus been enabled to "see out of obscurity, and out of darkness."

BOOK GIVES A TEST OF ITS TRUTH.

The last chapter in the Book of Mormon contains these words:

"And when ye shall receive these things," [the records contained in the Book of Mormon] "I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with a real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

Here is a promise that no impostor would dare to make, for he could not expect it to be fulfilled, and it would only furnish a means of detecting his deception.

The spirit in which the Book of Mormon is written is of such a nature that it impresses the reader with the honesty and earnestness of the writer. Its language is very plain, showing that the writer made no attempt at literary embellishment, but had only one object in view, which was to state the simple facts, and make the Gospel plain for the benefit of mankind. The style of the writing is peculiar to itself, and different from all other writings extant. These facts concerning the character of the book prove its authenticity.

ATTESTED BY DIRECT EVIDENCE.

The truth of the Book of Mormon is attested by the strongest direct evidence that it is possible to obtain. To show this it will perhaps be as well to consider what constitutes direct evidence. Evidence is understood to be the means of proving an unknown or a disputed fact. There is what is called "circumstantial evidence" and "direct evidence." The first is that kind of testimony which deals with circumstances that are connected with the fact to be proven. As, for example, footprints in the snow, are proof to an observer of them that someone has been where the snow lies since it fell, although the observer has not seen any person there. The marks in the snow are circumstantial evidence that he is correct in his conclusion. Direct evidence is the testimony of a witness to what he has seen, felt, or known by his own senses.

It is a question of dispute whether direct or circumstantial evidence is the stronger, though the first is usually considered so. As against direct evidence it is claimed that witnesses may be mistaken, deceived or may wilfully falsify, while circumstances it is said cannot mislead.

The evidences already set forth to prove the truth of the Book of Mormon are what would be called circumstantial. The only evidence mankind have, aside from inspiration, that the Bible is true is indirect or circumstantial. What is unique about the Book of Mormon is that it is sustained by direct testimony, corroborated by circumstantial evidence which proves that the witnesses were not mistaken nor deceived, and that they did not tell falsehoods. Following the title page of the Book of Mormon is printed the testimony of three witnesses, who give their deposition in the following earnest and emphatic words:

TESTIMONY OF THREE WITNESSES.

“Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. 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. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

“OLIVER COWDERY,
“DAVID WHITMER,
“MARTIN HARRIS.”

No stronger testimony of the existence of a fact ever has been or can be given than this. Nothing less than a direct revelation from heaven to an individual personally can furnish him more convincing proof than is given by the testimony of

these three witnesses. What greater evidence can one ask or desire than this? Here is the most solemn statement made by three men, of sound mind and strict veracity who say the voice of God declared unto them that the Book of Mormon was translated by the gift and power of God, and that an angel from heaven showed them the plates from which the record was translated, and that they know it to be true. Such testimony would be ample to establish a claim in any court on earth.

TESTIMONY OF WITNESSES UNCHANGED.

Many years after the first publication of the Book of Mormon with the names of the three witnesses attached, a gentleman inquired of Oliver Cowdery if he believed the Book of Mormon to be true. The questioner read from the book the names of the three witnesses, and exclaimed, "Mr. Cowdery, do you believe this book?"

"No, sir," was Cowdery's reply.

"But," said the gentleman, "your name is attached to it, and you declare here that you saw an angel, and also the plates from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?"

Mr. Cowdery replied, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

A few days previous to his death David Whitmer, another of the witnesses, called his family and a number of his friends together and delivered to them his dying testimony. To his physician he said, "Dr. Buchanan, I want you to say whether or not I am in my right mind before I give my last testimony." The doctor replied,

"Yes, you are in your right mind, for I have just had a conversation with you."

Then, addressing all who were gathered at his bedside, he said, "Now you must be faithful in Christ. I want to say to you all that the Bible and the record of the Nephites (Book of Mormon,) are true, so you can say that you have heard me bear my testimony on my deathbed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen."

Martin Harris, the third witness, continued to testify to

the truth of his statement concerning the Book of Mormon until the day of his death, which occurred July 10, 1875. The three men were regarded by their neighbors as strictly truthful and honest.

TESTIMONY OF EIGHT WITNESSES.

Besides the three above named witnesses, there are eight others whose testimony concerning the Book of Mormon is given to the world. Their testimony is as follows:

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that we have seen; and we lie not, God bearing witness of it.

"CHRISTIAN WHITMER,
"JACOB WHITMER,
"PETER WHITMER, JR.,
"JOHN WHITMER,

HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH."

SECULAR PROOF OF THE BOOK OF MORMON.

Proof that the Book of Mormon is authentic will also establish the divine mission of the Prophet Joseph Smith. Herewith are presented some of the external or outside evidences of the truth of that remarkable work known as the Book of Mormon.

The principal statements contained in the Book of Mormon concerning which there is a possibility of confirmation or corroboration in the annals of modern exploration and research are these:

1. That America was once peopled by a colony who went from Asia at the time of the confusion of tongues, when the inhabitants of the earth undertook to build the Tower of Babel; and that these colonists and their descendants flourished for a period of some sixteen or seventeen centuries, being a highly civilized race, but finally became extinct.

2. That America was again peopled, this time by a colony of the Hebrew race which came from Jerusalem 600 years B. C. That they observed the laws of Moses, had a record of the creation, the flood, etc.

3. That they, too, developed into a great and highly civilized commonwealth.

4. That they had a knowledge of the coming of the Christ, and that He appeared unto them and taught them the Gospel.

5. That terrible convulsions and destruction of life and property took place at the time of Christ's crucifixion.

COLONISTS FROM THE TOWER OF BABEL.

The Book of Mormon states that a man named Jared, and his brother, and their families, with some other men and their families, being led by the Lord, went from the great tower, at the time the Lord confounded the language of the people, and crossed over to America in barges. There they multiplied and became a great nation, spreading over the land northward, or North America. Finally, about 600 years before Christ the nation became extinct through internal warfare. (See Book of Ether).

Josephus, the Jewish historian, speaking of the events at the time of the dispersion from the Tower of Babel says:

"After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they light upon, and *unto which God led them*; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who *passed over the sea in ships*, and inhabited the islands."—*Antiquities of the Jews*, Book I, Chapter 5.

This account of course does not state specifically that any colony went to America, but it says that colonies went EVERYWHERE, and that some of the people went in ships to distant lands, and to places where God led them.

That two distinct races of civilized beings inhabited ancient America is testified to by a number of archaeologists and explorers. A correspondent to the St. Louis (Missouri) *Globe-Democrat* writing from Tombstone, Arizona, in 1895, says:

"The remarkable picture rocks and boulders, with strange symbols upon them, left by the pre-historic races of Arizona, have been the cause of much discussion among those who have seen them as to who these ancient hieroglyphic-makers were. These rock records may be divided into three different kinds, which, it is thought, were made by *two different races*. *The first, or very ancient race*, left records on rocks, in some instances of symbols only, and in other instances of pictures and symbols combined. *The later race, which came after the first race had vanished*, made only crude representations of animals, birds or reptiles, not using symbols or combinations of lines."

Chamber's Encyclopædia, under the subject heading "Nicaragua" contains this statement:

"Nicaragua, like the states north of it, was a center of Aztec civilization; but the Aztecs were preceded by another race likewise civilized, who have left stone sculptures and monumental remains."

That the origin of the extinct race which formerly inhabited North America is believed by students of American antiquity to date back to the time of the building of the Tower of Babel the following gives evidence:

"One of the arts known to the builders of Babel was that of brick-making. This art was also known to the people who built the works in the West. The knowledge of copper was known to the people of the plains of Shinar; for Noah must have communicated it, as he lived a hundred and fifty years among them after the flood. Also copper was known to the antediluvians. Copper was also known to the authors of the western monuments. Iron was known to the antediluvians. It was also known to the ancients of the West. However, it is evident that very little iron was among them, as very few instances of its discovery in their works have occurred; and for this very reason, we draw a conclusion that *they came to this country very soon after the dispersion.*—(Priest's *American Antiquities*, 1833).

The following is from Rev. D. Lowry's Reply to Official Inquiries respecting the Aborigines of America, written in 1848, and given in Schoolcraft's "Ethnological Researches," &c., vol. iii., published in 1853.

"In view of the best light and information which I have been able to collect on the subject, my opinion is that the earliest inhabitants of America were the descendants of Ham, the youngest son of Noah; and that THE FIRST SETTLEMENT WAS MADE SHORTLY AFTER THE CONFUSION OF TONGUES AT THE BUILDING OF THE TOWER OF BABEL. Moses tells us that about that period 'the Lord scattered the people abroad upon the face of the whole earth.' (Gen. 2: 8, 9). America, then, according to this portion of sacred history, was at that time re-occupied by man; for the writer could not have meant by 'all the earth' only about one-half of it."

Professor T. H. Lewis, an archæologist of St. Paul, Minnesota, (U. S. A.), who a few years since, made some explorations among the mounds and earthworks of North Dakota, is of the opinion that there were two separate races in Ancient America. He derived this opinion from examining mounds and their contents, which are found in that locality and in many other parts of North America. (Correspondent to *Denver News*, 1890.)

Professor F. W. Putnam, in an article in the *Century Magazine* for March, 1890, on "Prehistoric Remains in the Ohio Valley," advocates his belief, based upon discoveries and

observations in ancient burying grounds, that two races have inhabited America in olden times, and that one originated from the north and the other from the south.

The Book of Mormon makes it clear that the Jaredites occupied that part of the country known as North America, (See Book of Omni, 1: 23), while the race that succeeded them originated in South America, but spread towards the north. (See Book of Alma, 22: 30-34).

A correspondent writing to the New York *Herald* from San Diego, California, under date of December 10, 1849, says:

“Unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and, what is more wonderful still, far back and yet still farther into the mazes of antiquity.”

In Harper's *Weekly* for October, 1879, (published in New York), is an article by Henry C. Walsh, entitled “Copan: a City of the Dead.” In it he says:

“During the progress of the excavations made by the last Peabody expedition Mr. Gordon discovered a stone pavement at the southern end of the great plaza. By digging downwards he came to the walls and chambers of a building more ancient than and of a different character from those now above the surface. Here were found tablets inscribed with characters varying materially from those on the known monuments. In the adjoining structures above ground were found blocks of stone, used in the construction, which had evidently been cut from older sculptures. *All this points to successive periods of occupation*, of which there are other evidences.”

ORIGIN BEFORE THE CHRISTIAN ERA.

The Book of Mormon states that about 600 years before the birth of Christ a small colony of the Hebrew race left Jerusalem and was led by the Lord to the shores of America. This colony was composed, on the commencement of its journey, of two heads of families, Lehi and Ishmael, their wives and children, and a man named Zoram. They observed the law of Moses, and took with them a record of their forefathers, containing the five books of Moses, giving an account of the creation of the world, of Adam and Eve, and also of the Jews from the beginning down to the commencement of the reign of Zedekiah, king of Judah. This record was engraved on plates of brass. The youngest of the four sons of Lehi, Nephi by name, was the leading spirit in the company. He also commenced a record of their doing, which he engraved

upon plates of metal in the language of the Egyptians, and in what their descendants called reformed Egyptian characters. (See I Nephi, also Mosiah 1: 4, and Mormon 9: 32-33).

That the origin of the American Indians dates back to some period before the Christian era is testified to by a number of archæologists. Professor Waterman, of Boston, Massachusetts, in a lecture delivered in the Fine Arts Academy, Bristol, in 1849, speaking of the time the forefathers of the Indians went to America, says:

“When and whence, then, did they come? Albert Galatin, one of the profoundest philologists of the age, concluded that, so far as language afforded any clue, the time of their arrival could not have been long after the dispersion of the human family. Dr. Morton, after a series of investigations of many of the human crania found in the sepulchral mounds concluded that they must have dated back *at least 2000 or 3000 years*. It would not seem that all the family to which they belonged came with them, as they were but representatives of a people still in existence in the Old World, or who had become extinct since they emigrated. This people could not have been created in Africa, for its inhabitants were widely dissimilar to those of America; nor in Europe, which was without a native people agreeing at all with American races: then to Asia alone could they look for the origin of the American.”

Not only does the above quotation express the opinion of scholars that the race referred to originated before the Christian era, but that it originated in Asia, which agrees with the statements in the Book of Mormon.

The following is taken from the Abbé Don Lorenzo Hervas' Letter to the Abbé Clavigero upon the Mexican Calendar, translated by Cullen and published in England in 1787:

“This Calendar has not been the discovery of the Mexicans, but a communication from some more enlightened people; and as the last are not to be found in America, we must seek for them elsewhere, in Asia or in Egypt. This supposition is confirmed by your affirmation, that the Mexicans had their Calendar from the Toltecas (originating from Asia), whose year, according to Boturini, was exactly adjusted by the course of the sun, *more than a hundred years before the Christian era.*”

Dr. Wendell Mees, of Ithaca, New York, in an article published in a Scandinavian paper, *Verdens Gang*, sets forth his views in regard to the origin of the Aztecs, or ancient inhabitants of Mexico. He is of the belief that they went over to America “*as early as the fourth century before Christ.*”

OF HEBREW ORIGIN.

The evidences that the American Indians are of Hebrew origin are quite numerous and most conclusive.

The following is from Adair's "*History of the American Indians*," published in London, in 1775:

"All the various nations of Indians seem to be of one descent. They call a buffalo, in their various dialects, by one and the same name, 'Yanasa.' And there is a strong similarity of religious rites and of civil and martial customs among all the various American nations of Indians we have any knowledge of on the extensive continent, as will soon be shown. Their language is copious and very expressive, for their narrow orbit of ideas, and full of rhetorical tropes and figures, like the orientalisists. . . . From the most exact observations I could make in the long time I traded among the Indian Americans, I was forced to believe them lineally descended from the Israelites, either while they were a maritime power or soon after the general captivity: the latter, however, is the most probable. . . . As the Israelites were divided into tribes, and had chiefs over them, so the Indians divide themselves. Each tribe forms a little community within the nation; and as the nation hath its particular symbol, so hath each tribe the badge from which it is denominated. The sachem of each tribe is a necessary party in conveyances and treaties, to which he affixes the mark of his tribe, as a corporation with us doth their public seal. If we go from nation to nation among them, we shall not find one who doth not lineally distinguish himself by his respective family. . . . Every town has a state-house, or synedrion, as the Jewish sanhedrim, where, almost every night, the head men convene about public business. . . . These Indian Americans pay their religious devoir to *Loak Ishtohoollo-Aba*, 'the great, beneficent, supreme, holy spirit of fire,' who resides (as they think) above the clouds, and on earth also with unpolled people. He is with them the sole author of warmth, light, and of all animal and vegetable life. They do not pay the least perceivable adoration to any images, or to dead persons, neither to the celestial luminaries, nor evil spirits, nor any created being whatsoever. . . . They flatter themselves with the name *hottuh oretoopah*, 'the beloved people,' because their supposed ancestors, as they affirm, were under the immediate government of the Deity, who was present with them in a very particular manner, and directed them by prophets, while the rest of the world were aliens and outlaws to the covenant. . . . The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous, and bold, and often, both in letters and signification, synonymous with the Hebrew language. . . . They use many plain religious emblems of the Divine names, *YOHAWAH*, *YAH*, and *ALE*; and these are the roots of a prodigious number of words through their various dialects. . . . In conformity to, or after the manner of the Jews, the Indian Americans have their prophets, high priests, and others of a religious order. As the Jews had a *sanctum sanctorum*, or most holy place, so have all the Indian nations. . . .

. . . The Indian tradition says that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature; and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. . . . As the prophets of the Hebrews had oracular

answers, so the Indian magi (who are to invoke YO HE WAH and mediate with the supreme holy fire, that he may give seasonable rains), have a transparent stone of supposed great power in assisting to bring down the rain. . . . The Hebrews offered *daily sacrifice*. . . . The Indians have a similar religious service. . . . The Indians have among them the resemblance of the Jewish *sin offering* and *trespass-offering*. . . . The Indians observe another religious custom of the Hebrews in making a *peace-offering*. . . . They always celebrate the annual expiation of sins in their religious temples. The red Hebrews imagine their temples to have such a typical holiness, more than any other place, that if they offered up the Annual Sacrifice elsewhere, it would not atone for the people. . . . The Hebrews had various *ablutions* and *anointings*, according to the Mosaic ritual, and all the Indian nations constantly observe similar customs from religious motives. . . . In the coldest weather, and when the ground is covered with snow, against their bodily ease and pleasure, men and children turn out of their warm houses or stoves, reeking with sweat, singing their usual sacred notes, *Yo, Yo, &c.*, at the dawn of day, adoring YO HE WAH, at the gladsome sight of the morn; and thus they skip along, echoing praises, till they get to the river, when they instantaneously plunge into it. . . . This law of purity (bathing in water) was essential to the Jews, and the Indians to this day would exclude the men from religious communion who neglected to observe it. . . . 'Tis well known that oil was applied by the Jews to the most sacred as well as common uses: their kings, prophets, and priests, at their inauguration and consecration, were *anointed with oil*. . . . Like the Jews, the greatest part of the Southern Indians *abstain* from the most things that are in themselves, or in general apprehension of mankind, loathsome, or *unclean*. . . . They reckon all birds of prey and birds of night to be unclean and unlawful to be eaten. . . . None of them will eat of any animal whatsoever, if they either know or suspect that it died of itself. . . . They reckon all those animals to be unclean that are either carnivorous or live on nasty food, as hogs, wolves, panthers, foxes, cats, mice, rats. . . . The Indians, through a strong principle of religion, abstain in the strictest manner from eating the *blood* of any animal. . . . The Indian *marriages, divorces, and punishments of adultery* still retain a strong likeness to the Jewish laws and customs in these points. . . . Many other of the Indian *punishments* resemble those of the Jews. . . . The Indians strictly adhere more than the rest of mankind to that positive, unrepealed law of Moses, 'He who sheddeth man's blood, by man shall his blood be shed.' . . . There never was any set of people who pursued the Mosaic law of *retaliation* with such a fixed eagerness as these Americans. . . . They forgive all crimes at the Annual Atonement of sins, except murder, which is always punished with death. . . . The Israelites had *cities of refuge*, or places of safety, for those who killed a person unawares and without design. . . . According to the same particular divine law of mercy, each of these Indian nations have either a house or town of refuge, which is a sure asylum to protect a manslayer, or the unfortunate captive, if they can once enter into it. . . . Before the Indians go to war, they have many preparatory ceremonies of *purification* and *fasting*, like what is recorded of the Israelites. . . . The Indian *ark* is deemed so sacred and dangerous to be touched, either by their own sanctified warriors or the spoiling enemy, that they durst not

touch it upon any account. . . . The warriors consider themselves as devoted to God, apart from the rest of the people, while they are at war accompanying the sacred ark with the supposed holy things it contains. . . . When they return home victorious over the enemy, they sing the triumphal song to YO HE WAH, ascribing the victory to him, according to a religious custom of the Israelites, who were commanded always to attribute their success in war to Jehovah, and not to their swords and arrows.

"The Indian manner of *curing their sick* is very similar to that of the Jews. They always invoke YO HE WAH a considerable space of time before they apply any medicines, let the case require ever so speedy an application. The more desperately ill their patients are, the more earnestly they invoke the Deity on the sad occasion. . . . The Indians deem the curing their sick or wounded a very religious duty, and it is chiefly performed by their supposed prophets and magi, because they believe they are inspired with a great portion of divine fire. . . . The surviving brother, by Mosaic law, was to *raise seed* to a deceased brother who left a widow childless, to perpetuate his name and family, and inherit his goods and estate, or be degraded. The Indian custom looks the very same way; yet it is in this as in their law of blood—the eldest brother can redeem. . . Emanuel de Moraes and Acosta affirm that the Brazilians marry in their own family or tribe. And Jo. de Laet says they call their uncles and aunts 'fathers and mothers,' which is a custom of the Hebrews and of all our North American Indians; and he assures us they mourn very much for their dead, and that their clothes are like those of the early Jews. . . Acosta writes that the clothes of the South American Indians are shaped like those of the ancient Jews. . . Laet, (in his description of America), and Escarbotus assure us they often heard the South American Indians to repeat the sacred word *Halleluiah*, which made them admire how they first attained it. And Malvenda says that the natives of St. Michael had tombstones, which the Spaniards digged up, with several ancient Hebrew characters upon them. Peter Martyr writes that the Indian widow married the brother of her deceased husband, according to the Mosaic law. . . . Robert Williams, the first Englishman in New England, who is said to have learned the Indian language, in order to convert the natives, believed them to be Jews."

Squier's "Antiquities of the State of New York," published in Buffalo, in 1851, confirms a number of the statements made by Adair, which are reproduced in the above extracts from his "History of the American Indians." Squier's work also mentions other similarities that exist between the customs of the Israelites and the Indians.

INDIAN CUSTOMS.

Schoolcraft's "Ethnological Researches," Vol. I (published in 1851) says respecting some of the Indians' customs:

"In regard to the manners, customs, habits, &c., of the wild tribes of the Western territory, a true and more correct type than any I have ever seen may be found in the ancient history of the Jews or

Israelites after their liberation from Egyptian bondage. The 'Medicine Lodge' of the Indian may be compared to the place of worship or tabernacle of the Jews; and the sacrifices, offerings, purifications, ablutions, and anointings may be all found amongst and practiced by those people. The manner of mourning for a deceased relative is very similar to that of the Israelites. . . . There could be very numerous and similar analogies made between the manners and customs of those people and those of the Jews."

The following is taken from Civero and Von Tscudi's "*Peruvian Antiquities*," translated from the original Spanish by Dr. Hawks, and published in New York in 1854.

"Like the Jews, the Indians offer their first fruits; they keep their new moons, and the feast of expiations at the end of September, or in the beginning of October; they divide the year into four seasons, corresponding with the Jewish festivals. According to Charlevoix and Long, the brother of a deceased husband receives his widow into his house as a guest, and after a suitable time considers her as a legitimate consort. In some parts of North America circumcision is practiced, and of this Acosta and Lopez de Gomara make mention. But that which most tends to fortify the opinion as to the Hebrew origin of the American tribes, is a species of ark, seemingly like that of the Old Testament; this the Indians take with them to war: it is never permitted to touch the ground, but rests upon stones or pieces of wood, it being deemed sacrilegious and unlawful to open it or look into it. The American priests scrupulously guard their sanctuary, and the high priest carries on his breast a white shell adorned with precious stones, which recalls the *Urim* of the Jewish high priest; of whom we are also reminded by a band of white plumes on his forehead."

INDIAN PRACTICE RESEMBLING THE PASSOVER.

"It is not generally known that there is a marvelous coincidence between the traditional stories of the North American Indians and the Bible story of the Israelites in Egypt. For instance, in the spring of each year, about the time of the Jewish Passover, a white dog—the animal must be without spot and blemish—is sacrificed by the Blood Indians of North-West Canada. The coincidence would be greater if a sheep were used; but there *are no sheep* in the territory, and hence a white dog is used. The blood of the animal is then sprinkled on the entrances to the Indian tepees or wigwams. The flesh of the animal is afterwards roasted at midnight, and the whole camp partake of it, *with loins girt*, and in full marching order, just as the Israelites did in the time of Pharaoh. When the food has been eaten, the entire camp silently march into the woods, a distance of several miles. There the medicine-men go apart, and privately plant some tobacco-seed, the fruit of which, when ripe, is used for the same ceremony the following year. This is a marvelous coincidence, and the missionaries to that region say the custom has been handed down from times immemorial. This curious tradition is now published for the first time."—*Sunday Companion*, November 28, 1896.

TRADITION OF A SACRED BOOK.

A work on the origin of the American Indians, by C. Colton, (London, 1833), says respecting their traditional belief:

"They assert that a book was once in possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that He controlled nature in their favor; that angels once talked with them; that all the Indian tribes descended from one man, who had twelve sons; that this man was a notable and renowned prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe, by tradition, that the spirit of prophecy and miraculous interposition, once enjoyed by their ancestors, will yet be restored to them, and that they will recover the book, all of which has been so long lost."

This tradition is a remarkable corroboration of the record contained in the Book of Mormon.

The testimony on record to prove that the Ancient Indians are of Israelitish origin is too voluminous to reproduce here. The above is sufficient and conclusive. Lord Kingsborough's great work on the "Antiquities of Mexico," published in 1830-37, was written especially to prove that the Indians were Israelites.

ACQUAINTED WITH THE OLD TESTAMENT RECORD.

That the ancient inhabitants of America were acquainted with the record of many events recorded in the Old Testament is amply shown by their traditions, their paintings, books and inscriptions.

Lord Kingsborough says concerning the Mexican Indians:

"I cannot fail to remark that one of the arguments which persuades me to believe that this nation descends from the Hebrews is to see the knowledge they have of the book of Genesis. . . .

"It is impossible on reading what Mexican Mythology records of the war in heaven, and the fall of Zontemoque and other rebellious spirits; of the creation of light by the word of Toncatlecuti, and of the division of the waters; of the sin of Yzelacolinqui, and his blindness and his nakedness; and of the temptation of Suchequecal and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all her posterity, not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records that a few persons escaped in the Ahuchueta, or ark of fir, when the earth was swallowed up by the deluge, the chief of whom was named Palecath of Cipaquetona: and he invented the art of making wine; that Xelua, one of his descendants, or at least one of those who escaped in the ark, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge, should it

again occur: the Toncatlecutli, incensed at their presumption, destroyed the tower by lightning, confounded their language and dispersed them; and that Xelua led a colony to the new World."—Mexican *Antiquities*, Vol. VI, p. 401.

TRADITION OF MOSES.

The same writer also makes the following statement respecting the ancient Americans' knowledge of the story of Moses:

"A very remarkable representation of the ten plagues which God sent on Egypt, occurs in the eleventh and twelfth pages of the Borgian Ms. Moses is there painted, holding up in his left hand his rod, which became a serpent; and, with a furious gesture, calling down the plagues upon the Egyptians. These plagues were frogs, locusts, lice, flies, etc., all of which are represented in the pages referred to; but the last and most dreadful were the thick darkness which overspread Egypt for three days, and the death of the first-born of the Egyptians.

"The curious symbol of one serpent swallowing up others, likewise occurs in the nineteenth page of the same Ms. It is not extraordinary that the Mexicans, who were acquainted with one portion of the exodus—that relating to the children of Israel journeying from Egypt—should also not have been ignorant of another."

TRADITION OF EVE.

Bernardino de Sahagun, a Franciscan missionary and historian of the sixteenth century, author of "*Historia Universal de Nueva España*," says concerning the Aztec tradition of Eve:

"This woman was the first who existed in the world, and the mother of the whole human race; who was tempted by the serpent who appeared to her in the terrestrial paradise, and discoursed with her, to persuade her to transgress the command of God, and that is likewise true, that after having committed sin, etc., she bore a son and a daughter at the same birth, and that the son was named Cain and the daughter Calmana; and that afterwards she brought forth a second birth, Abel, and his sister Delborah, so that she bore them by twin birth."

Prof. Short, in his "*North Americans of Antiquity*," page 238, quotes from the native writer, Intellxochitl, as follows:

TRADITION OF THE FLOOD.

"It is found in the histories of the Toltecs, that this age and first world, as they call it, lasted seventeen hundred and sixteen years; then men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without exception of anything, and the highest mountains were covered up and submerged in water 'caxolmoletli' or fifteen cubits, and here they add other fables of how men came to multiply from the few who escaped from this destruction in a toptlipetlacali, this word signifies a close chest."

"No tradition has been more widely spread among nations than that of a Deluge. . . . It was the received notion under some form or other, of the most civilized people in the Old World, and of the barbarians of the New. The Aztecs combined with this some particular circumstances of a more arbitrary character, resembling the accounts of the east. They believed that two persons survived the Deluge, a man named Coxcox and his wife. Their heads are represented in ancient painting, together with a boat floating on the waters at the foot of a mountain. A dove is also depicted, with a hieroglyphical emblem of language in his mouth, which he is distributing to the children of Coxcox, who were born dumb. The neighboring people of Michoacan, inhabiting the same high plains of the Andes, had a still further tradition, that the boat in which Tegpi, their Noah, escaped, was filled with various kinds of animals and birds. After some time, a vulture was sent out from it, but remained feeding on the dead bodies of the giants which had been left on the earth, as the waters subsided. The little humming bird, *huitsitzilin*, was then set forth, and returned with a twig in his mouth. The coincidence of both these accounts with the Hebrew and Chaldean narratives is obvious."—"Conquest of Mexico," by W. H. Prescott, (pages 463-4).

LED BY YOUNGEST BROTHER.

Fernando Montesinos, the Spanish historian of Peru says of the Peruvians:

"That nation was originated by a people led by four brothers, the youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns." (See Book of Mormon, Book of Jacob, 1: 9-11).

ENGRAVED ON PLATES OF METAL.

A writer by the name of C. W. Wandell says:

"There can be no well-founded objection to the Nephite record, from the material on which it is engraved; for the gold plate worn on Aaron's head, on which was written 'Holiness to the Lord,' proves that the idea was known to them. Bishop Watson says: 'The Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus compared with Pliny.' (Watson's Bib. and Theo. Dic. Art. Writings).

"Nor is the modern, book-like form of the volume any argument against its antiquity; for Bishop Watson in the same place says: 'Those books which were inscribed on tablets of wood, lead, brass or ivory were connected together by rings at the back, through which a rod was passed to carry them.'"

EGYPTIAN WRITINGS.

A writer in the *Foreign Quarterly Review* for October, 1836, says:

"Lastly, the eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the

hieroglyphical language—both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs, and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has hitherto been called, which appears to have been peculiar to the Tultecan or some still more ancient nation that preceded the Mexicans; which was as complete as the Egyptian in its double constituency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty.”

Dr. August Le Plongeon, the eminent archæologist of New York, in the *Review of Reviews* for July, 1895, announces the discovery of the *sacred alphabet* of the Mayas (the Indian tribe of Central America) is practically identical with that of the Egyptians, and that the grammatical structure of the two tongues is strikingly similar, many words and characters having the same meaning in both. His conclusion is that both these people acquired the art of writing from a common source.

This is in strict harmony with the statements made in the Book of Mormon. Nephi states in the first chapter of his book (Book of Mormon, page 1) that he made his record, which was sacred, in “the language of the Egyptians.” Mosiah confirms this statement (Mosiah 1: 4); and Mormon says that it was written in characters which his people called “reformed Egyptian,” (Mormon 9: 32).

The Book of Mormon states that the descendants of the colonists from the Tower of Babel and of those from Jerusalem attained to a high degree of civilization, were acquainted with many arts; and also that they became very wicked, and destroyed each other in fiercely-fought battles. (See Mormon, chapter 6; also Ether, 15: 2). The record gives the information that the first nation cultivated all kinds of fruit and grain; that they manufactured silk and fine linen, and possessed gold, silver and other precious things; that they had domestic animals, such as cattle, sheep, goats, swine, horses, elephants and others. (See Book of Ether, 9: 17, 18, 19). The second nation found these same animals in the country (see I Nephi 18: 25). It is also recorded that the latter people built cities (Alma 21: 2) and temples (II Nephi 5: 16); that they had coins of gold and silver (Alma 9: 4-19), and used these and other metals in the arts, (Jarom 1: 8); and that many records were kept by the people, (Helaman 3: 13).

The evidences that the ancient peoples of America were

highly civilized are numerous and undisputable. Only a very few of the many descriptions of ancient ruins discovered in various parts of America are given in the following extracts:

EVIDENCES OF ADVANCED CIVILIZATION—RUINS DISCOVERED.

“Much has been done in recent years to throw light upon the history of the ancient races of the east, but comparatively little interest has been taken, even by American archæologists and scientists, in the ancient and marvelous civilization whose traces are to be found scattered over our continent, particularly in Central America and Mexico. That a civilization once flourished in these regions, much higher than any of the Spanish conquerors found upon their arrival, there can be no doubt. By far the most important work that has been done among the remains of the old Maya civilization has been carried on by the Peabody Museum of Harvard College, through a series of expeditions it has sent to the buried city now called Copan, in Spanish Honduras. In a beautiful valley near the borderland of Guatemala, surrounded by steep mountains and watered by a winding river, the hoary city lies wrapped in the sleep of ages. The ruins at Copan, although in a more advanced state of destruction than those of the Maya cities of Yucatan, have a general similarity to the latter in the design of the buildings and in the sculptures, while the characters in the inscriptions are essentially the same. It would seem, therefore, that Copan was a city of the Mayas; but if so it must have been one of their most ancient settlements, fallen into decay long before the cities in Yucatan reached their prime. The Maya civilization was totally distinct from the Aztec or Mexican; it was an older and also a much higher civilization.

“So far the Peabody expeditions have confined their attention to the temples and palaces, and though for several seasons quite a little army of natives has been engaged in excavating, yet the work that has been accomplished amounts to little in comparison with that which remains to be done. To clear the main structure alone will be the work of years. Could the vast structures be restored, our greatest buildings would seem as pygmies in comparison; and certainly no city of the modern world could boast such a profuseness and richness of carved and sculptured ornamentations.”—HENRY C. WALSH, in *Harper's Weekly*, October, 1897.

INDIANS ALL OF ONE ORIGIN.

Mr. Bradford in his researches into the origin of the red race, adopts the following conclusions in regard to the ancient occupants of North America:

“That they were all of the same origin, branches of the same race and possessed of similar customs and institutions.

“That they were populous and occupied a great extent of territory.

“That they had arrived at a considerable degree of civilization, were associated in large communities and lived in extensive cities.

“That they possessed the use of many of the metals, such as lead, copper, gold, and silver, and probably the art of working in them.

“That they sculptured in stone and sometimes used that material in the construction of their edifices.

"That they had the knowledge of the arch of receding steps; of the art of pottery, producing urns and utensils formed with taste and constructed upon the principles of chemical composition; and the art of brick-making.

"That they worked the salt springs, and manufactured salt.

"That they were an agricultural people, living under the influence and protection of regular forms of governments.

"That they possessed a decided system of religion, and a mythology connected with astronomy, which, with its sister science, geometry, was in the hands of the priesthood.

"That they were skilled in the art of fortification.

"That the epoch of their original settlement in the United States is of great antiquity; and

"That the only indications of their origin to be gathered from the locality of their ruined monuments, point toward Mexico."—*Baldwin's Ancient America*.

RUINS IN YUCATAN.

"Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builder. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand—a fit symbol of the rule of blood to which it has so constantly been the victim. This 'bloody hand' was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness; but the explanation of the symbol is unknown."—*New York Sun*, June 8, 1848.

ANCIENT GLASS JAR.

"In the shaft of J. L. Duncan and Co., on the ridge between the Middle and South Yubas, in this county, at the distance of 176 feet below the surface of the ground, was found, on the 26th December, a curiously-fashioned glass bottle or jar, which was dug up in hard cement. After removing the reddish coating, an eight of an inch thick, which attached to the outside, and thoroughly washing it, it was found to be of a light color and perfectly transparent. It somewhat resembled a small-sized pickle-jar, but has a longer neck and a flat bottom. It must have been lying in the silent spot where it was found for many hundred years."—*Nevada Journal*.

A RUINED CITY.

"I must not, however, forget to mention that there has lately been discovered, in the province of Vera Paz, 150 miles north-east

of Guatemala, buried in a dense forest, and far from any settlements, a ruined city, surpassing Copan or Palenque in extent and magnificence, and displaying a degree of art to which none of the structures of Yucatan can lay claim."—*From a letter by Mr. E. G. Squier, read before the American Ethnological Society, October 17, 1849.*

ANCIENT COINS AND IMPLEMENTS.

"While some hands were digging out a cellar in Botetourt County, Va., they came upon a quantity of coin, consisting of some eight pieces, in an iron box about 14 inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some 16 inches lower, they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and have come to the conclusion that the coins, together with the other curiosities, must have been placed there at an extremely early date, and before the settlement of the country."—*New York Despatch.*

The Book of Mormon states that at the time of the Savior's crucifixion a great and terrible destruction took place upon the continent of America. It also contains a record of the Savior's appearance and ministry on that continent after His resurrection. (See III Nephi).

DESTRUCTION AT THE TIME OF THE CRUCIFIXION.

Concerning the destruction that occurred at the time of the crucifixion, the record says:

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land;

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder;

"And there were exceeding sharp lightnings, such as never had been known in all the land.

"And the city of Zarahemla did take fire;

"And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned;

"And the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain;

"And there was a great and terrible destruction in the land southward.

"But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunders, and the lightnings, and the exceeding great quaking of the whole earth;

"And the highways were broken up, and the level roads were spoiled, and many smooth places became rough,

"And many great and notable cities were sunk, and many were

burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate;

“And there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain.” (III Nephi 8: 5-15).

RUINS ON THE RIDGE OF A MOUNTAIN.

Mr. William Niven, a well-known American mineralogist of New York gives the following account of discoveries he made in the mountains of the state of Guerrero, Mexico. His exploring trip was taken in the year 1894:

“About noon we camped at a spring in a deep canyon. The guide promised to show us the first sign of ruins at a place called Yerba Buena. We soon saw the first evidences of pre-historic structures, which, however, were little more than foundations. But the surprise at the top of the hill removed all doubts of the Indian’s veracity, for there before us was what was once evidently a great temple, occupying a space of 200x300 feet. Climbing to the top of one tower I found it covered with charcoal dust to the depth of eighteen inches. Then we mounted our horses and traveled till dusk, nearly ten miles, among the ruins of what was at one time a great city. The houses, substantially built of stone and lime, had been from fifty to eighty feet square. The ruins were found only on the ridges of the mountains, while on the sides near the summit were visible many foundations. After descending from the summit 400 or 500 feet there were no signs of ruins of any description. . . . The ruins which I was fortunate enough to discover in Guerrero are very extensive—much more so than I at first supposed. At a rather rough estimate I should say that territory of over 900 square miles was literally covered, foot by foot, with sections of ruins. Every ridge and hilltop bore the remains of ancient temples, some of them mammoth in proportions. . . . The ruins have the appearance of belonging to one vast city, and subsequent investigations bore out my first impressions on the matter. During the time I was occupied in excavating I visited the ruins of twenty-two temples, with altars in the centre of all of them from five to twenty feet high and from ten to fifteen feet square.”

Mr. Niven, in giving his opinion about the destruction of the great city says:

“Who were these people and how came they to disappear I cannot answer. My impression is that once upon a time the country was one vast plain. It was probably *submerged by a titanic convulsion of nature*, and with it disappeared its people and their primitive civilization. Later the *land was thrust up again*, as we see it now, a barren, desolate waste. As the nearest water supply is several miles distant, and that only a small spring, it is evident that some great transformation in nature has taken place since the land was populated.”

How the ruined city visited by Mr. Niven came to be located upon mountain ridges can be understood from what is

recorded in the Book of Mormon. The city of Moronihah is mentioned as one which was destroyed by being covered with earth and a mountain being raised in place of it. It is quite probable that this pre-historic city situated in the interior of Mexico met a similar fate to that of Moronihah, and was thrown up into its present position by some mighty upheaval of the earth's crust, for it is not at all likely that the city was originally built upon a mountain. Mr. Niven's impression that the country was once a vast plain is consistent with what may be inferred from the account given in the Book of Mormon; and his belief that the remarkable transformation of the country was caused by some great convulsion of nature is also in harmony with the statements made in the sacred book, and goes to confirm the truth of it.

DESTROYED BY THE ACTION OF HEAT.

Another testimony to the destruction that took place, evidences of which still remain, is given in the following extract from the *San Francisco Herald*:

"Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the table-land. . . . On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed at a little distance, an object that induced him to examine further. As he approached, he found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but *all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country.* It was not an ordinary conflagration, but must have been some fierce, furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to rose abruptly a rock of 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct. . . . All the south end of the building seemed to have been burnt to cinders and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat."

REMAINS FOUND UNDER LAVA BEDS.

In an article which appeared in the *San Francisco Bulletin* several years ago, Dr. D. L. Yates, says:

"It was said that California possesses some of the oldest known relics on the continent. The first authenticated record of the original occupants was found on the Table Mountain region in Tuolumne County, and is of an age prior to the great volcanic outburst. Fossil remains of the rhinoceros and an extinct horse are found under the lava layers forming the Table Mountains, which are 1,400 feet thick, 1,700 feet wide and many hundreds of feet high, where the river beds have been washed out and have been covered again to the depth of from three thousand to four thousand feet more since the flow of the lava. This lava rests on a bed of detritus, which is often entered by running tunnels. The human relics and stone implements found in these formations give evidence of human habitants differing from any known since. There have been found spear heads, a pipe of polished stone, two scoops of steleitic rock (resembling the grocer's scoop), an implement of aragonite, resembling an unbent bow, but the use of which is unknown and cannot be conjectured, a stone needle, with notches at the larger end, and the finest charmstones that have ever been found.

"There have been brought to light the fossils of nine mastodons, twenty elephants, various pachyderms in the Table Mountains, numerous evidences of animal life in the calcareous formations in the Texas flats, obsidian spear heads, fossils of the elephant, horse and camel about Hornites, bones and evidences of pre-historic human industry in Tulare, and in Trinity and Siskiyou many proofs of the contemporaneous existence of man and extinct mammals."

DISCOVERY OF A HIDDEN CITY.

The *Philadelphia Record*, a few years ago published the following despatch from Fort Davis, Texas:

"A strange discovery has been lately made by a surveying party of the Kansas City, El Paso and Mexico Railroad, at a point in Southern Mexico, not very far from Las Cruces. Here, amid a tremendous lava flow, a veritable sea of obsidian or black glass, a hidden city has been discovered. . . .

"The obsidian, molten or black glass at the moment of cooling evidently became agitated, for it now lies in ragged waves and billows of fantastic shape, some of the ridges from twelve to fourteen feet high and capped like the sea waves with a combing crest of greenish white. The action of the winds and elements have literally burned some parts of this region into powdered dust.

"At the northern extremity, where the unknown city lies partly uncovered, the ruins of gigantic stone buildings peer forth into the light of day. Some of these buildings are simply tremendous. . . .

"The whirlwind and sand augers have scooped out the dust, and thus exposed the city. No legend or story exists to show how or when it was founded, or whether it was abandoned or destroyed. The latter seems most likely, and probably, too by an earthquake, at some remote period which threw the lava and fire up. No volcano is known to exist in the neighborhood."

EVIDENCES OF GREAT ERUPTIONS.

Many discoveries have been made that give evidence of great eruptions in America. The *San Francisco Herald* stated

some years ago that Mr. Butterfield, in running a tunnel in Table Mountain, near Sonora, California, found a trunk of a large pine tree, one hundred and ten feet from the surface of the ground.

Morse's Universal Geography states that in Cincinnati the stump of a tree was found ninety-nine feet below the surface of the ground, and another stump containing marks of an axe and iron rust was found ninety-four feet deep in the earth. Ancient implements have been found at various depths in the earth, and in widely separated parts of the country, which all go to confirm the account given in the Book of Mormon concerning what happened upon the American continent at the time of the crucifixion.

THE MESSIAH KNOWN TO THE ANCIENT INHABITANTS OF AMERICA.

James Wells, D.D., in the *Sunday Magazine*, says:

"A Savior, at once human and divine, has a supreme place in the creed of the Red-man. The thoughtful Indians also felt the pressure of the solemn facts and needs of life. They groped in the darkness, and stretched forth hands of entreaty to God. In their deep need, they yearned for a teacher and helper; and somehow or other, they believed that he had come, or would yet come to them. They had dim, confused suggestions and cravings that could find their realization only in Christ. Their traditions are rich in myths and legends which cluster round Hiawatha, the messenger and representative of God. They regard Hiawatha as the relative of the Great Spirit and they call him 'uncle,' that is, kinsman. Schoolcraft has collected the Hiawatha legend in a very interesting book.

"Hiawatha was a sort of Red Indian Messiah. Though a heavenly being he was born a child on earth, and his birth was wondrous. He came into the world long ago and instituted 'the Grand Medicine.' He had super-human powers, and used them all to bless men. In sending him, the Creator smiled upon His helpless children. All the evil spirits strove against him, but he conquered them and gained strength from the struggle. He used to spend days in fasting and prayer, and he went about continually doing good. He prophesied that, after he had left them, they would take to quarreling and fighting, and that they would be driven from their hunting-grounds far westward. He told them of the isles of the blest and the land of the hereafter. They also believe that he conducts souls to the other world; and they expect him to come again to the earth."

THE CROSS AS AN EMBLEM.

Prescott, in his "Conquest of Mexico," page 465, speaks of the astonishment of the Catholic priests, who accompanied the expedition of Cortez, and found Christian rites practiced by Indians. He says:

“They could not suppress their wonder, as they beheld the cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and an image of a cross may be seen at this day, sculptured in bas-relief on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in adoration. Their surprise was heightened, when they witnessed a religious rite which reminded them of the Christian communion. On these occasions, an image of the tutelary deity of the Aztecs was made of flour of maize mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, ‘showed signs of humiliation and sorrow, declaring it was the flesh of the Deity.’ How could the Roman Catholic fail to recognize the awful ceremony of the eucharist? With the same feeling they witnessed another ceremony, that of the Aztec baptism. . . . The Jewish and Christian schemes were strangely mingled together, and the brains of the good fathers were still further bewildered by the mixture of heathenish abominations, which were so closely intertwined with the most orthodox observances. In their perplexity they looked on the whole as the delusion of the devil, who counterfeited the rites of Christianity and the traditions of the chosen people, that he might allure his wretched victims for their own destruction.”

KNOWLEDGE OF THE GODHEAD.

“Las Casas, bishop of Chiapa, relates in his apology, which is in Ms., in the convent of St. Dominic, that when he passed through the kingdom of Yucatan, he found there a respectable ecclesiastic, of mature age; he charged him to proceed into the interior of their country, giving him a certain plan of instruction, in order to preach to them: at the end of a year, thus he wrote to the bishop—he had met with a principal lord, who informed him that they believed in God, who resided in heaven, even the Father, the Son, and the Holy Spirit. The Father was named Yeona, the Son Bahab, who was born of a virgin, named Chibirias, and that of the Holy Spirit was called Euach. Bahab, the Son, they said, was put to death by Euporo, who scourged Him, and put on His head a crown of thorns, and placed Him with His arms stretched upon a beam of wood, and that on the third day He came to life, and ascended into heaven, where He is with the Father; that immediately after the Euach came in His place as a merchant, bringing precious merchandise, filling those who would with gifts and graces, abundant and divine.”—*Antiquities of Mexico*.

“The virgin is represented by the Indian paintings, of whom the great Prohphet should be born, and that His own people would reject and meditate evil against Him, and would put Him to death; accordingly He is represented in the paintings with His hands and feet tied to the tree.”—*Monarquia Indiana*.

TRADITION OF CHRIST.

Rosales in the “History of Chili,” says,

“The inhabitants of this extreme southern portion of America, situated at the distance of so many thousand miles from New Spain, and who did not employ paintings to record events, accounted for their knowledge of some doctrines of Christianity by saying, that in

former times they had heard their fathers say, a wonderful man had come to that country, wearing a long beard, with shoes and a mantle such as the Mexicans carry on their shoulders, who performed many miracles, cured the sick with water, caused it to rain that their crops of grain might grow, kindled fire at a breath, healing the sick, and giving sight to the blind, and that he spoke with as much propriety and elegance in the language of their country, as if he had always resided in it, addressing them in words very sweet and new to them, telling them that the Creator of the universe resided in the highest place of heaven, and that many men and women resplendent as the sun dwelt with Him."

BAPTISM KNOWN.

Herrera, a Spanish historian of the sixteenth century, in his history of America, volume 4, page 172, says, "Baptism was known in Yucatan; the name they gave it signified to be born again."

STRONG PROOFS OF THE TRUTH OF THE BOOK OF MORMON.

The foregoing testimony taken from the works of secular writers confirms in a remarkable manner the historical part of the Book of Mormon, and is a strong proof that that record is authentic. Much more evidence of a similar character is to be had, but space will not admit of it here. The proof adduced in support of the authenticity of the Book of Mormon by the discoveries and observations of modern explorers is made the more forcible by the fact that they who have furnished it were not believers in the divinity of the book. Many, if not all of them, published to the world the results of their researches, and their conclusions respecting them, without knowing anything about the contents of the book, and therefore they had no predilection for it. It might be truthfully added that among all the discoveries made that furnish any information respecting the ancient Americans nothing has been found to conflict with or disprove any assertion contained in that most remarkable volume, the Book of Mormon.

CONCLUSION.

No attempt has been made herein to present an exhaustive treatise on Joseph Smith's divine mission. The evidences of his inspiration have been referred to very briefly; and hundreds of other proofs equally strong, and which are well known, have not even been mentioned.

The Latter-day Saints do not, however, depend upon outward evidences for their knowledge that Joseph Smith was a

prophet. They have placed their trust in the promise of the Savior, as recorded by John:

“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.”

They have also accepted the admonition of the Apostle James:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

They have sought to do the will of the Lord, and have prayed to Him for wisdom and their prayers have been answered. They have received a testimony from above that the Gospel as revealed anew through the Prophet Joseph Smith is true. This same source of divine information is open to every one who will humble himself, and will obey the Gospel, with an honest desire to serve the Lord.

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MORMON LITERATURE

MARKS OF THE CHURCH OF CHRIST.

THE OUTWARD SIGNS BY WHICH IT MAY BE KNOWN.

BY EDWIN F. PARRY, LIVERPOOL, ENGLAND.

OUTWARD SIGNS BY WHICH CHRIST'S GOSPEL MAY BE KNOWN—
CHARACTER OF HIS CHURCH—KNOWLEDGE THE OUTCOME OF
TRUE FAITH—HOW IT MAY BE OBTAINED—AN ILLUSTRATION
—PARABLE OF THE SOWER—WHERE IS THE TRUE GOSPEL AND
CHURCH OF CHRIST?

MANY FORMS OF RELIGION.

There are many religions in the world. Teachers of one form of religion will tell us they are right. Those who teach another form will make the same claim for themselves. All religions have some truth, or people would not believe in them.

ONLY ONE PERFECT RELIGION.

The Savior taught only one form of religion. That one is called the Gospel of Jesus Christ. It embraces all truth, and contains nothing but truth.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.” (Ephesians 4: 4, 5, 6).

JESUS CHRIST THE AUTHOR OF SALVATION.

All Christians believe that salvation is only to be gained through Jesus Christ, the Savior of the world.

"I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14: 6).

"For there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12).

The holy scriptures justify us in rejecting all religions that do not teach belief in Christ.

WHICH RELIGION CONTAINS ALL TRUTH?

There are many varieties of religion even among Christian believers. But the whole truth is what we want. None but the true Gospel can be acceptable to the Lord.

"Seek ye first the kingdom of God and his righteousness." (Matthew 6: 33).

How are we to know which religion contains all truth?

THE BIBLE WILL GUIDE US.

The Bible will assist us in making this discovery. It tells us many things which Jesus taught as His Gospel. Any teaching contrary to what He gave cannot be true.

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

The Gospel which the Savior taught has not changed. It is the same to-day as it was when He dwelt upon the earth.

FAITH A DOCTRINE OF CHRIST.

The first and principal doctrine taught by Christ was faith.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16).

Our Savior knew that if people truly had abiding faith in Him they would follow Him. They would love Him and obey all His teachings.

"He that believeth on me, the works that I do shall he do also." (John 14: 13).

"If a man love me, he will keep my words." (John 14: 23).

REPENTANCE NECESSARY.

Another commandment taught by Christ was that of repent-

ance. True repentance is sorrow for sins and a turning away from them. The first words recorded of the Savior's preaching were:

"Repent: for the kingdom of heaven is at hand." (Matthew 4: 17).

Deep humility always accompanies true faith and repentance. Without it men cannot be saved.

"Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." (Luke 18: 17).

In the days of Christ's ministry, those who believed on Him and sincerely repented of their sins were then ready to receive the next ordinance of the Gospel. They were humble and willing to obey.

BAPTISM.

Christ was baptized Himself. He told John it was necessary for Him "to fulfill all righteousness." He taught that it was necessary for all men to be baptized.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5).

"He that believeth and is baptized shall be saved." (Mark 16: 16).

Christ's disciples also taught the same. When those who believed Peter's preaching on the day of Pentecost asked what they should do to be saved, he replied,

"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." (Acts 2: 38).

These passages of scripture prove that Jesus and His disciples taught baptism.

THE HOLY SPIRIT.

The last passage quoted shows that the gift of the Holy Ghost was to be given to those who obeyed the principles of faith, repentance and baptism.

THE TEN COMMANDMENTS.

The teachings of the Savior show that it is necessary to observe the ten commandments given through Moses. Upon one occasion a man asked what good thing he should do to gain eternal life. Jesus replied, "Keep the commandments," and then named some of them. (Matthew 19: 17, 18).

OTHER COMMANDMENTS.

Besides the ten commandments, the Savior gave new ones which He said should be obeyed. Many of these are recorded in the fifth, sixth and seventh chapters of Matthew.

TEST DOCTRINES BY CHRIST'S WORD.

In our search for the true Gospel we can safely reject any teaching that does not agree with Christ's word. Anyone who says we can be saved without obeying His commandments is in error.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matthew 5: 19).

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2: 4).

Any teacher who adds to these any doctrines of men is a false teacher, and should not be followed.

"In vain do they worship me, teaching for doctrines the commandments of men." (Mark 7: 7).

MANY CLAIM TO BE TRUE TEACHERS.

The teachers of many forms of religion claim that they teach these doctrines of the Gospel of Christ. How are we to decide which one is right?

HOW FALSE TEACHERS MAY BE KNOWN.

The Savior has furnished a test by which we can prove false teachers. He says, "Beware of false prophets." (Matthew 7: 15). He further adds, "Ye shall know them by their fruits." (10). "By their fruits" means by their works or by their teachings. False prophets or teachers teach falsehoods, and their works are evil. True prophets teach truth, and live righteously. They will not teach anything contrary to the words of the Savior.

HOW TRUE BELIEVERS MAY BE KNOWN.

The Savior tells us how we might know true believers. He says,

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take

up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18).

The nineteenth verse of the sixteenth chapter of Mark states that these signs did follow the believers in the days of Christ's early apostles. These signs are outward evidences that people are true believers in the Gospel. The absence of them is a proof that faith is lacking, for the same cause will always produce the same effect.

OTHER PROOFS.

If a person truly believes in the Gospel, sincerely repents of his sins, is baptized for the remission of sins, and has hands laid upon him for the reception of the Holy Ghost, he should know that he has received the true Gospel.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17).

OFFICE OF THE HOLY SPIRIT.

The Holy Ghost was promised to those who obeyed the Gospel. To all who receive it, it bears witness to the truth of the Gospel.

"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." (John 15: 26).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John 16: 13).

If people receive the Holy Ghost they will be led into all truth, according to the promise of Christ. If they are led into all truth they will be led to understand and believe alike.

HOW THE SAVIOR'S DISCIPLES MAY BE KNOWN.

Jesus told how His disciples may be known:

"A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35).

When people are divided in their religious views it shows that they do not love each other, and are not the disciples of Christ. If they did love each other they would be united. If they possessed the Holy Spirit they would be joined together in love.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5: 22, 23).

THE CHURCH JESUS ORGANIZED.

When Jesus dwelt upon the earth He organized a church. Those who believed on Him and obeyed the Gospel became members of that one church.

ST. PAUL DESCRIBES IT.

The Apostle Paul told the Ephesian saints they were established upon the foundation of apostles and prophets.

"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." (Ephesians 2: 19, 20).

He had reference in these words to the church of Christ.

THE CHURCH COMPARED TO A MAN'S BODY.

He again likened the church to the body of a man. (I Corinthians 12). He showed that the members of the church were like the members of a man's body, and altogether they made a complete whole.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." (I Corinthians 12: 12, 13).

St. Paul continues by explaining that all the members of the body of Christ, or officers of the church of Christ, are dependent upon each other, and each is needed in his place. One cannot do without the other, any more than a man's body can be complete without every limb and organ.

OFFICERS NAMED.

This same apostle names some of the officers of the church of Christ. He also names in the same connection some of the gifts that are always to be found in that church.

"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." (I Corinthians 12: 28).

WHAT THESE OFFICERS WERE FOR.

In another place he tells the reason for having these officers in the church.

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. . . . That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.” (Ephesians 4: 12, 14).

These officers were to continue in the church, “till we all come to the unity of the faith, and of the knowledge of the Son of God.” (Eph. 4: 13).

NEED OF APOSTLES AND PROPHETS.

People differ in their opinions regarding the Gospel. There is, therefore, a need of apostles and prophets to declare the word of God to them. His revealed word will settle all differences and bring those who believe on it to a unity of the faith.

WHAT ST. PAUL'S WORDS PROVE.

The scriptures just quoted prove that apostles and prophets must always be in the church of Christ. Any church not founded upon apostles and prophets, with Christ as the chief corner stone, is not the true church of Christ. Any religious organization that rejects these and the other officers mentioned as belonging to Christ's church, or does away with the miracles, gifts of healing, helps, governments, and diversities of tongues, is not the true church.

POWER TO DO MIRACLES.

When Jesus called unto Him twelve apostles He “gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” (Matthew 10: 1). When He sent them out to preach the Gospel, He told them to say, “The kingdom of heaven is at hand.” He also told them to “Heal the sick, cleanse the lepers, raise the dead, cast out devils.” (Matthew 10: 7, 8).

AUTHORITY TO ACT IN CHRIST'S NAME.

Men have no right to choose for themselves to be Christ's apostles or ministers of His Gospel. He said to His disciples,

“Ye have not chosen me, but I have chosen you, and ordained you.” (John 15: 16).

St. Paul says concerning the holy priesthood of Christ,

“No man taketh this honor unto himself, but he that is called of God, as was Aaron.” (Hebrews 5: 4).

He also says, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." (I Corinthians 12. 28). This shows that it was not man's right to place men in positions in the church, unless God authorized them to do so.

Jesus said John the Baptist was the greatest of prophets, yet he did not presume to baptize with the Holy Ghost, although he had the right to baptize with water. John understood that men should be specially authorized to act in any calling.

RESULT OF ACTING WITHOUT AUTHORITY.

We read in the scriptures, (Acts 1: 13-17), that certain Jews at one time undertook to act in the name of the Lord. They tried to cast out evil spirits. But they had no authority, and were overpowered by the evil spirits, and duly punished for taking upon themselves to act in the name of the Messiah without authority.

CONCLUSIONS DRAWN FROM PASSAGES MENTIONED.

From the scriptures mentioned, together with many others of like character, we may conclude that Christ's true apostles have power over unclean spirits and over diseases. They also have authority to act in His name. We can as well conclude that those who think it unnecessary to be authorized to minister in the ordinances of the Gospel are in error. Men may without authority attempt to teach the same doctrines as Jesus taught; they may organize a church after the same pattern; and some may even perform miracles by the power of the evil one, as did the magicians before Pharaoh in the days of Moses; but without authority from heaven to do so their pretensions are vain. We may justly reject any who may have a form of godliness but deny the power thereof.

ALL TRUE DISCIPLES PERSECUTED.

The disciples of Christ were told that they would have to suffer persecution. The Savior informed them that this should be the case, and led them to expect it.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you." (John 15: 19, 20).

"Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets." (Luke 6: 26).

The Apostle Paul says, "All that will live godly in Christ Jesus shall suffer persecution." (II Timothy 3: 12).

OUTWARD SIGNS OF THE TRUE CHURCH.

Most of the marks pointed out herein are outward signs by which the true Gospel and church of Christ may be known. The disciples of Jesus may always be recognized by the following signs which have already been pointed out:

THEY WILL OBEY AND TEACH THE ORDINANCES THAT CHRIST HAS SAID MUST BE OBEYED.

THOSE ORDINANCES ARE:

FIRST, FAITH IN THE LORD JESUS CHRIST;

SECOND, REPENTANCE;

THIRD, BAPTISM BY IMMERSION FOR THE REMISSION OF SINS;

FOURTH, LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST.

THEY WILL TEACH THE NECESSITY OF OBEYING ALL THE LORD'S COMMANDMENTS.

THE SIGNS OR BLESSINGS PROMISED THE BELIEVERS WILL FOLLOW THEM.

THEY WILL BE UNITED, AND WILL LOVE ONE ANOTHER.

THEY WILL BE ORGANIZED INTO A CHURCH AFTER THE PATTERN MENTIONED IN THE SCRIPTURES.

THEY WILL HAVE APOSTLES AND PROPHETS AT THEIR HEAD, WHO WILL HAVE POWER AND AUTHORITY TO ACT IN CHRIST'S NAME.

THEY WILL BE PERSECUTED AS LONG AS WICKEDNESS REIGNS IN THE EARTH.

FAITH NEEDED.

The pointing out of the marks by which the disciples of Christ are to be known may assist one in searching for the truth. But faith on the part of the individual himself is needed to guide him. It is very important to salvation.

HOW TO GET FAITH.

The question may be asked, how can this faith so necessary to salvation be gained?

"Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17).

When one hears the Gospel of Christ—the "glad tidings of

great joy"—naturally he should wish it were true, because it is so good. That wish or desire will help greatly to awaken belief in his mind. When a person hopes a thing is true he becomes interested in finding out if it be true. Prejudice is a foe to faith. It often causes one to turn away from that which is good.

KNOWLEDGE OF THE GOSPEL NECESSARY TO SALVATION.

It is necessary for every individual to know for himself concerning the truth of the Gospel of Christ.

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

There is a way to get this knowledge. That way is similar to the way in which we obtain other knowledge. It is by putting works with our faith.

"Hereby we do know that we know him, if we keep his commandments." (I John 2: 3).

Faith comes by hearing, knowledge by doing. Knowledge is the result of faith.

HOW KNOWLEDGE IS GAINED.

When a child is told that he can learn to read and write by following the instructions of his teacher he is likely to believe it. If he is told so by his parents or some one whose word he can rely upon he will believe with much assurance or confidence, which is called faith. That faith causes him to act. He follows the instructions of his teacher, and in time learns to read and write. His faith is then turned to knowledge. He does not depend upon the testimony of some one else. He knows from actual experience that the arts of reading and writing can be learned by taking the course marked out. It is the same with the Gospel. When it is obeyed it brings knowledge to the individual.

GROWTH OF FAITH ILLUSTRATED BY A PARABLE.

One of our Savior's parables shows very beautifully how the word of God, when received in the heart, begins to grow and expand. In His parable of the sower He likens the word of God, or the Gospel, to a seed. (Luke 8: 5-16). Embodied within a tiny seed is the germ or source of a most marvelous power. It is one of the greatest forces of the natural world. Under proper conditions that little mite of matter is capable of the most remarkable development. When

a gardener obtains a precious kind of seed, or one that will produce a desirable fruit, he will preserve it with care. He will thoroughly prepare the soil in which he plants it, and will do all in his power to favor its growth. The desire to receive the good fruit he has been told it will produce makes him hope that the seed is good. That hope or wish will inspire him with enough faith to make the test.

In due time after planting he finds that the seed has commenced to grow. It puts forth tiny leaves that appear above the soil, and his faith is strengthened. He is assured that the seed had the germ of life within it when he received it. He continues to favor its growth, by keeping down the weeds, by protecting it from the scorching heat of the sun and the blighting breath of the wind and frost. By doing this the gardener sees that the plant continues to increase in size and strength. Thread-like roots spread out in all directions beneath the soil to secure hold therein, as well as to procure sustenance for its life and growth. A tender twig shoots upward to receive additional sustenance from the air and the sunlight. Day by day and year by year the plant continues to grow and gain strength, until eventually it becomes a mighty tree. The heat of the sun now only causes it to grow the stronger, and the fierce winds to make its root more firmly planted, so that no ordinary force can resist its power of expansion.

In due season the tree produces fruit of its kind. Its seeds ripen and fall to the earth, and they in turn grow, and thus the species is perpetuated forever.

With the ripening of the fruit the faith of the man who planted the tree is ripened into perfect knowledge. He knows what was told him about the seed was true, having thoroughly tested it.

WORD OF GOD LIKE A SEED.

The word of God, or the Gospel of Jesus Christ, is in character like the seed. As the seed contains within it such great physical force, so the word of God possesses most wonderful spiritual power. When the Gospel of Christ is heard by one who has a desire to obtain its fruits, that desire will awaken within him a spark of belief. That belief will cause him to prepare his heart for the reception of the word of God. He will plant it there by seeking to obey its teachings. When once planted there, if cherished, shielded and protected it will grow. Its effect will be similar to that of

the seed buried in good soil. Its roots of faith will sink deep in the heart and become firmly planted there. Hope, like a tender twig, will spring heavenward. By this the person will know that the seed was good. Day by day and year by year it will strengthen, until neither the heat of temptation nor the storms of adversity can disturb it or uproot it from the heart. It, too, in time will bring forth fruit, the fruit of eternal life. Such is the wonderful character of the word of God, or the Gospel of Jesus Christ.

WHERE IS THE TRUE GOSPEL AND CHURCH OF CHRIST?

The reader may ask the question, Is the Gospel of Christ, with all its attendant powers, gifts and blessings, upon the earth to-day? If it is, it must be of the character described herein. It must be the same as it was anciently, for it is everlasting and unchangeable in its nature.

IT IS UPON THE EARTH.

There is a church that claims to teach the very same doctrines that Christ taught. Its members claim to enjoy the same blessings promised the believers. They claim to have the same organization, with living apostles and prophets at the head. These officers claim to have received the same power and authority as Christ's first apostles had. They and their followers have been evil spoken of and persecuted for their religion ever since they were first organized as a church. They manifest all the outward signs by which the followers of Christ may be known. They make the same promises as the former disciples of Jesus made to those who obey the Gospel. The many thousands who have accepted their teachings and obeyed them testify that the promises made to them have been received.

THEIR CLAIMS DIFFERENT TO ALL OTHERS.

The claims of the members of this Church are different from those of all other professors of religion. They claim to have received their doctrines and their authority direct from heaven, by the visitation of holy angels. There is no other source from which it could be received. The name by which this Church is known is the Church of Jesus Christ of Latter-day Saints. The Lord in a revelation commanded His latter-day disciples to take upon themselves this name.

The message of the restoration to earth of the true Gospel of Christ is a glorious one. All who hear it should rejoice in

the contemplation that the Lord has again spoken from heaven. The message is such a good one that all mankind should desire and hope that it is true. If they will do this, they will be led to investigate it. Then they will learn for themselves that it is indeed the Gospel of Christ.

The Elders of the Church of Jesus Christ of Latter-day Saints, bear witness to the truth of this divine message which they are proclaiming to the nations of the earth. They kindly ask all to lay aside prejudice and examine their claims in the spirit of humility and prayer.

“Do you suppose that this people will ever see the day that they will rest in perfect security, in hopes of becoming like another people, nation, state, kingdom or society? They never will. Christ and Satan never can be friends. Light and darkness will always remain opposites.”

—Brigham Young.

“Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against us has arisen in consequence of calumnies and misconstructions, without foundation in truth or righteousness.”

—Joseph Smith.

SCRAP BOOK OF

SIGNS OF CHRIST'S SECOND COMING.

WHAT THE BIBLE SAYS CONCERNING HIS ADVENT.

BY ELDER EDWIN F. PARRY, LIVERPOOL, ENGLAND.

WHAT THE SAVIOR AND HIS APOSTLES AND THE ANCIENT PROPHETS SAY CONCERNING IT—THE MANY THINGS TO TAKE PLACE BEFORE THAT GREAT EVENT—THE SIGNS ALREADY APPEARING.

SCRIPTURAL PROOF THAT HE WILL COME.

The holy scriptures supply many proofs that Christ will again come to earth. After His resurrection He appeared to His disciples, and was "seen of them forty days." Then "he was taken up; and a cloud received him out of their sight." While the disciples were looking towards heaven as He went up, two men (angels) in white apparel stood by them and 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: 11).

MANNER OF HIS APPEARANCE.

Christ's second coming will be both glorious and terrible.

"They shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24: 30; Mark 13: 26; Luke 21: 27).

"For 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; Mark 8: 38).

"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." (II Thessalonians 1: 7, 8, 9).

TIME OF HIS COMING.

The day and the hour of the Messiah's coming is not known.

"But of that day and that hour knoweth no man, no, not the angels

which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." (Mark 13: 32, 33).

MANY SIGNS OF HIS COMING TO APPEAR.

The Bible foretells many things that shall take place before the Savior comes to reign in glory upon the earth.

WARS, FAMINES AND EARTHQUAKES.

Christ's disciples asked Him to tell them what should be the sign of His coming, and of the end of the world. He answered them in these words:

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." (Matthew 24: 4, 5, 6, 7).

GOspel OF THE KINGDOM TO BE PREACHED.

In addition to this he mentioned another sign. 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).

These words have no reference to the ministry of Christ's former disciples. The end of the world, or the end of the reign of wickedness, did not follow their preaching. The Savior certainly referred to a time in the future. He spoke of a special message of the Gospel of the kingdom to be restored in latter days, otherwise the preaching of it would not be a witness or sign to all nations of the near approaching end, as He said it should be.

JOHN'S PROPHECY.

The beloved Apostle John, in the book of Revelation, foretells many things that should take place after the time of his writings. One thing he describes in these words:

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

John evidently refers to the same event as does the Savior. The coming of an angel with the Gospel message for all nations, as predicted by John, should be in the hour of God's

judgment. That is at the same time referred to by Jesus, when He said wars and rumors of wars, famines, pestilences, and earthquakes should occur; for these things are some of God's judgments.

PREDICTIONS OF DANIEL.

The Prophet Daniel also foretells a similar event, which he says, "*shall be in the latter days.*" After describing the image Nebuchadnezzar saw in his dream, Daniel explains the meaning of it. He says the image represented Nebuchadnezzar's kingdom and the kingdoms that should be built up after it. The fourth great kingdom—the Roman power—should be divided, and a number of kingdoms should grow out of it. Then he declares a wonderful event shall take place. He says:

"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." (Daniel 2: 44).

WHAT DANIEL REFERS TO.

Some may think this prophecy refers to the establishing of the kingdom of heaven on earth in the days of Christ's first coming. This cannot be the case. God's kingdom at that time did not "break in pieces and consume" the one great kingdom then existing—the Roman empire. On the other hand the worldly powers, which St. John describes as a "beast," made "war with the saints," and overcame them, and got power over all kindreds, and tongues and nations. (Revelation 13: 7).

The kingdom referred to by Daniel, as he plainly says "*shall not be left to other people,*" while the Gospel of the kingdom in the days of Christ's former Apostles was rejected by the Jews and *left to other people*. It was taken to the Gentiles.

CONCLUSIONS DRAWN FROM THESE PREDICTIONS.

The Apostle John, in speaking of the great event of the future, says he heard voices in heaven saying—

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Revelation 11: 15).

This is also in harmony with Daniel's prediction about the kingdom of God being set up in the latter days.

As all these prophecies so nicely agree, we are forced to the conclusion that the Gospel of Christ is to be preached in all the world in latter days as a witness, or sign, of the coming of the Messiah and the establishment of His kingdom.

GOD'S ELECT TO BE GATHERED.

Other significant events should precede the Savior's second coming. He mentions them also:

"But in those days, after the tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. . . . And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13: 24, 25, 27; Matthew 24: 29, 31).

St. Luke adds that there shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21: 25, 26).

That all these things shall be signs of His coming is to be understood from what the Savior adds:

"When ye shall see all these things, know that it is near, even at the doors." (Matthew 24: 33; Mark 13: 29; Luke 21: 31).

ANCIENT PROPHECIES CONCERNING THE LAST DAYS.

More than twenty of the ancient prophets and apostles whose writings are in the Bible predict events that shall happen in the last days, or near the time of Christ's second coming. Many of them prophesy concerning the gathering of the Lord's chosen people, the descendants of Israel. They not only foretell the gathering of the Jews but also the whole house of Israel. Some of the other tribes as well as that of Judah are scattered among all nations. The Prophet Jeremiah says concerning this gathering:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jeremiah 16: 14, 15, 16).

The Prophet Isaiah says:

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And 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 corners of the earth.” (Isaiah 11: 11, 12).

The Prophets Isaiah and Micah declare:

“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.” (Isaiah 2: 2, 3; Micah 4: 1, 2).

GATHERING OF ISRAEL A SIGN OF CHRIST’S COMING.

From what the prophets have said it is evident that this gathering of Israel shall be connected with Christ’s reign upon earth, and will therefore be a sign of His coming. The Prophet Ezekiel predicts that Israel shall be gathered, and in the same connection declares the word of the Lord, saying:

“I will place them, and multiply them, and will set my sanctuary in the midst of them forever.” (Ezekiel 37: 26).

The setting of the Lord’s sanctuary in the midst of them forever must have reference to the establishing of His kingdom never more to be thrown down.

In connection with this gathering Isaiah speaks of a time when enmity among the animal creations shall cease, and when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea,” (Isaiah 11: 9), indicating that the gathering will be near the time when peace and righteousness shall prevail upon the earth.

SIGNS FOLLOWING THE BELIEVERS.

That the blessings of the Gospel, which were in the church in the days of Christ and His apostles, will be restored at the time when the gathering of Israel shall take place is shown by what Isaiah foretells:

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.” (Isaiah 35: 5, 6).

A MESSENGER TO APPEAR.

There is still another sign to mark the coming of the

Messiah. The whole volume of sacred scripture gives proof that it will be manifest.

The Prophet Malachi, repeating the Lord's words to him concerning His coming in glory, says:

"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." (Malachi 3: 1).

The following verse shows that this prophecy does not refer to Christ's first coming:

"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 fuller's soap." (Malachi 3: 2).

It appears from this prediction of Malachi that the Lord will send a messenger to prepare the way for His second coming, as was done at the time of His first coming. It is reasonable to believe this, for it is in full harmony with the teachings of the scriptures. The Prophet Amos says:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7).

ABUNDANCE OF SCRIPTURE TO PROVE IT.

The whole Bible history bears witness to the truth of these words of Amos. It is a record of God's dealings with mankind through the agency of "his servants the prophets," The sacred book tells us nothing concerning the things of God but what has been revealed by His holy prophets. In connection with all important events it relates, we read of some inspired men appearing. These prophets were raised up to deliver special messages from the Lord direct to the people. From time to time the Lord has such messages to declare to mankind. In all past ages He has proclaimed them by the mouths of His prophets. The Lord spoke to these men with His own voice, sometimes face to face, sometimes from the midst of a cloud or from a burning bush, and at other times by a voice from heaven.

Before the Lord destroyed the inhabitants of the earth with a flood, He raised up the Prophet Noah to warn the people of the danger they were in, and to point out to them a way of escape.

When the Lord was about to raise up a chosen people of the posterity of Abraham, He told that patriarch of His inten-

tion. He also renewed the promise to Jacob, by speaking unto him, and Jacob prophesied concerning his posterity.

After the children of Israel became slaves to the Egyptians, and when the Lord was about to free them, He revealed His intentions to the Prophet Moses. He chose this man to prepare the people for deliverance and to lead them out of Egypt.

When the Jews were about to be taken captives by the Babylonians, prophets were sent to warn them of their danger. Jeremiah and Ezekiel were two of those prophets. The people heeded not their warning, and many were slain or taken as prisoners.

When the Lord was about to destroy Nineveh, unless the people repented of their sins, He sent the Prophet Jonah to call them to repentance. The people listened to and obeyed his words and were saved.

When the Jewish kingdom was about to be entirely overthrown for the last time, John the Baptist and the Savior Himself appeared to point out the way for the people's salvation; but they were rejected by the great majority.

THE FUTURE DETERMINED BY THE PAST.

Jesus says about His second advent:

"But as the days of Noe were, so shall also the coming of the Son of man be." (Matthew 24: 37).

As Noah was sent to warn the people of the approaching flood in his day, is it not reasonable to expect that a prophet will be sent in the latter days to warn the people of the destruction of the wicked, when the Savior comes to take vengeance upon them?

The Bible fully establishes the fact that all important things done by the Lord in past ages have been preceded by the appearance of inspired prophets. Surely the greatest event of the world's history—Christ's glorious reign on earth—will be preceded by the appearance of divinely inspired messengers!

SIGNS ENUMERATED.

Scriptural testimony has been presented in the foregoing to show that a number of signs of Christ's second coming will be made manifest to the world before His appearance takes place:

THERE WILL BE WARS AND RUMORS OF WARS, FAMINES, AND PESTILENCES, AND EARTHQUAKES.

THE GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS.

THE SUN AND MOON SHALL BE DARKENED, THE STARS OF HEAVEN SHALL FALL, AND THE POWERS OF HEAVEN SHALL BE SHAKEN.

THE LORD'S CHOSEN PEOPLE WILL BE GATHERED.

THE HOUSE OF THE LORD SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS.

ALL THE GIFTS AND BLESSINGS OF THE GOSPEL SHALL BE RESTORED.

A MESSENGER SHALL COME TO PREPARE THE WAY BEFORE THE LORD.

APPEARANCE OF THE SIGNS.

The order in which these signs will appear is not clearly stated in the scriptures. It is consistent to believe that several will be apparent at once. Famines and pestilences often occur as the results of war.

The preaching of the Gospel and the gathering of the Lord's elect will take time, and may proceed together. It is plainly evident that before the preaching or the gathering the Lord's authorized messenger must appear to begin the work and to show how the Lord desires it carried out.

SIGNS ALREADY APPARENT.

The "wars and rumors of wars," the rising of "kingdom against kingdom," the "distress of nations," and the "famines, pestilences, and earthquakes" of the present time proclaim that THE COMING OF THE LORD "IS NEAR, EVEN AT THE DOORS." The desire awakened among the Jews to return to Jerusalem, and the efforts being made for them to do so, are also witnesses that THE TIME OF THEIR "REDEMPTION DRAWETH NIGH."

WHO BELIEVES THESE THINGS.

But what about the messenger to prepare the way before the Lord? How about the preaching of the Gospel of the kingdom in all the world? Where are the gifts and blessings of the Gospel—the signs to follow the believers? Where are the chosen people being gathered? And where is the house of the Lord being established?

In this age of unbelief who is looking for the fulfillment of these important events which must surely come to pass? Well might the Savior ask the question: "WHEN THE SON OF

MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?" "As the days of Noe were, so shall also the coming of the Son of man be." There were but few believers in Noah's day.

A PEOPLE PREPARING FOR CHRIST'S COMING.

The Latter-day Saints claim that the divinely inspired messenger has come to prepare the way before the Lord. They know that the gifts, powers and blessings of the Gospel have been restored, for they are partakers of them. Among them the eyes of the blind have been opened, the ears of the deaf unstopped, and the lame healed. Their missionaries in a humble way have been proclaiming the Gospel of the kingdom for over sixty years; and thousands of them are among the nations of the earth declaring it at the present time. Many of those who have believed their message have been gathered out from all nations, "from the four winds," from the "islands of the sea," from the "mountains" and "hills," and the "holes of the rocks." They have built the Lord's house in "the top of the mountains," where "all nations shall flow unto it," as they are now doing. There they are being taught the Lord's ways, that they might more fully "walk in His paths." The claims of the Latter-day Saints are worthy of the earnest and prayerful consideration of all who are seeking to prepare for the coming of the Lord.

"We have turned the barren, bleak prairies and swamps into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon innocent people."

—Joseph Smith.

MORMON LITERATURE

SAVED BY GRACE THROUGH OBEDIENCE.

IMPORTANT QUESTIONS CONCERNING SALVATION ANSWERED BY
THE WORD OF GOD. EDWIN F. PARRY, LIVERPOOL ENGLAND.

BIBLE TEACHINGS UPON THIS SUBJECT—IMPORTANT QUESTIONS
CONCERNING SALVATION ANSWERED BY THE WORD OF GOD—
SALVATION FREE TO ALL WHO WILL OBEY—FAITH ALONE
WILL NOT SAVE—TRUE FAITH CANNOT BE SEPARATED FROM
WORKS OF OBEDIENCE—ILLUSTRATIONS OF SALVATION BY
GRACE.

IS SALVATION FREE TO ALL?

The Bible plainly says that it is. St. Paul tells us that our Savior "Will have all men to be saved." (I Timothy 3: 4). John tells us that

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 16, 17).

ARE ALL MEN SINNERS?

The Bible says so.

"There is none righteous, no, not one." (Romans 3: 10).

"For there is not a just man upon earth, that doeth good, and sinneth not." (Ecclesiastes 7: 20).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1: 8).

WHAT IS THE LORD'S INVITATION AND PROMISE TO SINNERS?

He invites them to come unto Him, and promises them rest unto their souls and forgiveness of their sins.

"Come unto me, all ye that labor and are heavy laden, and I will

give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11: 28-30).

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1: 18).

CAN SINFUL MAN SAVE HIMSELF?

No. The Apostle Paul says salvation "is the gift of God," (Ephesians 2: 8); he also says,

"The wages of sin is death; but the gift of God is eternal life." (Romans 6: 23).

THEN BY WHAT MEANS CAN MAN BE SAVED?

Only through the grace of God, which means by His goodness, favor, or kindness.

"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." (Ephesians 2: 8, 9).

DOES THIS MEAN THAT WE ARE TO DO NOTHING?

Certainly not, for the next verse of St. Paul's writing states that we must perform good works.

"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: 10).

WHAT IS THIS GIFT OF GOD WHICH BRINGS SALVATION TO MAN?

It is the atonement made by Jesus Christ, by which He took away the sin of the world.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3: 18).

"Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29).

FROM WHAT IS MAN SAVED BY CHRIST'S ATONEMENT?

First, from the effects of Adam's fall, which is death.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Corinthians 15: 21, 22).

Second, from the sins man himself commits, provided he accepts the grace which Christ offers.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2: 2).

HOW CAN MAN RECEIVE THE GREAT GIFT OF SALVATION FROM SIN?

Only by obeying the Gospel of Jesus Christ; that is, by doing what He has commanded. There is no other way. St. Paul says of Christ:

"Being made perfect, he became the author of eternal salvation unto ALL THEM THAT OBEY HIM." (Hebrews 5: 9).

The Savior Himself says:

"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).

"If ye love me, keep my commandments." (John 14: 15).

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14: 21).

SHALL WE BE JUDGED ACCORDING TO OUR BELIEF OR ACCORDING TO OUR OBEDIENCE?

The scriptures tell us that every man will be rewarded according to his works.

"For 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).

"Who will render to every man ACCORDING TO HIS DEEDS: to them who by patient continuance in WELL DOING seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do NOT OBEY the truth, but obey unrighteousness, indignation and wrath." (Romans 2: 6, 7).

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, ACCORDING TO THEIR WORKS. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man ACCORDING TO THEIR WORKS. (Revelation 20: 12, 13).

WHAT WILL BE THE PENALTY OF DISOBEDIENCE?

The Apostle Paul says the Lord Jesus will take vengeance upon those who obey not the Gospel of Christ.

"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." (II Thessalonians 1: 7, 8).

The Apostle James says people deceive themselves if they do not the things the Lord commands:

“Be ye doers of the word, and not hearers only, deceiving your own selves.” (James 1: 22).

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” (James 2: 14, 15, 16).

The Apostle John gives this testimony concerning those who obey the Lord:

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Revelation 22: 14).

ARE NOT MANKIND CLEANSED FROM SIN BY THE BLOOD OF JESUS?

Yes, if they follow Him, that is, keep His commandments.

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: BUT IF WE WALK IN THE LIGHT, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I John 1: 5, 6, 7).

DOES THE OBEDIENCE WHICH THE LORD REQUIRES MEAN BELIEF ONLY?

No; for true belief, or faith, CANNOT BE SEPARATED FROM WORKS. Jesus says,

“He that believeth on me, the works that I do shall he do also.” (John 14: 12).

“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).

“And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6: 46).

“Ye are my friends, if ye do whatsoever I command you.” (John 15: 14).

The Apostle James also tells us,

“Even so faith, if it hath not works, is dead, being alone.” (James 2: 17).

Knowing that a man cannot show that he has faith except by his works, this Apostle adds:

“Show me thy faith without thy works, and I will show thee my faith by my works.” (James 2: 18).

To make it plain that a belief without works is not a living faith and will not save, he says,

“The devils also believe and tremble.” (James 2: 19).

WHAT WORKS ARE REQUIRED WITH OUR FAITH?

The ordinances of the Gospel, such as repentance, baptism and the laying on of hands, and all the works of righteousness God has commanded. Jesus says concerning repentance and baptism,

“Repent: for the kingdom of heaven is at hand.” (Matthew 4: 17).

“Except ye repent, ye shall all likewise perish.” (Luke 13: 5).

“He that believeth and is baptized shall be saved.” (Mark 16: 16).

The Apostle Peter says,

“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.” (Acts 2: 38).

In regard to works of righteousness Christ says:

“Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” (Matthew 5: 20).

“He that endureth to the end shall be saved.” (Matthew 10: 22).

Upon this subject the Apostle Peter writes:

“Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” (II Peter 1: 5-7).

DOES ANY PART OF THE BIBLE TEACH THAT MAN CAN BE SAVED WITHOUT WORKS?

No. The passages that some people suppose teach such a doctrine are not fully understood by them. Paul and Silas said to the jailer, when he asked them what he should do to be saved,

“Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.” (Acts 16: 31).

They knew that the jailer could not truly believe without obeying. That he did obey is shown by the words that follow:

“And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.” (Acts 16: 33).

On the day of Pentecost the Apostle Peter repeated these words from the prophecy of Joel:

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” (Acts 2: 21).

But on the same occasion he commanded every one of them to repent and be baptized. (Acts 2: 38).

St. Paul says,

“A man is justified by faith without the deeds of the law.” (Romans 3: 28).

It is made plain by other remarks which he makes in the same connection that he refers to the Jewish law, and not to deeds of righteousness, nor Gospel ordinances. In no place does the Bible teach that faith without works will save.

AN ILLUSTRATION.

Suppose a farmer were told these words by a friend: “If you only had a horse, you might do much more work.” The farmer would at once understand that his friend meant that he should not only procure a horse, but that he should feed it, and use it in the harness in order to get the work performed. He would be considered a very foolish man if he merely bought the horse, and never fed it or used it, simply because his friend did not say the words “You must feed it and make use of it after you get it.” The horse would soon die, and then be of no use to the owner if he treated it in such a way. Anyone who says he believes in Jesus Christ and never obeys His commandments has but a dead faith, which is of no more use to him than is a dead horse to a farmer.

WHAT KNOWLEDGE DOES THE BIBLE SAY IS NECESSARY TO
ETERNAL LIFE?

A knowledge of our Father in heaven, and our Redeemer.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17: 3).

CAN THIS KNOWLEDGE BE OBTAINED WITHOUT OBEDIENCE TO
THE COMMANDMENTS OF THE LORD?

It cannot. The Apostle John says:

“Hereby we do know that we know him, if we keep his commandment. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” (I John 2: 3, 4).

CAN THERE BE MORE THAN ONE WAY OF SALVATION, OR MORE THAN ONE TRUE GOSPEL AND CHURCH OF CHRIST?

No. The Savior taught only one way, and organized but one church. He says:

"I am the way, the truth and the life: no man cometh unto the Father, but by me." (John 14: 6).

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10: 1).

St. Paul says concerning the one Gospel of Christ:

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

The same Apostle says concerning the Church of Christ:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." (Ephesians 4: 4, 5).

St. John gives this warning against those who teach not the necessity of abiding in Christ, that is obeying all His doctrines:

"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 bideth him God speed, is partaker of his evil deeds." (II John 10, 11).

IF ORDINANCES AND COMMANDMENTS MUST BE OBEYED HOW ARE MANKIND SAVED BY GRACE, WHICH IS A FREE GIFT?

The Gospel plan is given through the grace of God. It is a gift to man. If man refuses to obey it he rejects the gift, which is the only means of his salvation.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Romans 1: 16).

TRUTHS DECLARED BY THE WORD OF GOD.

The passages already given are from the writings and sayings of divinely inspired apostles and prophets. They are the words of God, for these men "spake as they were moved by the Holy Ghost." With many other passages in the Bible they prove that—

SALVATION IS FREE TO ALL.
ALL MEN ARE SINNERS.

THE LORD INVITES ALL SINNERS TO COME TO HIM, AND PROMISES THEM FORGIVENESS.

SINFUL MAN CANNOT SAVE HIMSELF.

HE CAN ONLY BE SAVED BY THE GRACE OF GOD.

HE CAN ONLY PARTAKE OF THE FULL GRACE OF GOD BY OBEYING THE GOSPEL OF CHRIST.

OBEEDIENCE MEANS TO KEEP THE COMMANDMENTS AS WELL AS TO BELIEVE.

THE BIBLE TEACHES NO OTHER WAY OF SALVATION.

SALVATION AND EDUCATION.

The Gospel which redeems from sin may be likened unto a course of education which redeems from ignorance. The two are so near alike that if we understand the one we may be able to understand the other. Sometimes wealthy men establish schools that are free to the public. All who desire to get an education are invited to receive it freely. It might be said that it is by the grace or kindness of these men that those who accept their offer are educated. But to receive the education they offer so freely one must comply with the rules of the school. He cannot enter unless he is willing to do so. After he has entered the pupil must obey the instructions given or he never will gain the education offered, although it is offered freely.

Salvation in the kingdom of heaven is very much the same. It is offered to all freely, but to receive it one must accept of the conditions upon which it is tendered; and he must gain it by obedience to the instructions of the Savior, who made salvation free to mankind.

SIN AND DEBT.

Sin may be likened unto a debt. Sometimes men get into debt and are unable to pay what they owe. Suppose a man in this condition was told by the man to whom he was in debt that he would be forgiven if he would agree to certain conditions. Such a man would not expect forgiveness unless he made the promise and kept his agreement.

All men are sinners before the Lord, and they cannot free themselves from their sins. The Savior, however, promises them forgiveness on condition of their obedience to His commandments. How then can we expect to receive forgiveness unless we accept His offer and obey His word?

MORMON LITERATURE

THE BEGINNING OF THE GOSPEL OF JESUS CHRIST.

RULES THAT MUST BE OBEYED BY ALL WHO ENTER CHRIST'S
CHURCH.

BY ELDER EDWIN F. PARRY, LIVERPOOL, ENGLAND.

WHAT IS SALVATION ?

Salvation means redemption from eternal death, and deliverance from the effects of sin. It is the gift of God to man.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” (Ephesians 2: 8).

Adam's transgression, or original sin, brought eternal death upon mankind. The atonement made by the Savior made redemption from that eternal death general or universal; that is, all will be redeemed from it. Both good and bad will be resurrected.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam ALL DIE, even so in Christ shall ALL BE MADE ALIVE.” (I Corinthians 15: 21, 22).

OUR OWN SINS.

Salvation from our own sins is a special blessing of our Heavenly Father. It is offered freely, but all who desire it must accept it upon the condition specified. That condition is obedience to the Gospel of Jesus Christ.

WHAT IS THE GOSPEL ?

The Gospel of Jesus Christ is called the plan of salvation. It is a system of rules by complying with which salvation may be gained; hence it is called in the scriptures the “power of God unto salvation.”

There are many systems or branches of knowledge known to man, such as that of music, of chemistry, of mathematics, of geometry, etc. By learning and practicing the rules of one of these systems a person can receive the benefits to be had from that particular system. By learning and practicing the rules of the Gospel we can receive the blessing it offers, which is salvation.

To enjoy the privileges and blessings of civilized society children have to learn the rules or customs of civilized people. This they do by obeying the teachings they receive from their parents. If an uncivilized man wishes to associate with civilized people, and enjoy their company, he must be willing to obey their teachings, or the rules of their society. The Gospel of Jesus Christ teaches the rules of conduct that are to be observed by all who are saved in the kingdom of heaven. These rules are simple, but they are very strict. They must be obeyed.

THE FIRST RULE—FAITH.

The first rule or principle of the Gospel is faith in God. The Apostle Paul says:

“Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Hebrews 11: 6).

It is shown in the above passage that we cannot come to God without believing that He exists, and also that He rewards them that diligently seek Him. In order to believe that God rewards all that seek Him, we must trust Him, or have confidence in His word. That is, we must rely upon His promises. This is the full meaning of faith. The same apostle gives this definition of faith:

“Faith is the substance” [assurance] “of things hoped for, the evidence of things not seen.” (Hebrews 11: 1).

The reason why it is impossible to please God without faith is because He desires that His children should come unto Him, that they might be saved. It pleases Him when they keep His commandments, while He is displeased when they are disobedient.

NATURE OF TRUE FAITH.

True faith is sometimes called living faith. It is capable of growing. When exercised it becomes stronger. When we

trust in the Lord we prove to ourselves that He can be relied upon. We learn that His word can be depended upon, and so our confidence in Him is increased. By the continued exercise of faith in God it becomes a principle of great power. Men by it have influence with the Lord. By it they are enabled to do many marvelous things. Jesus says,

“If thou canst believe, all things are possible to him that believeth.” (Mark 9: 23).

“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” (Matthew 17: 20).

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (Mark 11: 24).

POWER OF FAITH.

St. Paul mentions many great things done by the power of faith, and speaks of a number of men of old “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.” (Hebrew 11: 33, 34).

Knowing the great power of living faith, the Savior promised with assurance that marvelous blessings should follow all who believe on the Lord. These blessings, He said, should be signs or evidences of their belief.

“These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” (Mark 16: 17, 18).

All these blessings were enjoyed by believers in former days. They are also received by true believers to-day. The result of faith is always the same. If it was possible for miracles to be performed by the power of faith in ancient times it is equally possible to do the same by faith at the present time.

NECESSITY OF MIRACULOUS GIFTS.

It is necessary that the signs or gifts of the Gospel should follow believers in our day as well as in past ages. They furnish a proof of our faith. If our faith is not sufficient to bring to us the temporal blessings of God which we need or desire, then we have cause to fear that our faith is not strong enough to bring to us eternal salvation. It is possible for a

person to be mistaken in estimating his own faith. Sometimes people over-estimate their strength, and only learn of their mistake when they make some test of it. Persons can also over-estimate the faith they possess, and if they do not test it they may deceive themselves.

Faith, like bodily strength, can only be developed or increased by exercising it; and a person once possessing faith may lose it by disuse, as one loses his strength of muscle when it is not exercised.

EXISTENCE OF FAITH SHOWN BY WORKS.

True faith is always made manifest by works. When a person has faith in the Lord he will show it by his works of obedience; that is by keeping the commandments of God. It is useless for any one to profess that he has faith, if he does not show it by his obedience. The Savior asks the question,

“Why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6: 46).

The Apostle James says we deceive ourselves if we are not doers of the word:

“Be ye doers of the word, and not hearers only, deceiving your own selves.” (James 2: 22).

He further adds that it is not profitable to say we have faith and do not perform works, and that the best way to show our faith is by our works:

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.” (James 2: 14-19).

ANOTHER EVIDENCE OF FAITH.

True faith can be recognized by another proof or test. When it is obtained it causes its possessor to be very humble. It is always accompanied with humility. It convinces its possessor that he is a sinner, and he feels penitent.

THE SECOND RULE—REPENTANCE.

Repentance is the second rule or principle of the Gospel of Christ. It naturally follows faith in God and Jesus Christ. True faith leads to repentance of sin as one step up a ladder leads to the next.

MEANING OF REPENTANCE.

According to the teachings of the scriptures, to repent means to feel sorrow for sins committed and to turn away from them; that is to do them no more. St. Paul, in writing to the Corinthian saints, says to them concerning their repentance:

“Now I rejoice, not that ye were made sorry, but that ye SORROWED TO REPENTANCE: for ye were made sorry after a godly manner that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.” (II Corinthians 7: 9, 10).

The same apostle in exhorting the Ephesians to repent told them what they should do, or how they should repent. He says,

“Let him that stole steal no more.” (Ephesians 4:28).

One who sincerely repents will also seek to make restitution for wrongs done. If he has stolen he will return, if possible, that which he has taken. Such is the full meaning of repentance—to forsake sin.

NECESSITY OF REPENTANCE.

Repentance is very necessary to salvation in the kingdom of heaven. Those who have been led to exercise faith in the Lord are under great condemnation if they do not repent. They are in rebellion against Him and cannot receive His approbation. Unless they turn from their sins they are not fit subjects for His kingdom. Both John the Baptist and Jesus began their labors in the ministry by calling upon the people to repent.

“In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.” (Matthew 3: 1, 2).

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” (Matthew 4: 17).

John refused to baptize those who came to him, without repenting, and told them to bring forth “fruits meet for repentance.” (Matthew 3: 7, 8).

Neither faith nor baptism will benefit a person unless he repents also. The object of the Gospel is to bring mankind back to God. Through sin they are separated from Him.

“Your iniquities have separated between you and your God, and your sins have hid his face from you.” (Isaiah 59: 2).

To return to Him it is necessary to put away sin—to repent of it.

“Know ye not that the unrighteous shall not inherit the kingdom of God?” (I Corinthians 6: 9).

“Except ye repent, ye shall likewise perish.” (Luke 13: 3).

It is only upon certain conditions that the blood of Christ cleanseth from all sin:

“If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I John 1: 7).

In order to “walk in the light” we must turn away from the dark paths of sin.

THE THIRD RULE—BAPTISM.

Repentance alone does not remit sin, yet every one who is truly penitent desires that his sins be remitted. It is through the atonement of Jesus Christ that a remission of sins is obtained. To make that atonement effective to each individual the Savior has instituted an ordinance. By obeying that ordinance, after repenting of his sins, a person can receive a remission or forgiveness of them.

TRUE MODE OF BAPTISM.

The ordinance for the remission of sins is called baptism. The meaning of the word baptize is to immerse or dip. The only proper mode of baptism is by immersion. All the baptisms described in the New Testament were performed by immersion.

St. Matthew says concerning the baptism of Jesus:

“And Jesus, when he was baptized, WENT UP STRAIGHTWAY OUT OF THE WATER.” (Matthew 3: 16).

This shows that He must have gone down into the water.

“And John also was baptizing in Ænon near to Salim, BECAUSE THERE WAS MUCH WATER THERE.” (John 3: 23).

This is also a proof that John baptized by immersion.

The baptism of the eunuch by Philip is described thus in the Bible:

“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.” (Acts 8: 38, 39).

This, again, shows the manner of baptism practiced by the Savior's disciples.

St. Paul writes :

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are BURIED WITH HIM BY BAPTISM into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been PLANTED together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6: 3, 4, 5).

The apostle here likens baptism to the burial and resurrection of Christ. Any ordinance called baptism performed in some other way is not in the likeness of Christ's death and resurrection, and is not baptism at all.

All the early church historians testify that baptism by immersion was practiced during the first centuries after Christ.

WHAT BAPTISM IS FOR.

The following passages of scripture show that baptism is for the remission of sins:

"John did baptize in the wilderness, and preach the BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS." (Mark 1: 4).

"And he came into all the country about Jordan, preaching the BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS." (Luke 3: 3).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS." (Acts 2: 38).

The scriptures tell of no ordinance or means by which a remission of sins can be obtained without baptism. Faith and repentance are not sufficient. The Bible says of John the Baptist's ministry:

"All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30).

It appears from this that those who refuse to be baptized reject the counsel of God against themselves. To do this is a great sin, and the only way to repent of it is to obey the counsel of God, and the counsel of God is to be baptized.

Cornelius, who is described as "a devout man, and one that feared God," and who was visited by an angel from heaven was commanded to be baptized. (Acts 10: 48). This shows

that baptism is necessary for all mankind, no matter how righteous they may be.

OTHER PURPOSES OF BAPTISM.

Jesus said it was necessary for Him to be baptized, in order to fulfill all righteousness, though He was without sin:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matthew 3: 13, 14, 15).

If it was becoming or proper that the Savior, who was without sin, should obey this ordinance, how much more becoming and necessary it is for all mankind, who are in sin, to follow Him and be baptized!

Baptism is one of the ordinances by which persons are admitted into the church of Christ, as shown by the following scriptures:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2: 41).

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5).

To be "born of water" one must be baptized in water. Upon another occasion Jesus said,

"He that believeth and is baptized shall be saved: but he that believeth not shall be damned." (Mark 16: 16).

In no part of the scripture is it stated that man can be admitted into the church of Christ or be saved without baptism. It is an ordinance binding upon all who have reached the age of accountability.

The words of Jesus to the thief on the cross, "To-day shalt thou be with me in paradise," (Luke 23: 43), are believed by some to mean that the thief was promised salvation without complying with the ordinance of baptism. The Apostle Peter says Christ, after being "put to death in the flesh," "went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." (I Peter 3: 18, 19, 20). Three days after His crucifixion, and after He was resurrected, Jesus said to Mary: "Touch me not; for I am not yet ascended to my Father." (John 20: 17). This proves that Christ did not go to heaven on the day He told the thief he would be with

Him in Paradise; if He did not, then it is evident that the thief did not.

THE BAPTISM OF INFANTS.

The baptism of infants is not an ordinance of Christ's church. He never instituted such a practice, and does not require it nor approve of it. Baptism as has been shown, is for the remission of sins, and for admission into the kingdom of God. It must follow faith and repentance. Infants are without sins; they are unable to exercise faith, or to understand repentance. Concerning them Jesus says:

"Suffer the little children to come unto me, and forbid them not: FOR OF SUCH IS THE KINGDOM OF GOD." (Mark 10: 13, 14).

THOSE WHO HAVE DIED WITHOUT BAPTISM.

If this ordinance is so essential to salvation, it might be asked, what becomes of those good people who die without baptism, not knowing it is necessary? Will they be lost? It might also be asked, What will become of those good people who die without believing on the Lord Jesus Christ, never having heard of Him? Let the scriptures answer these questions:

"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).

"Where no law is, there is no transgression." (Romans 4: 15).

"For sin is the transgression of the law." (I John 3: 4).

"That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." (Luke 12: 47, 48).

These passages of scripture are sufficient to make it clear that people are not condemned until they, after having the privilege of complying with the law of God, reject it. The Lord in His infinite mercy has provided means by which all who die without the privilege of hearing and obeying the Gospel may be saved by future compliance.*

But those who do hear it and refuse to obey its teachings simply because other good people before them who died with-

* For further information upon this subject see tract No. 5, entitled "A Prophet of Latter Days."

out the opportunity did not comply with them in this life, will surely be under condemnation.

BAPTISM A TEST OF OBEDIENCE.

The fact that baptism is a commandment of God should be enough to convince any one that it must be observed. It is not an unreasonable requirement. The Lord promises salvation to those who obey Him. Baptism is one of the tests of obedience. Nothing but a lack of faith, repentance and humility will cause one to object to baptism. An unwillingness to submit to baptism is a proof that faith and repentance have not been complied with. Baptism therefore serves as a test of one's faith and repentance, just as repentance is a test of faith. A spirit of repentance and humility proves that we have faith; and an honest desire to accept baptism proves that we manifest faith, repentance and humility.

When these three rules or principles have been sincerely obeyed we are prepared for the next one. By complying with it the Lord's approval of our course is to be received.

THE FOURTH RULE—LAYING ON OF HANDS.

Following the ordinance of baptism by immersion in water for the remission of sins, is that of laying on of hands for the reception of the Holy Ghost. The manner of conferring the Holy Ghost in the days of the apostles was by the ordinance of laying on of hands, as the following passages will show:

"Then LAID THEY THEIR HANDS ON THEM, and they received the Holy Ghost." (Acts 8: 17).

"When Simon saw that through LAYING ON OF THE APOSTLES' HANDS the Holy Ghost was given, he offered them money." (Acts 8: 18).

"When Paul had LAID HIS HANDS UPON THEM, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19: 6).

Those who truly believe, sincerely repent of their sins, and are baptized by one having authority are entitled to receive this ordinance of laying on of hands for the reception of the Holy Ghost. If it is performed by one called of God, that is, one having authority to administer His ordinances, the Lord will sanction the act by bestowing the gift of the Holy Ghost upon those who receive the ordinance.

NECESSITY OF LAYING ON OF HANDS.

The scriptures show that it is very essential that this ordinance be received by all who accept the Gospel of Christ. Like that of baptism, it is one by which mankind are admitted

into the church of God. When the people of Samaria accepted Philip's testimony and were baptized, Peter and John were sent to lay hands upon them, that they might receive the Holy Ghost. (Acts 8: 14-17). If it was not necessary that the people of Samaria should have this ordinance attended to the apostles would not have gone to the trouble of sending Peter and John unto them for that purpose.

OFFICE OF THE HOLY SPIRIT.

The influence of the Holy Spirit may be felt by men and women who have not complied with all these rules of the Gospel. The Spirit of the Lord leads people to have faith, to live good lives, and to perform many good works, but it will never manifest to any one that his life is fully approved of the Lord without obeying these ordinances or rules of His church. People should not think themselves saved because they have felt the influence of the Holy Ghost prompting them to do right. If they do not obey its promptings by keeping the commandments of Christ, that Spirit will not remain with them. The Lord says,

“My spirit shall not always strive with man.” (Genesis 6: 3).

Jesus said to His disciples,

“I will pray the Father, and he shall give you another Comforter; that he may abide with you forever.” (John 14: 16).

This promise of a Comforter to abide with them forever was on condition of obedience, as may be learned by reading what follows in the same chapter of John's Gospel.

Jesus further promised that the Holy Ghost would lead His disciples into all truth:

“When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.” (John 16: 13).

In order to be guided into all truth, and to receive the other blessings conferred by the Holy Spirit, we must obey these first principles of truth that have been mentioned. Unless we do this we never can make further progress.

RULES HEREIN EXPLAINED.

In the foregoing the first principles of the Gospel of Christ have been briefly explained, namely.

1. FAITH IN GOD AND IN HIS SON JESUS CHRIST.
2. REPENTANCE.

3. BAPTISM BY IMMERSION, FOR THE REMISSION OF SINS.
4. LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST.

That this is the order in which these principles were taught by the Savior and His disciples, is evident from the writings of the New Testament.

John the Baptist first called upon those who believed his word to repent of their sins; and he refused to baptize those who did not show fruits of repentance. (Matthew 3: 2-8). He also promised that AFTER their baptism of water they should receive the baptism of the Holy Ghost. (Matthew 3: 11).

To those who believed his words, spoken on the day of Pentecost, the Apostle Peter said,

“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.” (Act 2: 38).

The people of Samaria who believed Philip’s preaching “were baptized, both men and women.” (Acts 8: 12). Afterwards Peter and John were sent to them that they might receive the Holy Ghost:

“Then laid they their hands on them, and they received the Holy Ghost.” (Acts 8: 17).

These four rules must be obeyed in order to gain admission into Christ’s church. They are the beginning of the Gospel of Jesus Christ.

These doctrines were taught by the Savior and His disciples, as recorded in the Bible. There is no other way of entering the Church of Christ. Anyone who teaches that there is some other way is under condemnation. St. Paul says:

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).

St. John, in speaking of the doctrine of Christ, says:

“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.” (II John 10, 11).

All the doctrines taught by Jesus and His disciples are believed and taught to-day by the Church of Jesus Christ of Latter-day Saints; and all the blessings and gifts that characterized the primitive church are enjoyed by the Latter-day Saints.

THE ANGEL WITH THE GOSPEL.

BY ELDER ORSON PRATT, IN MILLENNIAL STAR, 1866.

“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.”—*Rev.* 14: 6-7.

Has the angel, seen in John's vision on Patmos, yet come? Or will he hereafter come? The Latter-day Saints are diligently and boldly declaring to the nations that the angel has come, that he has appeared unto chosen witnesses, that he has committed the everlasting Gospel to them, commanding them to preach it to all people, to cry with a loud voice that the hour of God's judgment is come, to call upon all to fear God, and give glory to Him, and worship Him, etc. There are some who have heard this solemn testimony of the servants of God, who are in doubt upon this all important subject. They suppose that the angel himself was to preach this Gospel to all mankind, and that the angel himself was to cry with a loud voice, etc. And because all people have not heard the angel speak, and have not heard the everlasting Gospel from his own mouth, and have not heard him cry with a loud voice, they suppose he has not come and denounce the Saints as false witnesses. But let unbelievers candidly investigate the words of the text, and see if they are justified in drawing this hasty conclusion. By a careless glance at the passage, one might suppose that the heavenly messenger himself was to do all the work of preaching; but the words evidently do not warrant such a construction. The angel was to fly having the everlasting Gospel; but that he was to preach the same to all people, is not mentioned in the text; neither is it, in that place, declared that he should publish with a loud voice, to all nations, any proclamation. When he left the heavenly worlds and came to earth, and committed the message he was intrusted with, into the hands of chosen vessels, commanding them to preach it, he had fulfilled his part of the sacred mission, so far as the introduction of the heavenly message among them was concerned.

The words, "To Preach Unto Them That Dwell on the Earth," could be fulfilled by other agents, under the angel's authority and direction; and the same agency which does the preaching is also commissioned to say, "With a Loud Voice, Fear God, and Give Glory to Him for the Hour of His Judgment Is Come." If the passage had definitely said that the angel who brings the Gospel should likewise preach it, with a loud voice, there would have been some slight foundation for apparent objections to the Saints' testimony, but even then the objections would be only apparent, for this great dispensation is not yet ended, and there could be no evidence brought that the angel would not, near the close of the dispensation, actually publish with a loud voice to all people, the very hour of God's judgment, in all its fierceness and terror, so that all people would hear His voice. But such a wonderful and miraculous proclamation in the heavens would not preclude the angel from sending agents just prior to prepare a people for so great an event.

When we look at the angel's mission, by the aid of reason, the conviction at once forces itself upon the mind that he will authorize missionaries to carry the Gospel to all nations; otherwise how could believing penitent souls obey the Gospel ordinances? Is it reasonable to suppose that the angel would travel around on the earth, and baptize, and confirm by the laying on of hands for the baptism of the Holy Ghost, and minister the sacrament, and attend to all church ordinances? It is not only reasonable, but certain, that the everlasting Kingdom of God will be established on the earth, through the reception of the Gospel that the angel brings; if so, there must be officers called and ordained, such as Apostles, Prophets, etc., etc., to minister ordinances; otherwise, the everlasting Gospel, though proclaimed in the heavens by a mighty angel, would be of no use. Reason, therefore, would testify at once, that the angel at first only brings the Gospel, and directs other inspired agents to minister in its numerous ordinances, to build up the Kingdom, to publish with a loud voice the solemn testimony, that the hour—the terrible hour of God's judgment is come.

Let no one suppose that because the angel has begun the fulfillment of John's vision, that he has fully accomplished all things in relation to it. Hear what new revelation says upon the subject. "And now, verily, saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the

midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man who shall appear unto many that dwell on the earth; and this Gospel shall be preached unto every nation, and kindred, and tongue and people, and the servants of God shall go forth 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, calling upon the name of the Lord day and night, saying, O, that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil," etc. (*Doc. and Cov. sec. 108: par. 7.*) 133 36

This same angel is yet to appear unto many; his mission therefore is not fully completed. Another grand event connected with his mission is to be fulfilled, when the seven angels sound their trumpets, in the morning of the seventh thousand years; then all people, both in heaven and on earth, will hear. But we will quote the word of the Lord: "And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting Gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth; for every ear shall hear it and every knee shall bow, and every tongue shall confess, while they shall hear the sound of the trump, saying, fear God, and give glory to Him who sitteth upon the throne forever and ever; for the hour of his judgment is come. And again another angel shall sound his trump, which is the sixth angel, saying, she is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen!" (*Doc. and Cov. sec. 7: par. 31-32.*) 78 - 102, - 103

Thus we have traced the great mission of the angel, from the time that he flies with the everlasting Gospel, and commits it to man, until the grand closing up scene of this wicked world, by the sounding of the seven trumpets. In this last drama the angel of the Gospel will figure as the fifth in the series. In that awful day, our friend, Mr. William Brook, of Bradford, who has written to us, asking questions upon this sublime subject, will have no more supposed reason to complain, because the angel has not complied with all his suppositions in regard to his mission. Whether in heaven,

on earth, under the earth, or among the hosts of hell, every ear will hear the sound of the trump, and every knee bow, and confess to the glory of God, and acknowledge the power, authority and majesty of Him who sits upon the throne, and of His holy angels who go forth at His bidding.

Because God has given the keys of the everlasting Gospel to the fifth angel, let no one suppose that he alone will act in the great latter-day dispensation. Other angels have their missions to perform, and will assist in the wonderful work. We again quote from the revelations given to that great Prophet Joseph Smith, taken from his inspired key to John's vision on Patmos. The Prophet inquires as follows:

"What are we to understand by the four angels spoken of in the seventh chapter and first verse of the Revelation?" He answers: "We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel, to commit to every nation, kindred, tongue and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness." (*Pearl of Great Price*, p. 34.) ^{D+C} 77-8

From the Revelation of John and from the inspired writings of other holy men, it seems that all the powers of heaven are exerted to assist in the magnificent preparations for the coming of the King of Kings and Lord of Lords, to assume His rightful authority over this creation. Shall the heavens above be aroused to the highest degree of expectation, and the earth still continue to slumber in midnight darkness? No! verily no! In the great preparation there must be a union between the heavens and earth. The sons of earth must be awakened from the deep slumbers of ages. Tidings from the great courts above must be sent forth by swift messengers, to the nations; the voice of heavenly truth must penetrate the darkest corners of the habitable globe; ancient dynasties and powerful governments must be overthrown; thrones and kingdoms and empires must be cast down; and revolution must succeed revolution, until every ear shall hear and every heart be penetrated with the solemn warning voice, until all shall know that the great day of the Lord is at hand. Swiftly moving messengers from celestial abodes will freely converse with the sons of God on earth; and every angel and every servant of God will know his place, and understand what part he is to perform in the grand preparation for the eternal union of Saints on earth with the Saints of all ages from heaven.

THE PROPHET JOSEPH SMITH ON DOCTRINE.

EXTRACTS FROM A SERMON DELIVERED AT NAUVOO, JUNE 27,
1839, TAKEN FROM THE HISTORICAL RECORD.

Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the spirit of prophecy and revelation.

Repentance is a thing which cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws.

Tongues were given for the purpose of preaching among those whose language is not understood, as on the Day of Pentecost, etc.; and it is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God.

The doctrine of the resurrection of the dead and eternal judgment are necessary to preach among the first principles of the Gospel of Jesus Christ.

The doctrine of election. St. Paul exhorts us to make our calling and election sure. This is that sealing power spoken of by Paul in other places (*Eph.* 1:13, 14): "In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation, in whom also, after that ye believed, ye were sealed with that holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory," that we may be sealed up unto the day of redemption. This principle ought (in its proper place) to be taught for God hath not revealed

anything to Joseph but what He will make known unto the twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, know ye the Lord; for all shall know him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other comforter spoken of, which will be manifest by revelation. There are two comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance and baptism. This first comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile is to purge out the old blood and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The other comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins and is baptized for the remission of his sins, and receives the Holy Ghost (by the laying on of hands), which is the first comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him: Son, thou shalt be exalted, etc. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then he will find his calling and his election made sure; then it will be his privilege to receive the other comforter, which the Lord has promised the Saints, as recorded in the testimony of St. John (*John 16:12-27*): "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 com-

fortless, I will come to you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Now what is this comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter: that when any man obtains this last comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three Heavens, and all the Saints who held communion with the general assembly and Church of the First Born.

The spirit of revelation is in connection with these blessings. A person may profit by noticing the first intimations of the spirit of revelation; for instance, when you feel pure intelligence flowing from you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; that is, those things that were presented unto your minds by the spirit of God, will come to pass; and thus by learning the spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Jesus Christ.

An evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessings unto his sons.

SCRAP BOOK OF

THE LATTER-DAY SAINTS AND THE WORLD.

BY WILLIAM A. MORTON.
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“Let us dream no dreams and tell no lies, but go on our way, wherever it may lead us, with our eyes open and our heads erect. If death ends all, we cannot meet it better. If not, let us enter, whatever be the next scene, like honest men, with no sophistry in our mouths and no masks on our faces.”—SIR JAMES F. STEPHEN.

I.—THE GODHEAD.

The World:—We understand, Latter-day Saints, that you are delighted when an opportunity presents itself which enables you to explain to the world the faith you believe in?

Latter-day Saints:—That is true. We are always ready to give, to every one that asks of us, a reason for the hope that is within us; for, like the Apostle Paul, “we are not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.”

The World:—You testify most positively that you know that Joseph Smith was a Prophet of God; that the Church of which you are members was established by Divine revelation. You claim that it is the only Church on earth which teaches the Gospel of Jesus Christ in its fulness?

Latter-day Saints:—That is our position exactly. We testify that God the Father and Jesus Christ His Son appeared to the boy, Joseph Smith, in the year 1820. We further testify that the angel which John the Revelator prophesied would “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 has come: and worship him that made heaven, and earth, and the sea, and the fountains of water;” (Revelation 14: 6-7) came to Joseph Smith, and delivered to him a record containing the fulness of the Gospel of the Son of God. We claim that the Church of Jesus Christ of Latter-day Saints is, indeed, the true Church of Christ; that it was established and named by Him; that it has the same officers, holding the same Divine authority, as the primitive Church, namely, “Apostles,

Prophets, Evangelists, Pastors, Teachers, etc.” (Eph. 4: 11.) We profess to be teaching the very same Gospel that was taught by Christ and His Apostles. We contend that there is but one true Gospel. Jesus said, “Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.” (Matt. 7: 14.) Paul taught: “There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism.” (Eph. 4: 4, 5.) He further said: “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1:8.)

The World:—Well, we have decided to follow the admonition of the Apostle Paul—“Prove all things; hold fast that which is good” (I. Thes. 5: 21)—and if you have no objection, we would like to put you on trial and judge you, according to the law and the testimony, that we may learn whether the doctrines which you teach are of God or whether you speak of yourselves.

Latter-day Saints:—We are quite willing to be put on trial, and to be judged as you have proposed, according to the law and the testimony; for, as the Prophet Isaiah said, if we speak not according to the law and the testimony there is no light in us. (Isaiah 8: 20.) We have many witnesses who are ready and willing to testify in our behalf, men whose testimony cannot be questioned. They are not men who have followed cunningly devised fables, but who were eye-witnesses of the things of which they will speak. If it please the court, we are ready; let the trial begin.

The World:—The first offence with which you are charged is that of teaching that the Godhead is composed of three separate and physically distinct Persons. This, as you must know, is contrary to the teaching of all the churches, especially the Church of England. That church teaches that the Godhead is composed of three Persons, namely, Father, Son, and Holy Ghost, and that these three are one in substance, equal in power and glory. Here is an extract from the Book of Common Prayer: “And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the substance. For there is one Person of the Father, another of the Son: and another of the Holy Ghost. But the Godhead of the **Father**, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. * * * The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternal: but one eternal. * * * So the

Father is God, the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God." (Book of Common Prayer, pp. 21, 22.)

Latter-day Saints:—We are aware that that is the teaching of the Church of England, but it is not in harmony with the teaching of Christ and His disciples. We have a witness named John who was intimately acquainted with the Son of God, whom we consider a most competent authority to speak on this matter. He is ready to be examined.

The World:—We will be pleased to hear his testimony.

TESTIMONY OF JOHN.

The World:—What is your name?

John:—My name is John, sometimes called the Baptist.

The World:—We understand that you are a disciple of the Lord Jesus Christ?

John:—I am.

The World:—Were you personally acquainted with the Messiah?

John:—I was. I am His cousin. I was associated with Him during His ministry.

The World:—Is it true that you were sent before His face to prepare His way?

John:—It is. The Lord sent an angel to my father, as he prayed in the temple in Jerusalem, who promised him a son who would go before the face of the Lord and make His paths straight. I am that son.

The World:—Were you called of God to do that work?

John:—I was. When the angel appeared to my father, he said unto him, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. * * * And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, 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." I also cite to you the testimony of John as recorded in his Gospel, which reads as follows: "There was a man *sent from God* whose name was John." (John 1: 6.)

The World:—What was the nature of your mission?

John:—I was sent to preach repentance and water baptism. I preached in the wilderness of Judæa, saying unto the people, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3: 1, 2.)

The World:—Were you able to bring many people unto repentance?

John:—Yes, a great many. Mark has made the following record concerning my missionary labors: “And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.” (Mark 1: 5.)

The World:—Have you ever heard the voice of God?

John:—I have, on several occasions.

The World:—Mention one of them.

John:—He spoke to me when I did not know that Jesus, my cousin, was His Only Begotten Son. He said to 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, 34.)

The World:—Did you baptize Jesus Christ?

John:—I did.

The World:—What took place at His baptism?

John:—That which is recorded in Matthew 3: 16-17: “Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

The World:—Then, John, according to your testimony, the three Personages who constitute the Godhead are not one in substance, but are separate and distinct?

John:—They are certainly separate and distinct Personages. When Jesus came up out of the water, after His baptism, and while He stood on the bank of the river, the Spirit of God descended like a dove and lighted upon Him, and at the same time the voice of the Father was heard from heaven, saying, “This is my beloved Son, in whom I am well pleased.” These things I both saw and heard: I saw Jesus on the bank of the river; I saw the Spirit of God descend from heaven like a dove and rest upon Christ; I heard the voice of God out of heaven bear testimony that Jesus was His beloved Son.

The World (to the Latter-day Saints):—The testimony of the witness John is certainly very clear and convincing. Have you any other witnesses to prove that the Godhead consists of three separate Persons?

Latter-day Saints:—We have several. Here is the Apostle Peter.

The World:—We will listen to his testimony.

The World:—Your name is Simon Peter?

Peter:—It is.

The World:—Are you also one of Christ's disciples?

Peter:—I am one of His Apostles.

The World:—Prior to your call to the ministry what was your occupation?

Peter:—I was a fisherman.

The World:—How did you receive your call to the ministry?

Peter:—I was called by Christ Himself.

The World:—Is there a record of your ordination?

Peter:—There is. You will find it recorded in the Gospel according to Saint Mark, as follows: "And he ordained twelve, that they should be with him, and that he might send them forth to preach." (Mark 3: 14.) I am one of the Twelve.

The World:—Do you believe that God the Father, Jesus Christ His Son, and the Holy Ghost are three Persons in one substance?

Peter:—I do not.

The World:—Can you furnish evidence that they are separate Personages?

Peter:—I can.

The World:—We will listen to your evidence.

Peter:—On one occasion Jesus took James and John and me up into a high mountain apart by ourselves, and there He was transfigured before us. His face shone as the sun and His raiment became as white as snow. We beheld two heavenly messengers come to Jesus and talk with Him. They were Moses and Elias. They spoke to Him of His death which He should accomplish at Jerusalem. We were very much astonished at the things which we saw, and as soon as Moses and Elias had departed I went to Jesus and said to Him, "Master, it is good for us to be here: let us make three tabernacles: one for thee, and one for Moses, and one for Elias." (Luke 9: 33.) While I was speaking a cloud came and overshadowed us, and there came a voice out of the cloud, saying, "This is my beloved Son: hear him." (Luke 9: 34, 35.)

The World:—Was there a record made of what took place on the occasion of which you speak?

Peter:—There was. It is recorded in the Gospels of Matthew, Mark and Luke. (Matthew 17; Mark 9; Luke 9.) I

also made a record of it in my second general epistle, as follows: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (II. Peter 1: 17, 18.) Jesus, in speaking to us on one occasion, said: "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.) Now, surely you would not have me interpret Jesus' saying as meaning that He had come from Himself and was going to return to Himself? I was with the Savior during that awful night in the Garden of Gethsemane when in the anguish of His soul He prayed, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14: 36.) I did not understand Jesus on that occasion to be praying to Himself.

The World:—The witness is excused.

The Latter-day Saints:—Here are James and John, who will corroborate the testimony of Peter.

The World:—James, you have heard the testimony of the Apostle Peter, what have you to say concerning it?

James:—I corroborate it in every particular. I was also on the mount and heard the voice of God bear testimony that Jesus was His Only Begotten Son.

The World:—The witness is excused.

The World:—John, you have listened to the testimony of your fellow Apostles, what have you to say concerning it?

John:—It gives me pleasure to corroborate it. They have spoken the truth, and nothing but the truth. I also heard the voice of the Father saying, "This is my beloved Son, hear ye him."

The World:—That is all. (To the Latter-day Saints):—Have you any more witnesses?

The Latter-day Saints:—We have one more, a man who laid down his life for the truth's sake; his name is Stephen.

STEPHEN'S TESTIMONY.

The World:—What is your name?

Stephen:—My name is Stephen.

The World:—What position did you hold in the Christian Church?

Stephen:—I was one of the seven men who were set apart by the Apostles to look after the temporal needs of the widows in the church. (Acts 6.)

The World:—Did you also proclaim publicly the Gospel, and bear testimony to the divinity of Jesus?

Stephen:—I did.

The World:—How was your testimony received by the people?

Stephen:—They denounced me as a blasphemer. On one occasion when I was preaching to them they gnashed on me with their teeth. (Acts 7: 54.)

The World:—What happened at that time?

Stephen:—The Lord filled me with the Holy Ghost and opened the heavens to me.

The World:—What did you behold when the heavens were opened?

Stephen:—I beheld God, and Jesus standing on the right hand of God. (Acts 7: 55.)

The World:—You say that you saw God, and Jesus standing on His right hand. Then, God and Jesus must be two separate Beings?

Stephen:—Certainly. Jesus was not standing at His own right hand.

The World:—You bore testimony to what you saw?

Stephen:—I did.

The World:—How did the people receive your testimony?

Stephen:—It cost me my life. They stoned me to death. (Acts 7: 59, 60.)

The World:—That is all.

Latter-day Saints:—It is not necessary to call any more witnesses. We have proved, most conclusively, that God the Father, Jesus Christ the Son, and the Holy Ghost are three separate and distinct Personages. John proved that, when he testified that he saw Jesus standing on the bank of the Jordan; then he beheld the Spirit of God descend from heaven like a dove and rest upon the Messiah, and at the same time he heard the voice of God testify that Jesus was His Only Begotten Son. Peter testified that when James and John and himself were on the mount with Jesus they heard the voice of God testify that Jesus was His Beloved Son. James and John corroborated his testimony. Stephen testified that he, being filled with the Holy Ghost, had the heavens opened to him, and he saw God, and Jesus standing at the right hand of His Father.

The World:—The evidence which you have produced is, indeed, incontrovertible. It is, to be sure, contrary to the teachings which we have received in the churches and from our fathers. But we now call to mind the words of the

Prophet Jeremiah, "O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jeremiah 16: 19.)

II.—THE PERSONALITY OF GOD.

The World (to the Latter-day Saints):—It is true, then, as we have been told, that you believe and teach that God the Father is a personal Being, possessing a definite form, with bodily parts and spiritual passions?

Latter-day Saints:—Such is our belief and teaching.

The World:—This also is contrary to the teachings of almost every church in Christendom. The Church of England, in the first of the "Articles of Religion," published in its Prayer Book, says: "There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness."

Latter-day Saints:—We believe in the God of the Bible, in the God of Abraham, and of Isaac, and of Jacob; the God of all the holy Prophets, and the Father of our Lord and Savior Jesus Christ. We have witnesses whose testimonies cannot be impeached. They are men who can testify from actual experience, men who saw God, and who conversed with Him face to face, and whose testimonies should, therefore, be worthy of all acceptance.

The World:—We will be pleased to listen to your witnesses. Let the first witness be called.

Latter-day Saints:—The first witness who will testify in our behalf is Abraham, "the father of the faithful and the friend of God."

ABRAHAM'S TESTIMONY.

The World:—What is your name?

Abraham:—My name is Abraham. I was at first called Abram, but the Lord changed my name to Abraham. (Genesis 17: 5.)

The World:—Have you ever had a revelation from God?

Abraham:—I have had many.

The World:—Relate one.

Abraham:—When my wife and I were residing with my parents in Haran the Lord spoke to me, saying, "Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will

make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." (Genesis 12: 1-3.)

The World:—You were, of course, obedient to the Lord?

Abraham:—I was. I took my wife, Lot, my brother's son, and all those who believed what the Lord had said to me, and, with our substance, we set out for the land of Canaan. While we were camped in the plain of Moreh the Lord appeared unto me and said, "Unto thy seed will I give this land." (Genesis 12: 7).

The World:—Were you visited by the Lord on any other occasion?

Abraham:—I was. I was ninety-nine years old at the time. We were living in the plains of Mamre. The Lord appeared to me there and said, "I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. * * * As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. * * * And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee." (Genesis 17: 1-6.) I am testifying of things which I have seen with my own eyes; I saw the Lord and talked with Him face to face, as one man talks with another.

The World:—We have no further questions to ask the witness.

Latter-day Saints:—We have another witness who is prepared to give as strong and as irrefutable evidence as the previous one. His name is Moses.

The World:—We will listen to his testimony.

TESTIMONY OF MOSES.

The World:—Your name is Moses?

Moses:—It is.

The World:—Where were you born?

Moses:—I was born in Egypt, of Hebrew parents.

The World:—It is true that at the time of your birth Pharaoh made a decree that all the male children of the Hebrews were to be thrown into the river Nile?

Moses:—It is.

The World:—How did you escape the fate of the others?

Moses:—My mother made a little ark of bulrushes, daubed it with slime and pitch, and placing me in it she took it down

and left it on the flags by the river's brink. In a short time Pharaoh's daughter came down to the river. Seeing the ark, she requested her maid to fetch it. On removing the cover, she beheld me in tears. Her heart was touched, and she decided to keep me as her own child. My sister Miriam, who was in hiding near by, came forward and proffered to get a nurse for the baby. The king's daughter gave her permission to do so, so she went and brought my mother. When my mother arrived, Pharaoh's daughter said to her, "Take this child away and nurse it for me, and I will give thee thy wages." (Exodus 2: 9.) So my mother had the pleasure of raising her own child, and was well paid for doing so. When I was grown I was taken to the court of Pharaoh, and adopted by his daughter. I was treated as though I were her own son and was taught in all the learning of the Egyptians.

The World:—You did not take very well to Egyptian court life?

Moses:—I did not; I would much rather have been with my own people. I finally ran away from Pharaoh and went to Midian, where I fell in love with and married Zipporah, a daughter of Jethro, a priest of Midian. (Exodus 2: 21.)

The World:—What occupation did you follow?

Moses:—I was a sheep-herder; I tended the flocks of my father-in-law.

The World:—We have been told that on one occasion while you were herding the sheep you had a heavenly manifestation; is the report true?

Moses:—It is. While I was tending the sheep one day I beheld a burning bush. I went over to see the strange sight, and as I approached the bush God called unto me out of the midst of the bush and said, "Moses, Moses." And I said, "Here am I." And He said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Exodus 3: 4-6.) On hearing that, I hid my face; for I was afraid to look upon God. Then the Lord said unto me, "I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. * * * Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt and I have said, I

will bring you up out of the affliction of Egypt. * * * unto a land flowing with milk and honey." (Exodus 3.)

The World:—Did you do as the Lord commanded you?

Moses:—I did, and the Lord, in His infinite mercy, and by many signs and wonders, brought the children of Israel up out of Egypt into their own land.

The World:—Have you ever seen God?

Moses:—I have. On one occasion I talked with Him face to face. I was in the tabernacle at the time. A cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with me. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man in his tent door. And the Lord spake unto me face to face, as a man speaketh unto his friend. (Exodus 33: 9-12.) Later He hid me in the cleft of a rock, and as He passed by, in His glory, I beheld His back parts. (Exodus 33: 22-23.)

The World:—Did any of your associates ever see God?

Moses:—Yes, Aaron, Nadab, Abihu and seventy of the elders of Israel and myself saw Him on one occasion. (Exodus 24: 9, 10.)

The World:—Is it true that you spent forty days and forty nights with the Lord on Mount Sinai?

Moses:—It is. It was on that occasion that He gave me two tables of stone on which He had written with His own finger the ten commandments for the children of Israel.

The World:—Moses, we recognize you as one who is fully competent to speak on this important matter. You have seen the Lord a number of times; you have talked with Him face to face; you have been with Him for forty days and forty nights at one time; now, we would like you to describe to us, just as plainly as you can, the true and the living God.

Moses:—I tell you in plainness and in all truth, that God is just like a perfect man. If you could see God today you would see Him just as Abraham saw Him, just as I saw Him, in the form of man, for man was made in the image of God. (Genesis 1: 27.)

The World:—Thank you; that is all.

Latter-day Saints (to the World):—Surely the testimony of these two witnesses ought to be enough to convince you that the God whom we worship—a God with body, parts and passions—is, indeed, the true God, the God of the Bible. But these are not all our witnesses. We have others, whose testimony we desire you to hear.

The World:—Let them come forward.

Latter-day Saints:—Thomas, the World desires to hear your testimony.

TESTIMONY OF THOMAS.

The World:—Were you acquainted with the Lord Jesus Christ when He was on the earth?

Thomas:—I was.

The World:—What position did you hold in the Church of Christ?

Thomas:—I was an Apostle.

The World:—Did you see the Savior after His resurrection?

Thomas:—I did. I at first considered the news too good to be true. When the other Apostles told me that they had seen the risen Lord, I said, "Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

The World:—Did Christ show Himself to you after that?

Thomas:—He did. Eight days later I was with the Apostles in a house in Jerusalem when the Savior appeared in our midst. As soon as He entered the room He said, "Peace be unto you." Then turning to me, He said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20: 26, 27.) I recognized Him at once, and I exclaimed, "My Lord and my God!"

The World:—You saw the print of the nails in His hands, and the mark of the spear in His side?

Thomas:—I did.

The World:—Then, He must have appeared to you in the same body in which He was crucified?

Thomas:—He did, in the very same body of flesh and bones, but quickened by Spirit. (Luke 24: 39.)

The World:—Did you see Him after that!

Thomas:—I did, a number of times. One evening Simon Peter, Nathaniel of Cana, the sons of Zebedee, two other disciples and I went out fishing. We fished the entire night, but caught nothing. As we were returning in the morning, we saw a "man," as we supposed, standing on the shore. He asked us if we had any meat, and we answered that we had not. He told us to cast our net on the right side of the ship. We did so, and to our astonishment we caught one hundred and fifty-three fishes. John was the first to recognize the "man" on the shore, and as soon as he saw who He was, he

exclaimed, "It is the Lord!" On hearing that, Peter jumped into the sea and swam to the shore. We were delighted to meet our beloved Redeemer once again. The Lord had prepared a fire of coals, and had some fish cooked. He invited us to come and dine with Him, which we did, and ate heartily of bread and fish. That was the third time that Jesus showed Himself to us after His resurrection. (John 21.)

The World:—Were you present at the ascension of Christ?

Thomas:—I was.

The World:—Tell us what took place on that occasion.

Thomas:—Just before His ascension He said to us, "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 Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) As soon as He had finished speaking He was taken up, and a cloud received Him out of our sight. As we stood gazing after Him, two men dressed in white apparel appeared, and, addressing us, 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 1st chap.)

The World:—That is all, Thomas.

Latter-day Saints (to the World):—We have proved by the last witness, an Apostle of the Lord Jesus Christ, that Christ arose from the grave in the same body which was nailed to the cross, but immortalized; in that body He appeared to His disciples; in that same body He made a fire of coals on the shore and prepared food, which He ate with His disciples; in that same body He ascended into heaven; in that same body He shall come again to the earth.

The World:—What evidence have you that Christ shall come again in His crucified body?

Latter-day Saints:—We have the testimony of the Prophet Zechariah.

The World:—We will hear what he has to say.

TESTIMONY OF ZECHARIAH.

The World:—Your name is Zechariah?

Zechariah:—It is.

The World:—Were you a Prophet in Israel?

Zechariah:—I was so honored of the Lord.

The World:—Did you prophesy concerning the second coming of Christ?

Zechariah:—I did. I prophesied and said, “And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” (Zechariah 14: 4.) “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.” (Zechariah 13: 6.)

The World:—We will excuse the witness.

Latter-day Saints:—We have another witness whose testimony we would like you to hear; his name is Paul.

The World:—We will be pleased to listen to his testimony.

TESTIMONY OF PAUL.

The World:—Your name is Paul?

Paul:—It is.

The World:—Are you an Apostle of the Lord Jesus Christ?

Paul:—I am.

The World:—Have you ever seen Christ?

Paul:—I have. (I Cor. 15: 8.)

The World:—What is your testimony concerning Christ?

Paul:—It is the same as that of Thomas and the rest of the Apostles—that He has a body of flesh and bones.

The World:—What is your testimony concerning God, the Father of Christ?

Paul:—I testify that as Christ is so is His Father. I wrote to the Hebrew saints on this matter, as follows: “Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had Himself purged our sins, sat down on the right hand of the Majesty on high.” (Heb. 1: 3.) Christ said on one occasion: “He that hath seen Me hath seen the Father.”

The World:—We have no further questions to ask the witness.

Latter-day Saints:—We now respectfully ask you to listen to the testimony of the young prophet, Joseph Smith.

The World:—We have heard a great deal concerning that young man. It has been reported that he declared he had seen God the Father and His Son Jesus Christ.

Latter-day Saints:—Such, indeed, was his testimony, and tens of thousands of us have received testimonies from the Lord that he spoke the truth.

The World:—We will hear him for ourselves.

TESTIMONY OF JOSEPH SMITH.

The World:—Your name is Joseph Smith, Jr.?

Joseph Smith:—It is.

The World:—Are you the founder of the Church of Jesus Christ of Latter-day Saints?

Joseph Smith:—I was simply an humble instrument in the hands of the Lord in re-establishing, according to the revelations of God, the Church of Christ upon the earth.

The World:—So, you profess to have received revelations from God?

Joseph Smith:—I do. More than that: I have seen God and His Son Jesus Christ, and have talked with them.

The World:—We are desirous of hearing from your own lips your testimony concerning this matter.

Joseph Smith:—Realizing that I, as well as all other men, shall have to stand some day before the judgment bar of God to be judged according to my works, my testimony in this case shall be the truth, and the truth only, God being my witness. I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, Senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family consisted of eleven souls, namely—my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th, 1824, in the 27th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here?" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presby-

terian, and some for the Baptist. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions. I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia. During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who wrong. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others. In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it? While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and up-*

braideth not, and it shall be given him.” Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to “ask of God,” concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—“*This is my beloved Son, hear him!*” My object in going to enquire of the Lord was to know

which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that “they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.” He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the beforementioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying, it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me. It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself. However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made

his defence before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light, and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation.

The World:—Then, according to your testimony, God the Father, and Jesus Christ are two distinct Personages?

Joseph Smith:—That is my testimony. “The Father has a body of flesh and bones as tangible as man’s; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us.”

The World:—So that if we were to see God now, we would see Him in the form of man?

Joseph Smith:—You would. “If the vail was rent today, and the Great God, who holds this world in its orbit, who upholds all worlds and all things by His power, was to make Himself visible—I say, If you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked, and conversed with Him, as one man talks and communes with another.”

The World:—The witness is excused.

Latter-day Saints:—This closes our case. You have heard the testimonies of Abraham, Moses, Thomas, Zechariah, Paul,

and Joseph Smith. The testimonies of these servants of the Lord are similar in every respect. You cannot reject the testimony of Joseph Smith without rejecting the testimonies of the others. We pray you, give heed to these things; for "this is life eternal: to know the living and true God, and Jesus Christ, whom He has sent."

III.—FAITH AND WORKS.

The World:—What are the first principles and ordinances of your religion?

Latter-day Saints:—The first principles and ordinances of our religion are these: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

The World:—Do you believe that good works must accompany faith in order for men to obtain salvation?

Latter-day Saints:—We do. We maintain that belief alone is not sufficient to bring salvation to any man. "Faith without works is dead." Faith is the *first* principle of the Gospel of Christ: it is the foundation upon which every other principle and ordinance rests. You remember, the Apostle Paul said, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

The World:—Well, we have been taught that all a person has to do in order to be saved is to believe on the Lord Jesus Christ. That is the Gospel which Paul and Silas preached to the Philippian jailor and his household. When the jailor asked Paul and his companion what he should do to be saved, they answered, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16: 30, 31.)

Latter-day Saints:—No, that is only *part* of the Gospel which Paul and Silas preached to the jailor and his house. They did not stop at belief, as the majority of preachers do in these days. But here is the Apostle Paul; he can speak for himself.

TESTIMONY OF PAUL.

The World:—Paul, when the Philippian jailor asked you and Silas what he should do to be saved, what did you tell him?

Paul:—We told him to believe on the Lord Jesus Christ, and he would be saved, and also his house. (Acts 16: 31.)

The World:—We thought so. Now, if the jailor and his

household had simply to believe on the Lord Jesus Christ in order to gain salvation, why should other people have to do more?

Paul:—But we did not tell the jailor and his household that that was all they had to do. We taught them other doctrines besides belief in Christ; we taught them the ordinance of baptism. Here is what the record says: “Then he (the jailor) called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway.” (Acts 16: 29-33.)

The World:—You have spoken truly, Paul. We see that, according to the record, after you had told the jailor to believe on the Lord Jesus Christ, you taught him and his household other commandments of the Lord, among them baptism. One more question: Did you preach to the people that Jesus Christ was the author of eternal salvation?

Paul:—I did.

The World:—And Jesus Christ, the author of eternal salvation, taught this doctrine, that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life?”

Paul:—He did. But you have quoted only *part* of what I said and only *part* of what Christ said. I did not tell the people that Christ had become the author of eternal salvation to all those who would simply believe in Him. Here is what I said: “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation *unto all them that obey him.*” (Heb. 5: 8, 9.) Jesus did not tell the people that they would have eternal life by simply believing in Him. This is what He said: “Not every one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.” (Matt 7: 21.) Now, it would appear from this that there were people in the days of the Savior who believed, as thousands of people believe today, that they could get into the Kingdom of God by simply believing in Christ, and calling Him Lord, Lord. And in order to disabuse their minds of that erroneous belief, Jesus made use of the words which I have just quoted. Now, do you think that I, or any other servant of the Lord, would

preach salvation through belief alone when Christ had condemned such doctrine? On one occasion He said: "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6: 46-49.) Here is a Gospel not only of believing, but of *doing*: a Gospel, not of faith alone, but of *faith and works*.

The World:—We dare not dispute what you have said; were we to do so, we would be disputing the words of Christ. Permit us, however, to ask you another question.

Paul:—Certainly.

The World:—Isn't it a fact that Christ, when He was upon the cross, and just as He was about to give up the ghost, said, "It is finished"?

Paul:—That is true.

The World:—Did Christ not mean that He had done all that was necessary for man's salvation? that He had paid the price of man's redemption, and that there was nothing left for mankind to do?

Paul:—Part of what you have said is, indeed, true: Christ atoned for our sins on Calvary's cross; He died that we might live, and that He might present us, pure and spotless, to the Father. But when He said, "It is finished," He did not mean that from that time henceforth and forever mankind would have nothing whatever to do but to believe in Him, and by that simple assent of their minds obtain eternal life and an everlasting inheritance in the Kingdom of His Father. He meant that His sufferings were at an end; He meant that He had drunk the bitter cup to the dregs; He meant that He had done the will of the Father, and had thus become, as I told the Hebrew Saints, the author of eternal salvation to all those who would obey Him. After Christ had risen from the dead He tarried for forty days with His disciples, during which time He taught them many things pertaining to the Kingdom of God. In giving them their commission, He said to them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have

commanded you." (Matt. 28: 19-20.) So you see, Christ did not tell His Apostles to tell the people that all they had to do was to believe in Him: they were to teach them to observe all things whatsoever He had commanded them.

The World:—Did you write an epistle to the Ephesians?

Paul:—I did.

The World:—Here is an extract from it to which we desire to call your attention: "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." (Eph. 2: 8, 9.) Did you write that?

Paul:—I did.

The World:—What did you mean by writing in this way to the Ephesians?

Paul:—Merely this, and nothing more: the Ephesians, as well as many others, thought to justify themselves by the works of the law—by circumcision, for instance. They did not understand that the law had been fulfilled in Christ, and so they wanted to continue in the practice of dead works. These I condemned, but I never spoke one word against the commandments of the Lord Jesus Christ. On the contrary, I exhorted the people to perform good works. This is what I wrote to the Ephesians: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Ephesians 6:8.) I wrote practically the same thing to Titus. Here is an extract from my letter to him: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Titus 3: 8.) Surely you do not think that I would write to the Ephesians one time condemning good works, and write afterwards to them and also to Titus commending good works? The works that I condemned were dead works, such as circumcision; but God forbid that I should advise anyone against keeping all the commandments of the Lord Jesus Christ. Jesus said that he who would break one of the least of His commandments, and teach men to do so, the same would be called least in the Kingdom of Heaven.

The World:—That is all, Paul.

Latter-day Saints:—Perhaps you would like to hear the testimony of the Apostles John and James?

The World:—Certainly, if they can give us any additional light on the subject.

Latter-day Saints:—John, we would be pleased to have

you tell The World whether you consider good works essential to salvation.

JOHN'S TESTIMONY.

John:—I am more than pleased to speak on this important matter. As an Apostle of the Lord Jesus Christ, I taught the people to do the will of God as it had been laid down by the Savior.

The World:—It is recorded in the Gospel which bears your name that Christ said, "God so loved the world that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life?"

John:—That is correct.

The World:—Did you not infer from that that all a man had to do in order to be saved was to believe in Christ?

John:—I did not; for Christ, just a little while before, had said to Nicodemus, who knew that Jesus was a Teacher sent of God: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3: 5.) There is something more than belief in those words.

The World:—Did you not teach the people that the blood of Jesus Christ would cleanse them from all sin?

John:—I did; but it was on the condition that they walked as Christ walked. This is what I said: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1: 7.) After Christ had taught us the principles of the Gospel, He said to us: "If ye know these things, happy are ye if ye do them." (John 13: 17.) Again He said to us: "Verily, verily, I say unto you, He that believeth on me the works that I do shall he do also." (John 14: 12.) The Lord gave me a vision when I was on the Isle of Patmos: "and I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12.) In the face of all these things, how could I believe that belief alone in Christ was all that was necessary for salvation?

The World:—The witness is excused.

TESTIMONY OF JAMES.

The World:—James, were you commissioned by the Lord Jesus Christ to preach His Gospel?

James:—I was.

The World:—Did you not teach the people that all that was necessary in order to attain to salvation was belief in the Lord Jesus Christ?

James:—How dare I teach such doctrine when the Lord had instructed us to teach them to observe all things whatsoever He had commanded us?

The World:—Then, you believe that in order for a man to procure salvation he must have works with his faith?

James:—I do most assuredly. I taught the people that faith without works is dead. Surely you have read my epistle, wherein I said: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. * * * But wilt thou know, O vain man, that faith without works is dead? * * * For as the body without the spirit is dead, so faith without works is dead also." (James 2: 14-18, 20, 26.)

The World:—This is certainly strange doctrine to us. We have been taught from childhood that all we had to do to be saved was to believe in the Lord Jesus Christ.

James:—You say that that is what the preachers have taught you?

The World:—It is. The only gospel that we have been taught is the gospel of Belief Alone. We have never been taught that we had to do anything towards our salvation.

James:—You have been deceived by false teachers, whom Paul prophesied would rise up in the last days. Here is the prophecy: "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 into fables." (II Timothy 4: 3, 4.)

The World:—Paul truly prophesied as you have said; but do you think his prophecy applies to the preachers of the present time?

James:—I would prefer that you answer that question yourselves. I believe that I can make this matter very plain to you. Supposing a man were to come to you at the present time and tell you that good works were not at all essential to

salvation, that all you had to do to be saved was to believe in the Lord Jesus Christ; and after he had gone out three Apostles of the Lord Jesus should come in and tell you that belief alone would not save you, that you would have to couple works with your faith, which of these men would you believe?

The World:—That scarcely needs an answer: we would, of course, believe the Apostles.

James:—I thought as much. Well, Paul, John and I have told you, just as plainly as it is possible for us to do, that belief alone will not save you: that you must have works as well as faith. And as you have told me that you believe our words, I would advise you, if you do not wish to deceive yourselves, to be doers of the word, as well as hearers of it.

The World:—Thank you, James. That is all.

Latter-day Saints:—The words of the Apostles are very plain, indeed; James told us that what the spirit is to the body so works are to faith; and that as the body without the spirit is dead, so faith without works is dead also. We would advise you to accept the teachings of Christ and of His inspired Apostles.

The World:—In the face of all these Scriptures, we cannot see how our preachers can teach that good works are not essential to salvation.

Latter-day Saints:—We are not at all surprised at their doing so. If the Scriptures are to be fulfilled, we must expect to see men arise speaking perverse things, and drawing away disciples after them. It has been clearly proven that Christ and His Apostles taught that men would have to couple good works with their faith if they expected to get salvation. Now, any doctrine contrary to the teaching of Christ and His Apostles is the doctrine of men. But as it was in the days of the Savior, so it is today. Christ said of the people in His day: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 8, 9.)

The World:—We are very thankful to you for calling our attention to these plain and precious truths, and the next time that we are visited by our ministers we will request them to tell us who gave them authority to preach that good works are not essential to salvation, when the Lord Jesus Christ and His Apostles taught that they are. For our ministers have most assuredly taught us that the Lord would not accept of any good works that we might do.

Latter-day Saints:—Then He has changed since the days

of the early Apostles. Do you not remember what happened to Cornelius? Cornelius was not like the people of the present day, for he believed in having good works with his faith; and instead of the Lord being displeased with him for performing good works, He sent an angel from heaven to tell him that his prayers and his alms had come up for a memorial before God. (Acts 10: 4.) Now, if all the ministers in the world told you that good works are not essential to salvation, all you would have to do would be to turn to this Scripture, and there you could show them how the Lord had so approved of a man's good works that He sent an angel from heaven to tell him that He had accepted of them, and to tell him of other things which were necessary for him to do. And, if that were not sufficient, you could refer them to the writings of the Apostle Peter, who said: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Peter 1: 5-11.)

IV.—REPENTANCE.

The World:—You say, Faith in God and in His Son Jesus Christ is the first principle of the Gospel, and the second is Repentance?

Latter-day Saints:—Yes, the second principle of the Gospel is repentance.

The World:—What do you understand the term repentance to mean?

Latter-day Saints:—Repentance is a deep, sincere, heartfelt sorrow for sin, producing a reformation of life. It is, in a word, ceasing to do evil and learning to do well. Here is the Apostle Paul, who will be pleased to speak upon this important subject.

TESTIMONY OF PAUL.

Paul:—I speak from experience concerning this most es-

sential principle of the Gospel of Christ. I was, as you all know, a most unrelenting persecutor of the Saints. I had even gone so far as to assent to the death of the faithful Stephen. I was on my way to Damascus, with letters from the high priest, authorizing me to bring bound to Jerusalem all those whom I found professing faith in Jesus Christ. I verily believed that I was doing God service. As I neared Damascus, the Lord checked me in my evil course and called me to repentance. He declared that by persecuting His saints I was persecuting Him, and told me to desist from my ungodly work. On hearing the word of the Lord, my soul was filled with remorse, and I immediately turned round and, by a life consecrated to Christ and His cause, sought to atone for my past offences.

The World:—Was it the Lord, then, who led you to repentance?

Paul:—It was, for repentance is one of the most precious gifts of God to men. Through the atonement of the Lord Jesus Christ that choice gift has been purchased for poor, fallen humanity. But, I would have you understand, that God is jealous of all His gifts. He does not bestow them where they would not be appreciated. Repentance, like every other gift of God, has been promised to men on certain conditions.

The World:—Please tell us what these conditions are.

Paul:—One of the conditions is that men will manifest a desire to cease from sin, and to work righteousness in the sight of God. The Lord, speaking through Isaiah the prophet, made a promise unto the children of men that if they would seek Him they would find Him, and that if they would forsake their evil ways and thoughts and turn unto Him, He would pardon their transgressions. I quote from the writings of the prophet: “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” (Isaiah 55: 6, 7.) Thus we see that the gift of repentance is promised men on condition that they seek the Lord and forsake their evil ways and thoughts. The Lord has assured us that He has no pleasure whatever in the death of a sinner. Speaking to the house of Israel by the mouth of the Prophet Ezekiel, He said: “Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” “Again, when I say unto

the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, given again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." (Ezek. 33: 11, 14-16.) But, behold, a greater than Ezekiel has testified to the same thing. Here are the words of Jesus Christ, the Author of eternal salvation: "I came not to call the righteous, but sinners to repentance." (Luke 5: 32.) "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15: 7.)

The World:—Thank you, Paul, for your testimony.

Latter-day Saints:—We have another witness who was called by the Lord to preach repentance to the people of his generation.

The World:—We are ready to listen to his testimony.

TESTIMONY OF NOAH.

The World:—What is your name?

Noah:—My name is Noah.

The World:—Were you called by the Lord to preach repentance unto the people in your day?

Noah:—I was. The Lord beheld that the wickedness of the children of men was great upon the earth. They had entirely turned away from the holy commandments which had been delivered unto them. They took pleasure in all manner of wickedness and abominations. They were, as are millions of the human family at the present time, "lovers of pleasure more than lovers of God." The Lord saw that the imaginations of their hearts were evil continually, and that they would surely perish if they did not turn from their wicked, reprobate ways. Therefore, He called me to be a preacher of righteousness, and commissioned me to go forth and cry repentance unto that wicked and perverse generation. I was commanded to build an ark, into which I was to take all those who would hearken unto my words and turn unto the Lord. I was obedient unto the heavenly commandment, and went forth among the people, crying repentance unto them, and warning them to flee from the wrath to come. I preached not alone by precept, but by my works also. I immediately set to work to construct the ark, and during the one hundred

and twenty years while the ark was being prepared, I cried aloud and spared not. O, how my soul was grieved when I beheld the hardness of the hearts of the people, for I knew that God would not be mocked, that He would not strive with them forever, but that He would surely destroy them if they did not repent of their sins.

The World:—What success did you meet with, Noah, in your preaching?

Noah:—Practically none. My words seemed to them as idle tales. They spurned the message which I brought them from their merciful Creator. They ate, they drank, they bought, they sold, they married and were given in marriage up till the very day that I and my family—eight souls in all—entered the ark, and the Lord shut the door. Even now, I fancy I can hear their scoffs and scorns, their mockings and derisions, as we bade them a last farewell till we would meet them at the judgment bar of God. Then was the word of the Lord fulfilled, and His righteous judgments were poured out upon those wicked people and they perished from the earth. (Gen. 6: 7.) And now, in closing my testimony, I will say to you, that God has not changed: He is the same yesterday, today and forever; He does not look upon sin with the least degree of allowance, and just as sure as God is God, so sure will His judgments come upon the inhabitants of the earth in these latter-days if they do not repent and turn from their transgressions. “Except ye repent, ye shall all likewise perish.” (Luke 13: 3.)

The World:—That is all, Noah.

Latter-day Saints:—We now most respectfully ask you to listen to the testimony of another servant of the Lord.

ABRAHAM'S TESTIMONY.

The World:—What is your name?

Abraham:—My name is Abraham.

The World:—Are you prepared to give testimony concerning the matter which is before us?

Abraham:—I am.

The World:—We will listen to your testimony.

Abraham:—It grieves me to have to report that the inhabitants of the cities of Sodom and Gomorrah failed to profit by the sad fate which befell the people in the days of Noah. With the history of the past before them, showing clearly God's hatred of sin, they added day by day to the cup of their iniquities. Their abominations at last became unbearable to the Lord, and He decreed that He would destroy them from

the face of the earth. I shall never forget the day that the Lord came to me in Mamre and informed me of His intention of destroying the cities of the plains and the inhabitants thereof. My soul was filled with sorrow, nevertheless I knew that all the judgments of the Lord were just. I besought Him to grant me favor in His sight, which He did. I asked Him if He would spare the city of Sodom provided fifty righteous souls were found there. He promised me that He would spare the city if it contained fifty righteous inhabitants. But alas! that number could not be found. I plead with the Lord again and again, and He finally consented to turn away His judgments from Sodom if ten God-fearing persons were found in the city. But ten such persons could not be found, and the Lord in His anger destroyed the inhabitants of those wicked cities and thus blotted out their iniquity from before His face. (Gen. 18: 19.) And as He spared not the cities of the plains, neither will He spare any other city or nation that forgets God. As Noah said, so say I, Woe unto the inhabitants of the earth if they do not repent. Behold, ere they are aware, the Spirit of God will cease to strive with them, and they shall, by their ungodly deeds, bring upon themselves swift destruction.

The World:—We have listened with interest to your testimony, Abraham. You are excused.

Latter-day Saints:—We will now introduce a witness who will show you the great blessings which came to the people of Nineveh when they turned from their evil ways and began to work righteousness in the sight of the Lord.

TESTIMONY OF JONAH.

The World:—What is your name?

Jonah:—My name is Jonah.

The World:—Were you called by the Lord to preach repentance?

Jonah:—I was. The word of the Lord came to me on one occasion, saying: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." (Jonah 1: 2.)

The World:—Did you do as the Lord commanded you?

Jonah:—I did not. I went down to Joppa, and there took ship for Tarshish. The Lord punished me for my disobedience, and then He said unto me the second time, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3: 2.) So I did as the Lord commanded me. As I entered the city I began to cry aloud, "Yet forty days, and Nineveh shall be overthrown. So the

people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (Jonah 3: 5-10.)

Latter-day Saints:—The next witness whose evidence we desire you to hear is John, the forerunner of Christ.

TESTIMONY OF JOHN.

The World:—Your name is John?

John:—It is.

The World:—Were you called by the Lord to preach repentance to the people of your generation?

John:—I was. I was sent before the Lord to prepare His way. I called upon the people to repent of their sins, for the Kingdom of Heaven was at hand. (Matt. 3: 1, 2.)

The World:—Were you able to bring many to repentance?

John:—Yes, many people of Judæa and Jerusalem, upon hearing the proclamation, repented, came forward and confessed their sins, and were baptized in the river Jordan. (Mark 1: 5.)

The World:—Are we to understand that confession of sins is essential?

John:—Such has been the teaching of the servants of the Lord in every dispensation. Without confession of sins repentance is incomplete. Here are the words of the inspired teachers: "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." (Prov. 28: 13.) "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1: 8, 9.) But confession should be accompanied with a promise and determination to sin no more. To confess his sins before God will not

benefit a man unless his confession is accompanied with a determination to sin no more. He must covenant with the Lord that he is willing to forsake sin, and that in future he will, with His Divine assistance, yield to no evil, but will shun the very appearance of it, and keep himself unspotted from the world. God cannot be deceived, and He will not pardon those who merely confess their sins, and still make no effort to forsake them.

The World:—Repentance is, therefore, conditional?

John:—It is. Men must be willing to confess their sins and to forsake them. They must also be willing to forgive others. In fact, Christ told the people that His Father would not forgive them their trespasses if they in their hearts failed to forgive those who trespassed against them. These are His words: "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) And this forgiveness must be without limit. On one occasion Peter asked the Lord, "How oft shall my brother sin against me, and I forgive him, till seven times?" The Master answered, "I say not unto thee, until seven times; but until seventy times seven." On another occasion He taught the disciples, saying, "If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent, thou shalt forgive him." (Luke 17: 3, 4.) Nowhere are repentance, confession and forgiveness more beautifully portrayed than in Christ's parable of the prodigal son. After having wasted his substance in riotous living, and being brought down so low that he had to satisfy his hunger with swine's food, the prodigal at last came to himself. He thought of his father's home in which he had spent so many happy years, of the good things of the earth with which the tables had always been laden, of the hired servants who waited upon the family. The spirit of repentance entered his heart, and springing to his feet he exclaimed, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. * * * But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. * * * And the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf and kill it;

and let us eat, and be merry: for this my s̄on was dead, and is alive again; he was lost, and is found." (Luke 15: 18-20, 21-24.) In this parable is clearly exhibited the love and mercy of God. Verily, he that cometh to Him shall in no-wise be cast out.

The World:—We will excuse the witness.

Latter-day Saints:—This is our case. We believe we have proved most conclusively that repentance is essential to salvation. "For this ye know," said the apostle, "that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Christ and of God." (Eph. 5: 5.) The Lord has also said by the mouth of John the Revelator: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21: 8.) We, therefore, say unto all men, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) "We have pointed out all the prominent principles connected with true repentance. And it can easily be seen by every honest heart, that God requires mankind to seek diligently to discern good from evil, and to ascertain what sins and evils they are guilty of; to be exercised with a Godly sorrow that they have ever sinned against so great and good a Being as God; to make suitable confession before God, for all past sins committed; and such a confession must be accompanied with a solemn covenant or promise to sin no more; and the heart should be fixed and immovable in this covenant. All persons who will do these things will have a measure of the Spirit of Christ resting upon them, imparting humility, and meekness, and lowliness of heart. But still this repentance does not guarantee to them a remission of sins; it only prepares the heart to obey properly a great and holy ordinance which God has instituted expressly for the remission of sins. We mean the ordinance of baptism."

V.—WATER BAPTISM.

The World:—Do you believe and teach that water baptism is essential to salvation?

Latter-day Saints:—We do. Water baptism was commanded by the Lord, and we do not teach people that they can get into the Kingdom of Heaven by breaking the Lord's commandments.

The World:—Well, we have been taught that baptism is

not at all essential to salvation, that it is simply an outward sign of an inward grace.

Latter-day Saints:—Baptism was instituted before the foundation of the world. It is an ordinance of the everlasting Gospel, and by obedience to that ordinance, coupled with faith, and sincere repentance, the Lord has promised mankind a remission of their sins. “We have the testimony of many eminent writers that baptism was practiced by the Jews, as a religious ceremony, ages anterior to the birth of our Savior. It is said that the Jews not only circumcised, but baptized all new converts to their faith; and that in the days of Solomon great numbers were proselyted from the surrounding nations, and were baptized. It is by some supposed that the Jews, before Christ, did not baptize those of Jewish descent, but only such as were proselyted from foreign nations. But it is certain that baptism was administered, under the law of Moses, unto numerous multitudes of Jews; for John the Baptist, who was the legal heir of the Aaronic Priesthood, through the lineage of his fathers, did administer this rite to thousands of the Jews for the remission of their sins; and this, too, at a time when the law of Moses was in full force. Even Jesus Himself had not yet been baptized. None of the old institution was yet abolished; and no new institutions were, as yet, introduced. And while under the strictest obligations to keep the old law, John was baptizing; and there went out to him Jerusalem and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.” (Matt. 3: 5, 6.) We ask you to hear the testimony of Paul on this subject.

The World:—We will be pleased to hear the Apostle’s evidence.

PAUL’S TESTIMONY.

The World:—Paul, did you teach the people that water baptism was practiced by the Israelites before the days of John the Baptist?

Paul:—I did. Water baptism is one of the ordinances of the Gospel—the true Gospel, which embraces one Lord, one faith and one baptism. That Gospel was preached to the people in the days of Abraham; and also to the Israelites under Moses. Have you not read what I wrote to the Galatians, the Hebrews and the Corinthians concerning this matter? I quote from my epistles: “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.” (Gal. 3: 8.) “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." (Heb. 4: 2.) "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; *and were all baptized unto Moses in the cloud and in the sea.*" (I Cor. 10: 1, 2.)

The World:—Paul, you have clearly proved the antiquity of baptism. We will excuse you for the present.

Latter-day Saints:—We can prove to you beyond the possibility of doubt that water baptism is essential to man's salvation. As you know, nearly all the Christian sects believe in and practice some form of baptism, but, with two or three exceptions, none of them believe that that ordinance aids, even in the slightest degree, in the salvation of the souls of men. This is a mistake. Baptism is one of the first ordinances of the Gospel, and is as essential to man's salvation as any other ordinance that God has ever revealed.

The World:—We are ready to hear your witnesses on this matter.

Latter-day Saints:—The first witness that we will introduce is John the Baptist.

TESTIMONY OF JOHN.

The World:—Your name is John?

John:—It is.

The World:—You told us on a former occasion that you were called of God to go before Christ and prepare His way.

John:—That is correct. You will find it so recorded in John's Gospel. (John 1: 6.)

The World:—What did God command you to preach to the people?

John:—Repentance and water baptism.

The World:—You say that God sent you to baptize with water?

John:—He did. It is recorded in the scriptures: "And I knew him not: but 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 World:—What did you tell the people was the object of water baptism?

John:—I told them that it was for the remission of sins. Mark and Luke bear me witness. The former says: "John did baptize in the wilderness, and preach the baptism of repentance for the remissions of sins." (Mark 1: 4.) Luke

says: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 3.)

The World:—After what manner did you baptize?

John:—As I was commanded by the Lord—by immersion. I took the repentant believers down to the river Jordan, and there I baptized them by immersing them in the water.

The World:—Then you do not believe in infant sprinkling?

John:—I do not. It is contrary to the teaching of Christ and His Apostles. There was but one form of baptism known to them, that was baptism by immersion for the remission of sins. On one occasion when people applied to me for baptism, I had to take them to Ænon, near to Salim, "*because there was much water there.*" (John 3: 23.) Had I considered sprinkling just as acceptable to God as immersion, I would not have taken the people to Ænon to be baptized.

The World:—You baptized Jesus Christ?

John:—I did.

The World:—When Christ applied to you for baptism what did you say?

John:—I said, "I have need to be baptized of thee, and comest thou to me?" Then Jesus said to me, "Suffer it to be so now: *for thus it becometh us to fulfill all righteousness.*" (Matt. 3: 14, 15.)

The World:—You say that Christ requested you to baptize Him in order that He might fulfill all righteousness?

John:—He did. And if the Son of God, being holy, had need to be baptized with water that He might fulfill all righteousness, how much more need have mortal men, they being unholy, to be baptized? According to the words of the Savior a man cannot fulfill all righteousness if he fails to comply with the ordinance of baptism. I told the Pharisees and lawyers that they had rejected the counsel of God against themselves by not being baptized. (Luke 7: 30.) And as it was in those days, so it is today—all those who slight this command of the Lord, and refuse to be baptized by immersion for the remission of their sins, will, like the Pharisees and lawyers, reject the counsel of God against themselves.

The World:—The witness is excused. (To the Latter-day Saints.) When was the method of baptism changed?

Latter-day Saints:—In the third century after Christ, in the case of a man named Novatian. Gahan, a Catholic historian, writing of him, says: "Having embraced the faith, he continued a catechumen, till, falling dangerously ill, and

his life being despaired of, he was baptized in bed, not by immersion, which was then the usual method, but by infusion, or pouring on of water."

The World:—Who is your next witness?

Latter-day Saints:—Our next witness is the Jewish ruler Nicodemus.

TESTIMONY OF NICODEMUS.

The World:—Nicodemus, had you an interview with Christ?

Nicodemus:—I had. I called upon Him one night and said to Him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." (John 3: 2.)

The World:—What did Christ say in reply?

Nicodemus:—He told me that I would have to be born again—born of water and of the Spirit. He spoke most emphatically concerning this matter, saying, "Verily, verily, I say unto thee, *except a man be born of water and of the Spirit*, he cannot enter into the Kingdom of God." (John 3: 5.)

The World:—What did you interpret the words "born of the water and of the Spirit" to mean?

Nicodemus:—I interpreted them to mean the baptism of water and of the Holy Spirit. Christ was born of the water and of the Spirit when He was baptized; His disciples were born of the water and of the Spirit, and the Savior declared that except a man receive this new birth he cannot enter the Kingdom of God.

The World:—We have been taught that the water which Jesus spoke of was the word of God.

Nicodemus:—He did not tell me that. I am sure that if Christ had meant the word of God He would have said so. Christ did not say one thing and mean another. Why should men put false sentiments into the mouth of the Son of God? That you may see the absurdity of this interpretation which men have put upon the words of Christ, I will make a few quotations from the scriptures, substituting the words "word of God" for the word "water": "And Jesus when he was baptized, went up straightway out of the word of God." "And John was baptizing in Ænon near to Salim, because there were much words of God there." "And he commanded the chariot to stand still: and they went down both into the word of God. * * * And when they were come up out of the word of God." "Then answered Peter, Can any man forbid the word of God, that these should not be baptized."

“That he might sanctify and cleanse it with the washing of the word of God by the word.”

The World:—This certainly makes the interpretation appear most absurd. But, do you consider water baptism essential to salvation?

Nicodemus:—I do, most assuredly. I am aware that this doctrine sounds as strange to the people in these days as it did at first to me. But it is, nevertheless, true. It was not Christ’s doctrine, it was the doctrine of the Father who had sent Him, and who had sent John also with a similar message. “My doctrine is not mine,” said the Savior, “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.) Again He said, “For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak.” (John 12: 49, 50.) Therefore, when Christ impressed upon me the necessity of a new birth, of the water and of the Spirit, He taught me a commandment which He had received from His Father, and which He said was life everlasting. I am surprised that anyone possessed of ordinary intelligence could think for a moment that God, the fountain of all truth and wisdom, would send His Son down to the earth to teach the children of men ordinances which were not necessary for them to observe. Nor can I think of anything more foolish than for Christ to send out missionaries into the world to teach people to observe an ordinance, which, when they had obeyed it, they were no better off than they were before. How dare anyone charge the Almighty with such folly?

The World:—We have no further questions to ask the witness.

Latter-day Saints:—Our next witness is the Apostle Peter.

PETER’S TESTIMONY.

The World:—Were you commissioned by the Lord Jesus Christ to preach His Gospel?

Peter:—I was. In sending His Apostles forth to preach the Gospel, the Lord said unto them, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and

lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20.)

The World:—Baptism is, therefore, a commandment of the Lord?

Peter:—It is, and Christ has said, that he that breaks one of the least of His commandments and teaches men to do so, the same shall be called the least in the Kingdom of Heaven. (Matt. 5: 19.)

The World:—Do you believe water baptism to be essential to man's salvation?

Peter:—I do. If it had not been so considered by Christ, He would not have commanded us to preach it. Why send us out to tell people to observe an ordinance of the Gospel which it mattered not with God whether they observed or not? That would not give the Lord credit for possessing as much intelligence as men; for no man among you would command his servants to do a certain work when it mattered not whether it was done or left undone. If baptism is not essential to salvation, then it was needless on the part of Christ to command His Apostles to preach it. It was a waste of time for us to do so, for while we were preaching baptism and administering the ordinances we could have employed the time in preaching principles which are essential to men's salvation. You will observe, Christ told us to baptize the people in the name of the Father, and of the Son and of the Holy Ghost. Now, do you think for a moment that we would have used the names of the Holy Trinity in an ordinance in which there was no profit? Did Christ not know that it was written in the Scriptures, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." If you say that baptism is not essential to salvation, you make the Savior of the world a transgressor of God's holy commandment, for what could be more vain than to use the names of the Holy Trinity in an ordinance in which there were no virtue, no salvation?

The World:—You, therefore, taught the people that it was necessary for them to be baptized?

Peter:—I did. With the rest of the Apostles I stood up on the day of Pentecost before a great multitude of people and declared unto them the message of life and salvation which Christ had given us to deliver. We spoke under the inspiration of the Holy Ghost, and thousands of people were pricked in their hearts, and cried out saying, "Men and brethren, what shall we do?"

The World:—What did you tell them?

Peter:—I said unto them, “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.” (Acts 2: 38.) The same day three thousand souls were added to the Church. There was a most devout man named Cornelius, who resided in Cæsarea, who prayed to God constantly and gave much alms to the people. His prayers and alms came up as a memorial before God, and He sent an angel to Cornelius to tell him to send for me to Joppa, and that I would tell him words whereby he and his house should be saved. Now, you will remember, that a short time previous to this I had taught thousands of people baptism for the remission of sins. If I had taught them false doctrine do you think the Lord would have sent an angel to Cornelius to advise him to send for me to teach him the plan of salvation? I told Cornelius the same things that I declared to the people on the day of Pentecost, and commanded him and his household to be baptized in the name of the Lord. (Acts 10: 48.)

The World:—That is all, Peter.

Latter-day Saints:—We now submit for your consideration the testimony of the Apostle Paul.

PAUL’S TESTIMONY.

The World:—What is your belief concerning water baptism?

Paul:—I believe and have taught that it is an essential ordinance of the Gospel of Jesus Christ. When Jesus appeared to me on the way to Damascus, He called me to repentance and told me to go into Damascus and that I would there be told of all things that were commanded of me to do. The Lord then instructed His servant Ananias to go to me and to tell me to *arise and be baptized and wash away my sins*, calling on the name of the Lord. (Acts 22: 16.) So, you see, baptism for the remission of sins is not my doctrine, but the Lord’s. So important is this ordinance in the sight of the Eternal Father that He withheld the Holy Ghost from twelve devout Ephesians until I had re-baptized them. They had been baptized previously, but not by one holding authority from God, and so their baptism was not valid in His sight. How dare I teach the children of men that baptism is not essential to salvation when He who spake as never man spake had declared, “Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.”

The World:—We will excuse the witness.

Latter-day Saints:—We have adduced enough evidence to

convince every fair-minded person that water baptism is essential to his salvation. We have shown that it was instituted by the Lord from the beginning of the world for the remission of sins. The Israelites received the ordinance under the hands of Moses, and were all baptized in the cloud and in the sea. John, the forerunner of Messiah, was sent by God to preach *baptism for the remission of sins*. He baptized multitudes of people in the river Jordan *for the remission of their sins*. Christ the Son of God received baptism at the hands of John in order that He, too, might *fulfill all righteousness*. Jesus told the Jewish ruler that except a man were *born of water and of the Spirit* he could not enter the Kingdom of God. He commanded His disciples to "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Peter, while preaching under the influence of the Holy Ghost, told the people on the day of Pentecost to repent and *be baptized in the name of Jesus Christ for the remission of their sins*. The Lord Himself sent Ananias to Saul of Tarsus to tell him to arise and *be baptized and wash away his sins*. We preach the same doctrine that was taught by Christ and His Apostles, and say unto you, "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."

VI.—THE HOLY GHOST.

The World (to the Latter-day Saints):—According to the doctrine of your Church a man must be born of water and of the Spirit before he can enter the Kingdom of God.

Latter-day Saints:—In this we simply reiterate what Jesus said to the anxious Jewish ruler, Nicodemus. These are His words: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3: 5.) These are the words of the Son of God, and whenever He speaks all discussion should be closed.

The World:—You explained to us in the last examination that being born of the water means being baptized in water: what are we to understand by being born of the Spirit?

Latter-day Saints:—To be born of the Spirit means to be baptized with the Holy Ghost. All men must receive these two baptisms before they can become the sons of God. By being born of the flesh we become the sons of men: by being born of the water and of the Spirit we become the sons of God. We desire you to hear the testimony of John the Baptist on this important matter.

TESTIMONY OF JOHN THE BAPTIST.

The World:—John, you told us on two former occasions that you were sent of God to prepare the way for His Only Begotten Son. What did you teach the people they had to do in order to be accepted of the Lord and admitted into His Kingdom?

John:—I told them that they would have to repent, and be baptized in water for the remission of their sins. I promised the people that, if they would do these things, when Christ would come He would baptize them with a higher baptism—the baptism of the Holy Ghost and of fire. (Matt. 3: 11.)

The World:—You baptized the Christ?

John:—I did. The ordinance was performed in the river Jordan. As soon as Jesus came up out of the water the heavens were opened and the Spirit of God descended like a dove and rested upon Him, and then was heard the voice of God out of heaven, saying, "Thou art my beloved Son, in whom I am well pleased." (Mark 1: 9-11.) Thus was Jesus born of the water and of the Spirit, and all men must follow the example of the Redeemer of the world if they expect to become heirs of God and joint heirs with Jesus Christ.

The World:—Did you promise the Holy Ghost to all those whom you baptized?

John:—I did. I 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." (Matt. 3: 11.)

The World:—You are excused, John.

Latter-day Saints:—Our next witness is the Apostle John.

TESTIMONY OF THE APOSTLE JOHN.

The World:—You are an Apostle of the Lord Jesus Christ?

John:—I am.

The World:—John the Baptist promised those who believed in Christ and who had repented and been baptized for the remission of their sins that the Messiah would baptize them with the Holy Ghost and with fire. Did you receive that higher baptism?

John:—I did, but not until Christ had fulfilled His mission and had returned to His Father. While the Savior was with us He was our Teacher, our Guide and our Comforter; but when He ascended up on high we received from the Father the other Comforter, the Holy Ghost, who was to

abide within us forever. During His sojourn with us, Jesus referred quite often to the Divine Spirit which His Father would confer upon us after His departure. On different occasions He said to us: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) "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." (John 15: 26.) "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 13, 14.) "And when they bring you unto the synagogues, and unto the magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in that same hour what ye ought to say. (Luke 12: 11, 12.) "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16: 7.) "And, behold, I send the promise of my Father unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.)

The World:—How was the Holy Ghost conferred upon the people?

John:—Through prayer and by the imposition of hands.

The World:—Did you receive the Holy Ghost in this manner?

John:—I did, and so did the rest of the Apostles. Jesus said to us, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John 14: 16.) He led us out as far as Bethany, where He lifted up His hands and blessed us; He then breathed on us, and said, "Receive ye the Holy Ghost." (Luke 24: 50; John 20: 22.)

The World:—That is all, John.

Latter-day Saints:—Our next witness, the Apostle Peter, is ready to be examined.

The World:—We will listen to his testimony.

PETER TESTIFIES.

The World:—Did you also receive from Christ the promise of the Holy Ghost?

Peter:—I did. After His resurrection, the Lord appeared to us as we were assembled together, and commanded us that we should not depart from Jerusalem, but wait for the promise of the Father, “which,” said He, “ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” (Acts 1: 4, 5.)

The World:—When did you receive the gift of the Holy Ghost?

Peter:—On the day of Pentecost. The Apostles were assembled together, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where we were sitting. And there appeared unto us cloven tongues like of as fire, and it sat upon each of us. And we were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave us utterance. (Acts 2: 2-4.)

The World:—Were the Apostles the only ones who received the Holy Ghost?

Peter:—They were not. The Lord is not a respecter of persons; in every nation he that feareth God and keepeth His commandments is accepted of Him. John assured all his baptized converts that they would receive the baptism of the Holy Ghost. After being endowed with the Divine Spirit, the Apostles stood up before a great multitude of people and bore witness of the resurrection of Christ. Thousands of people, on beholding the glorious outpouring of the Holy Ghost, and perceiving the power by which we spake, were pricked in their hearts, and cried out, “Men and brethren, what shall we do?” This is what I said unto them, “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.)

The World:—Did Christ give you authority to confer the Holy Ghost upon those who believed on your words and obeyed the Gospel?

Peter:—He did, and also to the other Apostles. He said to us: “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 Judæa, and in Samaria, and unto the uttermost part of the earth.” (Acts 1: 8.) After His resurrection the Lord appeared unto us and commissioned us to go forth and preach the Gospel. “Go ye into all the world,” said He, “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 they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.” (Mark 16: 15-18.)

The World:—Did the people who accepted the Gospel of Christ in the days of your ministry receive the gift of the Holy Ghost?

Peter:—They did. The Lord confirmed the words of His servants by pouring out His Holy Spirit upon those who repented of their sins and who were baptized by Divine authority for the remission of their sins.

The World:—How was the Holy Ghost conferred?

Peter:—By prayer and by the imposition of the hands of authorized servants of God.

The World:—Can you refer us to an occasion when the Holy Ghost was given to believers?

Peter:—On one occasion Philip went down to Samaria and preached the Gospel to the inhabitants of that city. “And 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. * * * 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.” (Acts 8: 5-7, 12.) While Philip had authority to preach the Gospel, and also to baptize, he did not have authority to confer the Holy Ghost. He, therefore, sent word to the Apostles at Jerusalem, acquainting them of the work which he had performed in Samaria, and requesting them to send men endowed with higher authority, to confirm the baptized converts and to pray for them that they might receive the Holy Ghost. John and I were sent down to Samaria, and when we met with the converts there we prayed for them, after which we laid our hands upon them, and the Holy Ghost came upon them. (Acts 8: 14-17.)

The World:—We will now excuse you, Peter.

The World:—We have been taught that the signs spoken of by Peter were only to follow the Apostles and the believers in that age; that they were given to assist in establishing Christianity; and that when Christianity became established they were done away with and were no longer needed.

Latter-day Saints: We know that that is the teaching of

professed ministers of the Gospel, but it is in direct opposition to the teaching of Christ and His Apostles. "Christ places His preaching, believing, salvation, and the signs that were to follow, all on an equal footing; where one was limited, the other must be; where one ceased, the other did. If the language limits the signs to the Apostles, it limits salvation to them also. If no others were to have these signs follow them then no others were to believe, and no others were to be saved. If the language limits these signs to the first age or ages of Christianity, then it limits salvation to the first ages of Christianity, for one is as precisely as much limited as the other; and where one is in force, the other is; and where one ends, the other must stop. As well might we say, preaching of the Gospel is no longer needed; neither faith nor salvation; these were only given at first to establish the Gospel, as to say, the signs are no longer necessary, they were only given at first to establish the Gospel."

The World—We will now excuse you, Peter.

Latter-day Saints:—We have another witness, the Apostle Paul.

The World:—We are ready to hear his testimony.

TESTIMONY OF PAUL.

The World:—Paul, after your conversion did you receive the gift of the Holy Ghost?

Paul—I did. Ananias, being sent of the Lord, came to me in Damascus, and placing his hands upon me, said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9: 17.)

The World:—Did anyone ever receive the Holy Ghost under your administration?

Paul:—Yes, many. On one occasion, while Apollos was at Corinth, I passed through the upper coasts and came to Ephesus. There I found certain disciples who told me that they had been baptized. I asked them if they had received the Holy Ghost since they believed, and they answered that they had not—that they had not even heard of the Holy Ghost. I asked them with what baptism they had been baptized, and they replied, "Unto John's baptism." I told them that John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. I

then laid my hands upon them and prayed for them that the Lord would bestow upon them His Holy Spirit. The Lord hearkened unto my prayer and acknowledged my administration, for the Holy Ghost came upon them and they spake with tongues and prophesied. (Acts 19: 1-6.) Timothy also received this precious gift by the laying on of my hands. (II Tim. 1: 6.)

The World:—How does the Holy Ghost operate upon those who receive it?

Paul:—In divers ways. “There are diversities of gifts, but the same Spirit. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” (I Cor. 12: 4-11.) All these gifts, and many others, were enjoyed by the primitive Christians, and were inseparably connected with the true Gospel of Christ.

The World:—Did you not write an epistle to the Corinthian saints in which you told them that the gifts of prophecy, tongues, etc., would cease?

Paul:—I did. I told them that such gifts would cease when that which is perfect should come. I read from my epistle: “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. * * * 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 I am known.” (I Cor. 13: 8-10, 12.) I wrote an epistle to the Ephesians, in which I told them that the spiritual gifts which Christ had placed in His Church were to continue “*till we all come to the unity of the faith.*” The following is an extract from my epistle: “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; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 8, 11-13.)

The World:—The witness is excused. (To the Latter-day Saints):—Do the members of your Church enjoy the gifts of the Holy Ghost?

Latter-day Saints:—They do. "We believe in the gifts of the Holy Ghost being enjoyed now as much as they were in the days of the Apostles; we believe that the revelations of the Holy Ghost are necessary to organize the Priesthood; that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, in revelations, in healings; and that these things cannot be enjoyed without the Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same power; we believe in its being a comforter and a witness-bearer; that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that no man can know that Jesus is the Christ but by the Holy Ghost."

The World:—Have you received authority from the Lord to confer the Holy Ghost upon those who comply with the laws and ordinances of the Gospel?

Latter-day Saints:—We have. The authority was conferred upon Joseph Smith and Oliver Cowdery by the Apostles Peter, James and John.

The World:—Have the gifts of the Holy Ghost been made manifest in this dispensation?

Latter-day Saints:—They have. On the evening of March 27th, 1836, Joseph Smith met the quorums of the Priesthood in the Kirtland Temple and instructed them respecting the ordinance of the washing of feet, and in relation to the spirit of prophecy. He called upon the congregation to speak, and not to fear to prophesy good concerning the Saints; "for if you prophesy," said he, "the falling of these hills, and the rising of the valleys, the downfall of the enemies of Zion, and the rising of the Kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that shall open his mouth shall receive the Spirit of prophecy." Brother George A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues, and prophesy; others saw glorious visions; and the Temple was filled with angels, which fact the Prophet declared to the congregation. The people of the neighborhood

came running together, hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple, and were astonished at what was transpiring." (Compendium pp. 267-8.)

The World:—Do you promise the Holy Ghost to all those who repent and obey the Gospel which you preach?

Latter-day Saints:—We do. In sending forth His servants in these last days to proclaim the glad tidings of the Gospel of peace, the Lord said: "Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation. Verily, verily I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's Kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it." (Doc. and Cov. 84: 62-75.) All who will, with honest hearts, receive the message which we bear—the message that God the Father has in these last days restored through the ministration of angels, the everlasting Gospel—shall receive a testimony by the manifestations of the Holy Spirit of its Divine authenticity. And these manifestations shall be such as to give them perfect knowledge of its truth.

VII.—BAPTISM FOR THE DEAD.

Latter-day Saints:—Before proceeding further, permit us

to ask you a question or two: Have we not proved, and that, too, beyond all controversy, that a living, active and abiding faith in God the Father, and in His Only Begotten Son, Jesus Christ, is indispensable to man's salvation?

The World:—You have shown that, in order for a man to please God, not to mention being saved of Him, he must have faith in Him, and in His Son Jesus Christ, the Savior of the world.

Latter-day Saints:—Have we not proven most conclusively that men must repent of their sins and turn away from their iniquities before they can gain access to the Kingdom of God?

The World:—Sufficient evidence has been given to prove that sincere and genuine repentance must be exhibited in the lives of all men who hope for salvation, for the decree has gone forth that no unclean thing can enter the Kingdom of Heaven.

Latter-day Saints:—Have we not proven that the proper mode of baptism is immersion, and that the object of baptism is for the remission of sins?

The World:—The testimony of your witnesses in regard to the mode, object and essentiality of baptism cannot be refuted. Christ's answer to Nicodemus—"Except a man be born of water and of the Spirit he cannot enter the Kingdom of God"—should put an end to all discussion on that subject.

Latter-day Saints:—Have we not proven that after a man has complied with the ordinance of baptism, he must receive the Holy Ghost by the laying on of the hands of authorized servants of God?

The World:—Such was the practice in the primitive church. After baptism the Apostles confirmed the believers by the laying on of hands, with prayer, and conferring the Holy Ghost.

Latter-day Saints:—These are the first principles of the Gospel of Christ, and the Apostle Paul has declared that "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." (Gal. 1: 8.)

The World:—You have laid before us in a most clear and convincing manner the plan of salvation. Permit us now to ask you, What is to become of those who have died in ignorance of the Gospel of Christ?

Latter-day Saints:—Our reply to that question is this: God is a God of mercy and justice. He does not seek a crop where there has been no seed sown. All those who have died

in ignorance of the Gospel are in the hands of Him whose nature and whose name is Love, whose desire is that all His children may be saved and brought to a knowledge of the truth. He has made provision whereby the glad tidings of great joy which the angel brought to the shepherds on the morning of the Savior's birth shall be proclaimed unto every son and daughter of God. The Creator has made of one blood all nations that dwell on the earth. There is no respect of persons with God. His glorious plan of redemption was not revealed for the benefit of a favored class. When the angel of the Lord appeared to the shepherds on the plains of Judæa, he said unto them, "Behold, I bring you glad tidings of great joy, which shall be to *all* people." (Luke 2: 10.) Now, it is an undisputed fact that millions had died before that time without having heard those good tidings, just as millions have died since whose ears have never been saluted with the good news of the Savior's birth, and of the great redemption which He purchased for the whole human family by the shedding of His most precious blood. Who could be so lost to all reason as to think for a moment that God would consign to everlasting punishment all those who died in absolute ignorance of His Divine laws? We now ask you, as Paul asked the Roman saints, "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?" (Rom. 10: 14.) But here is the Apostle Peter, a recognized authority on the doctrine of Christ. Hear what he has to say in the subject.

TESTIMONY OF PETER.

The World:—Peter, would you have us believe that the Gospel is preached to those who die in ignorance of its Divine truths?

Peter:—I am surprised to hear you ask such a question when so much has been written on the matter. Jesus Christ came, not to save the living only, but the dead also. He declared that if He were lifted up from the earth He would draw *all* men unto Him, (John 12: 32), and that the hour was coming when the dead, as well as the living, would hear His voice. (John 5: 25.)

The World:—Then, according to your testimony, Christ after having preached the Gospel to men in the flesh, went also and preached the same Gospel to those who had died without having heard of its saving principles?

Peter:—He did; and not to them only, but also to those

who rejected it when it was preached to them on the earth.

The World:—This is certainly strange doctrine to us. Our ministers have never taught us that the dead could be saved as well as the living.

Peter:—That is because they do not understand the Scriptures. The men who wrote the Scriptures wrote as they were moved upon by the Holy Ghost, and in order for men to understand the writings of the prophets and other inspired servants of God, they must be in possession of the same Spirit, for “the things of God knoweth no man but by the Spirit of God.” If you will permit me, I will endeavor to make the Scriptures plain to your understanding. Noah, as you all know, was a preacher of righteousness. He was called by the Lord to preach the Gospel to the people of his generation. But they refused to listen to his warning; they turned deaf ears to his entreaties, and at last the Lord came out in judgment upon them and destroyed them from the face of the earth. But did He then cast them off forever? No, indeed. The Lord does not keep His anger forever. He had prepared a place for them, for in His house there are many mansions. He had prepared a prison-house for the wicked and rebellious, and when the antediluvians were destroyed in the flesh, their spirits were shut up in the Lord’s prison-house, where they were kept for thousands of years, or in other words, till they had paid the uttermost farthing.

The World:—And did those people have the opportunity afterwards of again hearing the Gospel?

Peter:—I am coming to that. I told you those spirits were shut up in prison for thousands of years. Now, I do not ask you to accept of my testimony alone concerning this matter. I am going to read to you what Isaiah the Prophet has written concerning the Lord’s prison-house and its inmates. Here are his words: “And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.” (Isaiah 24: 22.) Now, let us stop for a moment and analyze this Scripture. There is a depth of meaning in it, I assure you. Writing was not done with such ease in Isaiah’s time as it is today. The prophet did not pen the words which I have read just for pastime—they were written for our profit and learning. He pointed out most clearly the fate of those who would not hearken to the voice of the Lord or of His servants, but spent the days of their probation in gratifying their carnal appetites. They were to be gathered together as prisoners, and shut up in a prison, where they were to be

confined for many days. But they were not to be left without hope. The promise was made that when they had paid the penalty for their misdeeds they would be visited. This, according to the words of the prophet was part of Christ's missionary work: He was to preach redemption not only to the living, but to the dead as well; He was to visit the prisoners in the prison-house and preach deliverance to them. I quote again from his writings: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." (Isaiah 42: 6, 7.) Now, I desire to remind you that Christ confirmed this prophecy of Isaiah. He told the people that it referred to Him, and that it would be fulfilled in Him. Standing up in the synagogue in Nazareth one Sabbath day He quoted Isaiah's prophecy, as follows: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4: 18, 19.) So, you see that part of Christ's work was to preach deliverance to the captives, and open the prison to those who were bound.

The World:—When did the Messiah perform that work?

Peter:—During the three days that His body lay in the tomb.

The World:—Was His Spirit not with His Father during that time?

Peter:—According to Christ's own testimony it was not. When the Lord appeared to Mary, after His resurrection, He told her to touch Him not, for He had not yet ascended to His Father. (John 20: 17.) In two epistles which I wrote to the Saints in early days I made special reference to Christ's visit to the spirits in prison. This is what I said: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Peter 3: 18-20.) "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh,

but live according to God in the spirit." (I Peter 4: 6.) While this doctrine may be strange to you, it was quite well understood by the Saints in former days.

The World:—We thank you, Peter, for your testimony.

Latter-day Saints:—Before calling another witness we will quote to you the comments of Professor A. Hinderkoper, a German writer, and Bishop Alford, on the words of Peter. The former says: "In the second and third centuries every branch and division of the Christian Church, so far as their records enable us to judge, believed that Christ preached to the departed spirits." (Haley's Discrepancies of the Bible.) Bishop Alford says: "I understand these words (I Peter 3: 19) to say that our Lord in his disembodied state, did go to the place of detention of departed spirits, and did there announce His work of redemption; preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them." We now respectfully ask you to listen to what the Apostle Paul has to say on this matter.

PAUL'S EVIDENCE.

The World:—Paul, do you believe that the Gospel is preached to men after they depart this life?

Paul:—I do. I corroborate all that the Apostle Peter has said concerning salvation for the dead. This doctrine was well understood by the people in our day. Jesus, you remember, told Nicodemus that except a man were born of water and of the Spirit, he could not enter the Kingdom of God. Now, in those days the people asked the same question that many people ask today, "If baptism is essential to salvation, what is to become of those who have died without having been baptized?" Had the Lord failed to make provision for such people, it would have revealed an imperfection in the plan of salvation, which is not the case, for "the law of the Lord is perfect." Peter has told you that the Gospel was preached to the dead; I taught the people the doctrine of baptism for the dead. Here is what I wrote to the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Cor. 15: 20.) The Saints in former times believed in and performed a vicarious work for the dead—they were baptized for their dead. But after the death of the Apostles men transgressed the laws and changed the ordinances of the Gospel, in consequence of which darkness covers the earth and gross darkness the minds of the people.

The World:—You are excused, Paul.

Latter-day Saints (to the World):—We desire to call your attention to a prophecy which was made by Malachi. He prophesied as follows: “Behold, I will 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.” (Mal. 4: 5, 6.) Now, we testify to you, in all soberness, that this prophecy has been literally fulfilled. On the 3rd day of April, 1836, the Prophet Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple. Addressing them he said: “Behold, the time has fully come, which was spoken of by the mouth of Malachi; testifying that I should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.” We have built a number of temples, in which baptism and other ordinances have been performed in behalf of millions of our dead relatives and friends. This is also in fulfillment of the prophecy of Micah, who said: “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 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.” (Micah 4: 1, 2.) The work for the dead is still in progress. The hearts of the fathers are being turned to the children, and the hearts of the children to the fathers. Blessed are all those who engage in this glorious work, for great shall be their joy when they meet their loved ones who have passed beyond the veil, and for whom they stood as saviors upon Mount Zion.

VIII.—DIVINE AUTHORITY.

The World (to the Latter-day Saints):—Do you claim to have received authority from the Lord to preach the Gospel and administer in the ordinances thereof?

Latter-day Saints:—We do. The Lord has in these last days restored, through the ministering of angels, both the

Aaronic and Melchisedek Priesthood, empowering His servants to preach the Gospel, baptize repentant believers for the remission of their sins, confirm them members in His Church, and by prayer and the imposition of hands call down upon them the Holy Ghost.

The World:—Must a man be called of God and divinely appointed before he can preach acceptably the Gospel of Jesus Christ and administer its ordinances?

Latter-day Saints:—He must, as the Apostle Paul and others will testify.

TESTIMONY OF PAUL.

The World:—Paul, do you consider it absolutely necessary in order for a man to preach the Gospel and administer in its ordinances, for him to be called of God and ordained by those holding Divine authority?

Paul:—I do. In every dispensation of the world the Lord has chosen certain men to represent Him among the people. These He called, either by His own voice or by the voice of His servants whom He had previously chosen.

The World:—Can you cite us a few examples of the calling of men to the ministry?

Paul:—I can. The Lord called Noah to be a preacher of righteousness to the people of his generation; and when they would not hearken to the testimony of His authorized servant, the Lord destroyed them from the earth. Abraham, Isaac and Jacob were called in like manner for the work which the Lord had appointed them.

The World:—How were they called?

Paul:—They were called by direct revelation from heaven, the Lord speaking to them by His own voice. To Abraham He said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing; * * * and in thee shall all families of the earth be blessed." (Gen. 12: 1-3.) Isaac and Jacob were called in a similar manner. (Gen. 26: 2-5; 28: 10-15.)

The World:—Would it be improper for a man to preach the Gospel and administer its ordinances without his having been divinely commissioned to do so?

Paul:—It would, indeed. No man has a right to take such honor unto himself except he be called of God, as was Aaron. Permit me to read a couple of extracts from my epistles to the Romans and to the Hebrews. This is what I said:

“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? and how shall they preach except they be sent?” (Rom. 10: 14, 15.) “And no man taketh this honor unto himself, but he that is called of God, as was Aaron.” (Heb. 5: 4.)

The World:—How was Aaron called to the ministry?

Paul:—He was called of the Lord through the Prophet Moses. As you well know, the Lord spoke to Moses out of the burning bush, commissioning him to go on a mission to Egypt and deliver the children of Israel. Moses reminded the Lord that he had an impediment in his speech, when the Lord said to him: “Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee he will be glad in his heart. And thou shalt speak unto him and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what you shall do.” (Exodus 4: 14, 15.) “And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.” (Exodus 4: 27, 28.)

The World:—When men are called of the Lord, through His inspired servants, to minister unto the people, is it necessary for them to be ordained and set apart for their respective duties by the laying on of the hands of the Lord’s servants?

Paul:—It is. Such has been the practice in every Gospel dispensation. Joshua, the son of Nun, was set apart, as directed of the Lord, through the imposition of hands by Moses. Let me read to you what Moses has written on this matter: “And the Lord said unto Moses, take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hands upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. * * * And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.” (Num. 27: 18-20, 22, 23.)

The World:—Paul, in what way were you called to the ministry, and by whom were you ordained?

Paul:—I was called by the Holy Ghost, and was or-

dained under the hands of Simeon, Lucius and Manaen. You will find a record of my call and ordination in the 13th chapter of the Acts of the Apostles, as follows: "Now there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 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. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13: 1-3.)

The World:—We have no further questions to ask you, Paul.

Latter-day Saints:—We now respectfully ask you to hear what the Apostle Peter has to say on this very important subject.

PETER'S TESTIMONY.

The World:—Were you called of the Lord and ordained to take part in His ministry?

Peter:—I was. You will find an account of my call and ordination, as well as that of the other eleven apostles, in the third chapter of Mark's Gospel. It is as follows: "And he goeth up into a mountain, and calleth unto him whom He would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." (Mark 3: 13, 14.) "Ye have not chosen me," said Jesus, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you." (John 15: 16.)

The World:—Must a man be called of God and ordained by Divine authority before he can hold an office in the Church of Christ?

Peter:—He must. The death of Judas left a vacancy in the quorum of Apostles. In choosing his successor we appealed to the Lord to manifest to us His mind and will in the selection of a man to fill the vacancy. There were two men, Barnabas and Matthias, whom we considered equally worthy of the honor. We presented these two men before the Lord in prayer and said, "Thou, Lord, which knowest the hearts of all men, show which of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." (Acts 1: 24, 25.) It was revealed to us that Matthias was

the Lord's choice, and he was appointed by unanimous vote.

The World:—Are we to understand from what you have said that it was the desire of the Lord that Apostles and Prophets and all the other officers should continue in the Church?

Peter:—Such, indeed, was the desire of the Lord. If it had not been, He would not have appointed a successor to Judas.

The World:—Our ministers have told us that Apostles and Prophets are not necessary in these days; that they were placed in the Church to establish Christianity, and that when Christianity was established they were no longer needed.

Peter:—There is nothing in the Scriptures to warrant such an assertion. On the contrary, it is most positively stated that the Lord put these officers in the Church “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” And they were to remain in the church “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 fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” (Eph. 4: 12-14.)

The World:—How was the primitive Christian Church organized?

Peter:—It was “built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone.” (Eph. 2: 20.) The Lord placed in the Church Apostles, Prophets, Evangelists, Pastors, Teachers, etc. (Eph. 4: 11.)

The World:—The churches of the world are not organized after that pattern?

Peter:—They are not. They were not established by Christ. Had Christ established them, He would have put in them the same officers that He put in the early Christian Church. The Churches of the world were established by men. They are named after men. There is Saint Paul's Church, Saint Peter's Church, Saint Mark's Church, Saint Luke's Church, Saint John's Church, etc.

The World:—There seems, therefore, to have been an apostasy from the primitive Christian Church?

Peter:—There has. The Scriptures are replete with prophecies concerning the great apostasy which was to take place after the death of the apostles. Permit me to call your attention to a few of them. Have you a Bible at hand?

The World:—We have.

Peter:—Turn to the fourth chapter of Paul's second epistle to Timothy and read what he prophesied concerning the apostasy that was to take place.

The World:—Paul prophesied as follows: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4: 3, 4.)

Peter:—Now turn to the 29th chapter of Isaiah and read what the prophet said concerning the state of the world in the last days.

The World:—Isaiah prophesied as follows: "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. Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29: 9, 10, 13, 14.)

Peter:—How perfectly did Paul describe the condition of the world at the present time! Instead of having inspired Apostles and Prophets to reveal to them the mind and will of the Lord, and to teach to them the true plan of salvation, the people have heaped to themselves teachers, having itching ears, and they have turned their ears away from the truth and turned them unto fables. When you think of the multitude of jarring and contending sects that are in the world today, you can see how literally the prophecies of Paul and Isaiah have been fulfilled.

The World:—Were Paul and Isaiah the only ones who prophesied concerning an apostasy?

Peter:—They were not. There were many others who uttered similar predictions. But I ask you to read what Isaiah further said concerning the apostasy; you will find it in the twenty-fourth chapter of his book.

The World:—Isaiah says: "The earth also is defiled under the inhabitants thereof; 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." (Isaiah 24: 5, 6.)

Peter:—Notice the similarity in these prophecies: Isaiah prophesied that the day would come when the people would transgress the laws, change the ordinance, and break the everlasting covenant. Paul declared that the time would come when they would not endure sound doctrine, but would heap to themselves teachers, having itching ears, who would turn their ears away from the truth and turn them unto fables. On another occasion Paul prophesied as follows: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 29, 30.) Paul lived to see the beginning of the terrible apostasy of which he spoke. "I marvel," said he, writing to the Galatians, "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." (Gal. 1: 6, 7.) I myself prophesied concerning the apostasy. Here is what I said: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." (II Peter 2: 1-3.)

The World:—The prophets and apostles truly foretold an apostasy, and the divided state of Christendom—the hundreds of different sects and denominations, the numerous, conflicting theories which are being advocated by men for the Gospel of Jesus Christ—bear incontrovertible testimony that such an apostasy has taken place. Must this condition continue, or will there be a restitution?

Peter:—There will be a restitution of all things spoken of by the mouth of the holy prophets.

The World:—Do you think the Lord will ever send us Apostles and Prophets to teach us the true Gospel of Christ as it was taught by Him and His inspired servants in ancient days?

Peter:—He will, for so He has declared. Here is the

Apostle John; I pray you, hear what he has to say concerning the restoration of the Gospel in the latter days.

JOHN'S TESTIMONY.

The World:—John, do you think we will ever be favored with new revelation from God?

John:—Have you forgotten what Joel prophesied concerning the last days? He said: “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” (Joel 2: 28.)

The World:—Then, we may look for Prophets to be sent of God.

John:—Yes, and angels also will come down from heaven to restore that which was lost. You have heard already of the great apostasy that was to take place; you have seen how the principles and ordinances of the Gospel have been perverted; you see the Christian world a Babel of Confusion. The Lord knew that all these things would take place, and He decreed that in the last days He would set His hand again to recover His people from their lost and fallen state. He revealed to me that before His judgments were poured out upon the inhabitants of the earth He would send an angel with the everlasting Gospel, to be preached to every nation under heaven. Read, I pray you, what I said concerning this matter in the fourteenth chapter of my book.

The World:—You wrote as follows: “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 water. (Rev. 14: 6, 7.)

John:—Now, I advise you to look for the fulfillment of the things which the Lord has spoken by the mouth of His holy prophets.

The World:—Thank you, John; you are excused.

Latter-day Saints:—Now, we testify to you in words of soberness that the angel which John predicted would come to the earth in the last days with the everlasting Gospel, has come to the Prophet Joseph Smith. The Lord also sent heavenly messengers to him and others, who conferred upon them Divine

authority, and instructed them concerning the restoration of the true Church of Christ on the earth for the last time, preparatory to the coming of the Son of Man. That Church has been organized after the primitive pattern. In it are inspired Apostles and Prophets, Evangelists, Pastors and Teachers. It teaches the very same Gospel that was taught by Christ and His Apostles; its members enjoy the same gifts and blessings that were enjoyed by the former-day saints: they have the gift of prophecy, revelations, visions, healings, tongues, interpretation of tongues, etc. And, if you desire to know the truth of these things, we advise you to follow the exhortation of the Apostle James, when he said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1: 5.)

"Our enemies have kicked us, and cuffed us, and driven us from pillar to post, and we have multiplied and increased the more, until we have become what we are this day."

—Brigham Young.

"It is not our business to fight our enemies. There is no man or woman on the face of the earth, but is our brother or our sister. They are the children of God and we are here to bear and forbear with them in their interest and for the glory of God."

—Lorenzo Snow.

SCRAP BOOK OF

A CONGRESSMAN'S OPINION OF THE PROPHET.

(From the Historical Record.)

In the winter of 1840, the Prophet Joseph Smith went to Washington, D. C., to petition the president of the United States and Congress to redress the grievances of the Saints against the people of Missouri. While at the nation's capital he had several opportunities of speaking in public. On the evening of February 5, 1840, he addressed a large audience. Mr. M. L. Davis, a member of Congress, was present. In a letter written to his wife the day after, he gives the following opinion of the Prophet:

I went last evening to hear "Joe Smith," the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself.

He is not an educated man; but he is a plain, sensible, strong-minded man. Everything he says is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good looking man. In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read. * * * *

During the whole of his address, which occupied more than two hours, there was no opinion or belief that he expressed, that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man toward man, and that would tend to make him a more rational being than he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be a religion of meekness, lowliness and mild persuasion. * * * Throughout his whole address he displayed strongly a spirit of charity and forbearance. The Mormon Bible, he said, was communicated to him direct from heaven. If there was such a thing on earth as the author of it, then he (Smith) was the author; but the idea that he wished to impress was that he had penned it as dictated by God. * * *

I have changed my opinion of the Mormons. They are an injured and much abused people.

MORMON LITERATURE

AN ANNOUNCEMENT CONCERNING THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

BY HEBER J. GRANT, TOKYO, JAPAN.

Prove all things; hold fast to that which is good.

1 Thess. 5: 21.

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

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.

James 1: 5, 6.

We, as duly authorized representatives of the Church of Jesus Christ of Latter-day Saints, have been sent to Japan for the purpose of teaching the plan of life and salvation, as it has again been revealed from heaven by the true and living God to the Prophet Joseph Smith.

We earnestly entreat the people of this nation to fully investigate the message which we have come to deliver.

We testify that there is a God in heaven who is in very deed the Father of the spirits of all men. He is the Creator of heaven and earth, and all that in them is. He existed before the world was created; exists today and will exist forever. He is the same yesterday, today and forever. He is all powerful and to His wisdom there is no limit. He is no respecter of persons; is full of mercy, love and compassion, and is forgiving to all those who will repent of sin and seek Him and serve Him with full purpose of heart.

All men are well aware that compliance with the laws of a nation is absolutely necessary in order to become a citizen thereof, and the same applies with equal force to those who wish to become citizens of the kingdom of God. A knowledge of and compliance with God's laws is a matter of the most

vital consequence to all men. These laws are contained in the divinely inspired books known as the Bible and Book of Mormon. We feel assured that all who will earnestly and fully investigate will come to a knowledge of the divine authenticity of these records.

For many hundreds of years after the creation of the earth God appeared in person, from time to time, and talked with His children and gave instructions as to what was necessary for them to do in order to be worthy, when this life was ended, to come back and dwell forever in His presence. A little over nineteen hundred years ago He sent His Son Jesus Christ to the earth to teach mankind the plan of life and salvation. Jesus is the Savior of the world, and faith on His name and obedience to His commandments will take us back into the presence of God where we shall dwell forever.

Jesus Christ called upon all men to repent, to live lives of righteousness and to be baptized in water for the remission of their sins, and made them the promise that if they would do this and keep His commandments they should know whether the doctrines He proclaimed were of God or man.

In the spring of 1820, God and His Son Jesus Christ visited the earth and talked with Joseph Smith. They afterwards sent heavenly messengers who gave him the necessary instructions and authority to establish on the earth the true Church of Christ. Some immediately accepted the doctrines which this prophet taught, but the majority misrepresented his teachings and persecuted him. False charges were preferred against him, and he was imprisoned many times, but upon trial was declared innocent of every charge. He lived a life of virtue and uprightness, maintaining, in the face of the most bitter opposition, his testimony as to the truths revealed to him from heaven. Finally, while he was in Carthage jail, Illinois, U. S., under the pledged protection of the state, awaiting a trial, to which he had voluntarily surrendered himself, the jail was attacked and he was murdered by a mob of wicked men. Thus did Joseph Smith, the Prophet of the nineteenth century, seal his testimony with his life's blood.

Dr. David Nelson in his book, "The Cause and Cure of Infidelity," says: "A true prophet is not applauded by a majority of the wicked or by the mass of the depraved. He is generally disliked by those furthest from God, and spoken evil of by those who sink deepest in sin. He is often not only reviled, but put to death if the laws permit; but the false prophet is neither stoned nor sawn asunder. He is often extolled greatly by the most dissolute, and is at least tolerated or praised

to some extent by the leaders in depravity or the officers of sin."

Many people have spoken ill of the Latter-day Saints, or as we are commonly called "Mormons." We ask to be judged not by the false statements of our enemies, but by the infallible standard, "By their fruits ye shall know them." Wisdom dictates that no cause should be judged without a hearing, and least of all when only one side has been heard, and that the side of its enemies. The history of the Latter-day Saints is before the world and speaks for itself.

In a tract entitled "My reasons for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints," the writer says: "No one who will read the whole history of the Latter-day Saints with a truly honest and unprejudiced heart, and look upon the blessings of prosperity which they at present enjoy, can for a moment doubt that they are members of a church which is under the direct guidance of God through new revelation.

"I am quite sure that any one who will read with a fair, and unprejudiced mind the teachings of Joseph Smith, can not but conclude that he must have been inspired, especially when they consider the fact that all the great and marvelous work which he performed before his martyrdom was accomplished while he was still a young man, and that he had never enjoyed the privileges of education and experience."

We call attention to the last of the accompanying Articles of our Faith, that "if there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things," and advise all men to do likewise.

In conclusion, in all solemnity and humility, we bear testimony that God lives, that Jesus Christ is His Son and the Savior of the world; that Joseph Smith was the prophet of the true and living God, commissioned to restore again the Gospel of Jesus Christ to the inhabitants of the earth. We once more entreat all men to investigate our message, and promise, as did our Savior, that all who will repent of sin and obey the Gospel shall receive a knowledge from God of the divinity of the doctrines which we proclaim.

SCRAP BOOK OF

CORNER STONES OF REORGANIZATION.

A FEW FACTS CONCERNING ITS FOUNDERS COMPILED FROM EARLY
CHURCH HISTORY.

When men come as servants of God, claiming a divine commission to reorganize the Church of Christ, the searchlight of investigation should be turned upon them. If they bear it there is evidence that they have been sent of God. But if inconsistencies hedge their entire course of life it is well for an inquirer after truth to examine their AUTHORITY.

William Marks, Zenos H. Gurley, William W. Blair and Samuel Powers ordained the Son of the Prophet to succeed his father as President of the Church. William W. Blair and Samuel Powers were never members of the original Church. We, therefore, pass them by, and proceed to bring out a few facts from early Church history relative to Marks, Gurley and Briggs, the two latter being the founders of the "Reorganization."

HISTORY OF WILLIAM MARKS.

WILLIAM MARKS was President of the Nauvoo Stake at the time of the martyrdom of the Prophet Joseph, June 27, 1844.

SOMETHING FROM THE PROPHET'S JOURNAL.

"Whatever can be the matter with these men (Law and Marks)? Is it that the wicked flee when no man pursueth? that hit pigeons always flutter? that drowning men catch at straws? or that Presidents Law and Marks are absolutely traitors to the Church, that my remarks should produce such excitement in their minds? The people in the town are astonished, almost every man saying to his neighbor: Is it possible that Brother Law or Brother Marks is a traitor and would deliver Brother Joseph into the hands of his enemies in Mis-

souri? If not, what can be the meaning of all this? The righteous are as bold as a lion.”

MARKS DROPPED FROM HIS POSITION AS PRESIDENT OF NAUVOO STAKE.

WILLIAM MARKS was dropped from his position as President of the Nauvoo Stake at a conference of the Church of Jesus Christ of Latter-Day Saints, held October 7, 1844. (T. & S., Vol. 5, 692.) The whole Church voted NOT to sustain him, excepting two votes. This action was taken because he supported the claims of Sidney Rigdon as guardian of the Church.

On December 9th, 1844—Nauvoo, Illinois, he acknowledged his error in the following:

NOTICE.

“After mature and candid deliberation, I am fully and satisfactorily convinced that Mr. Sidney Rigdon’s claims to the Presidency of the Church of Jesus Christ of Latter-Day Saints are not founded in truth. I have been deceived by his specious pretenses and now feel to warn every one over whom I may have any influence to beware of him, and his pretended visions and revelations. THE TWELVE ARE THE PROPER PERSONS TO LEAD THE CHURCH.” (T. & S., Vol. 5, 742.)
“Signed William Marks.”

After making this acknowledgment he was received back into fellowship, but did not again obtain his former position. He became dissatisfied, withdrew from the Church and was excommunicated.

JOINS THE STRANGITE ORGANIZATION AND PLAYS A LEADING PART.

Copied from the “Voree Record,” official record of Strangite Church.

Conference April 6, 1846.

“On motion of WILLIAM MARKS, High Priest and President of the Stake at Nauvoo, James J. Strang unanimously called to the Chair as President of the Conference.”

“On motion of Elder WILLIAM MARKS it was unanimously resolved that this Church receive, acknowledge, and uphold JAMES J. STRANG as President of this Church,

Prophet, Seer, Revelator, and Translator with our faith and prayers.”

“On motion of Elder WILLIAM MARKS it was unanimously resolved that we sustain and uphold Aaron Smith as Counselor to First President by our faith and prayers.”

“On motion of Elder WILLIAM MARKS, amended on motion of Elder John E. Page, it was resolved that the case of Elder Rigdon be laid over until the October conference for final action and in the meantime a delegation be sent to visit Elder Rigdon personally on the matter by appointment and under instructions of the First Presidency.”

“President James J. Strang proposed the appointment of WILLIAM MARKS, President pro tempore of the High Priest’s quorum, which, being put separately to the High Priests and the Conference at large, and unanimously approved, he was thereupon appointed.”

MARKS APPOINTED BISHOP OF STRANGITE CHURCH.

“Voree Record”—Conference April 8th, 1846.

“The First Presidency presented WILLIAM MARKS for the office of BISHOP of the Church, and on motion of Apostle John E. Page, resolved unanimously (that he) be sustained.”

MARKS APPOINTED AN APOSTLE, COUNSELOR AND PROPHET.

“Voree Record”—Conference August 26th, 1849.

“Brother WILLIAM MARKS was then ordained, consecrated and set apart as APOSTLE of the Lord, Jesus Christ, a Counselor to the Prophet, one of the First Presidency, and a PROPHET of the Most High God, under the hands of President STRANG and Adams.”

WILLIAM MARKS ORDAINED TO ADMINISTER BAPTISMS FOR DEAD.

“Voree Record”—Conference of August 26th, 1849.

“Brother WILLIAM MARKS was anointed, ORDAINED and set apart to administer baptisms for the Dead, under the hands of Presidents STRANG and Adams. * * * The choir sang a hymn, after which eucharist was administered. The Conference then adjourned twenty minutes, to meet at the water’s edge for the purpose of attending to baptisms, both for the living and the DEAD. Con-

ference assembled pursuant to adjournment. Eight were initiated into the Church by being baptized for a remission of their sins. After which large numbers were baptized for their deceased relatives. Adjourned."

REVELATION OF JAMES J. STRANG GIVEN JANUARY 7TH, 1849.

"Hearken, O ye Saints, give ear, for the time to favor Zion is at hand, and the time of her redemption draweth near. Draw near unto me and learn, for the ways of men are foolishness before me. Behold ye shall be one, and if ye are not one, ye are none of mine. And ye shall all speak the same thing. Ye are cursed; ye are confounded because ye have many tongues like unto mystery Babylon; and many are running to and fro, speaking in their own wisdom, which is folly before me. * * * Behold my servant, WILLIAM MARKS, has gone far ASTRAY in departing from me, yet I will give unto him a little space, that he may return and receive my word, and stand in his place; for I remembered his works that he has done in the time that is past. If he will return and abide faithful, I will make him great, and his possessions shall be great, and he shall possess a city, and his children shall dwell therein; a nation shall call him blessed.
* * *"

HE REPENTS.

"Voree Record"—Conference of August 25th, 1849.

"President MARKS arose and said he felt that he ought to make a confession to the Saints for NOT acting in his calling and also to ask their forgiveness. Gave a brief history of the course he had pursued after the martyrdom of the Prophet Joseph, testified that he had ever had the fullest confidence in the work of the last days, and knew it was of God, and was now determined by the help of God to go forth in the discharge of HIS DUTY and act in the place in which he was called by revelation of God through his servant JAMES.

"Président Geo. J. Adams remarked: He rejoiced with joy unspeakable to see an old Saint coming back willing to do his duty, spoke very highly of the former faithfulness of Brother Marks in the cause of God, how he had kept himself uncontaminated in the midst of the lustful and ungodly, and concluded by offering the following resolution, which was sustained unanimously: Resolved, that we will forgive Brother Marks and sustain him in his calling by our faith, confidence, and prayers."

LEAVES STRANG AND JOINS THOMPSON'S ORGANIZATION—HIS OWN STATEMENT.

“Epistle of WILLIAM MARKS, chief evangelical teacher of the school of faith to all the traveling teachers' quorums and classes of said school, and Jehovah's presbytery of Zion, Greeting:

“Beloved Brethren:—Having been chosen and ordained chief evangelical teacher of the school of faith in Jehovah's presbytery of Zion, it becomes my duty to say something by way of encouragement and also by way of instruction to those who are placed under my care and supervision; and first by way of encouragement, let me state what I know in reference to the work in which we are engaged. In order to do this, I must of necessity refer to my experience in the Church. I was a member of the Church some ten years before the death of Joseph and Hyrum Smith. I was appointed President of the Stake in Kirtland, Ohio, in 1837, and continued in that office at Kirtland until the fall of 1838, when I was called by revelation to Farr West, Missouri, but before I arrived there the Saints were ordered to leave the state, and when the Stake was organized at Nauvoo, in the fall of 1839, I was appointed President thereof, and continued in that office up to the death of Joseph the Prophet. I always believed the work was of divine origin, and that Joseph Smith was called of God to establish the Church among the Gentiles. During my administration in the Church I saw and heard many things that was practiced and taught that I DID NOT BELIEVE TO BE OF GOD, but I continued to do and teach such principles as were plainly revealed as the law of the Church, for I thought that pure and holy principles only would have a tendency to benefit mankind, therefore, when the doctrine of polygamy was introduced into the Church as a principle of exaltation I took a decided stand against it, which stand rendered me quite unpopular with many of the leading ones of the Church.” (Harbinger and Organ, Vol. 3, Pages 52-3-4, Year 1853.)

AGAIN IN 1853 MARKS WRITES TO THOMPSON.

“Shabbona Grove, DeKalk County,
Feb. 17th, 1853.

“Brother C. B. Thompson,

“Dear Sir:—I have some good news to communicate
* * * I organized a quorum at Batavia. James Blakeslie

was chosen chief, and Jehial Savage, teacher. I ordained them to their offices, and they said they had satisfactory evidence that the work is of God. I feel as though I was well paid. Bless and praise the Lord.

“Yours in the bond of the covenant,
“Signed William Marks.”

WILLIAM MARKS SENT BY THOMPSON TO LOCATE A GATHERING PLACE.

The following appears in the “Harbinger and Organ” of Dec. 10th, 1853:

“St. Joseph, Mo., Aug. 24, 1852.

“Brother Thompson:—I embrace this opportunity to drop a few lines to you to let you know of our whereabouts. I arrived here with Brother Childs and on the 22nd of this month, found Brother Stephens and the most of his family sick; and he is not able to go with us. From what we can learn of the surrounding country here we think it will be very difficult to obtain a suitable LOCATION FOR THE SAINTS TO GATHER TO, near this place on account of the high price of land. We have agreed to start from here tomorrow morning to go north, probably to the Bluffs. * * * We shall write you again as soon as we find a location. * * *

“Signed William Marks.”

MARKS CHANGES AGAIN AND JOINS JOHN E. PAGE’S ORGANIZATION.

The year 1855 finds him in a religious organization with John E. Page and others. (History of the Reorganized Church, Vol. 3, 724.)

ON JUNE 11TH, 1859, HE FINDS A PLACE IN THE “NEW ORGANIZATION.”

On the above date he was received into this “Organization,” subsequently called the “Reorganized Church,” on his ORIGINAL baptism into the Church of Jesus Christ of Latter-Day Saints. His ORIGINAL ordination was also accepted.

In the light of common sense and the following statement found in the “Saints Herald” (the official organ of the “Reorganization”), what of WILLIAM MARKS’ authority? “WHENEVER INDIVIDUALS CLAIMING AUTHOR-

ITY UNDER THE CHURCH AS ORGANIZED BY THE FIRST JOSEPH BECAME MEMBERS OF ANY FACTION THEY IMMEDIATELY BECAME DIVESTED OF ALL AUTHORITY." (*"Saints Herald," Vol. 4, No. 10, Page 158.*)

Why did the "Reorganization" receive the Apostate Marks on his ORIGINAL baptism and ORIGINAL ordination after he had joined "The Strang faction," "The Thompson faction," "The Page faction," and "became divested of all authority" (as stated above)? And what of the authority of young Joseph who was ordained under the hands of such men, WILLIAM MARKS BEING MOUTH?

FOLLOWING IS THE STATEMENT OF THE PROPHET CONCERNING APOSTATES:

"An Apostate, or one who has been cut off the Church and wish to come in again, the law of the Church expressly says: That such shall repent and be baptized and be admitted as at first." (T. & S., Vol. 5, 752.)

RECORD OF ZENOS H. GURLEY.

ZENOS H. GURLEY was ordained a seventy in Nauvoo in 1844 under the direction of President Joseph Young. (Record in Historian's office, Salt Lake City.)

On April 6th, 1845, he was made the Senior President of the twenty-first quorum of Seventy. (Minutes of 21st quorum.)

THE PRESIDENT OF THE "REORGANIZATION" REPUDIATES AUTHORITY OF THE MAN WHO ASSISTED IN HIS ORDINATION.

On the 31st of January, 1905, President of the "Reorganization" wrote the following to Elder Joseph F. Smith, Jr., relative to the limitation of the number of Seventy's quorums:

"There are no provisions as revelations as law to the Church for the organization of more than seven quorums of Seventy; for that reason we do not recognize as valid any of the ordinations in Nauvoo in 1844-5 beyond those of the first seven quorums; and our teaching is that the number is necessarily limited by direct provision of the law."

GURLEY INDORSES THE COURSE OF THE CHURCH IN 1846.

*(One month before the great Exodus then in preparation.)
The Minutes of January 3rd, 1846 (21st quorum) say:*

“Zenos H. Gurley enlarged on the subject of liberally donating to the Church necessity. ‘God,’ said he, ‘had so shaped the scheme of salvation as that to be saved and appear approved of God, we must SACRIFICE OF ALL WE POSSESS.’ * * * He felt filled with the spirit. THE COURSE THE CHURCH IS PURSUING HAS BEEN SPOKEN OF BY JESUS CHRIST AND THE HOLY PROPHETS OF OLDEN TIMES.”

GURLEY RECEIVES HIS ENDOWMENT IN THE NAUVOO TEMPLE.

“ZENOS H. GURLEY arose and said that the Presidents of the quorum had RECEIVED THEIR ENDOWMENT. He observed that it was remarkable for an unusual outpouring of the Holy Spirit. He felt for the quorum that they should receive their endowment. The Church authorities, the quorum of seventy in succession, should furnish the people engaged in the endowment, one day each, and he wanted the quorum (21st) to acquit themselves from every obligation.” (Minutes of quorum, Jan. 10, 1846.)

GURLEY ON TEMPLE WORK.

“President ZENOS H. GURLEY arose and said: * * * ‘The business before the meeting was the arranging for the donation for the benefit of those of the Priesthood engaged in the Temple’ (NOT ON THE TEMPLE, BUT IN THE TEMPLE). He beautifully observed that it was his design and also this Council’s, to exalt the Twenty-first quorum and the quorum should reciprocally return the favors of the support and influence towards its welfare.” (Minutes of the quorum, January 17th, 1846.)

“President ZENOS H. GURLEY arose and said that the business before the meeting (of the Twenty-first quorum) was to select persons to receive their ENDOWMENTS. He had received direction to select ten or twelve to GO IN THE TEMPLE. He desired the brethren not to think it partiality to make this selection. * * * The Saints who have passed through the trials of the Church were generally rooted and

grounded in love and have a witness in their hearts or they would not have remained." (Minutes of the Twenty-first quorum, January 25th, 1846.)

It was ten days after he made this utterance that the Exodus of the main body of the Church began, and this is the last reference we have of ZENOS H. GURLEY while connected with the Church. What became of GURLEY? "Because he had not root, he withered away."

JOINS THE STRANGITES—BECOMES AN ARDENT WORKER IMMEDIATELY.

ZENOS H. GURLEY writes to a Brother Cooper, Editor of the "Strangite Gospel Herald," under date of January 10th, 1850, from Pittsburg C. W., relating an account of his labors in the STRANGITE CHURCH. He closes with these words:

"The brethren in this place, though young, are old enough to dream of BEAVER (meaning Beaver Island, Strang's headquarters). Are you going to BEAVER in the spring? is the inquiry of many of them. * * * But, thank God, if we do no more we are rightly paid for our trouble. One of the Prophets, speaking in reference to these times, says, 'a man shall be more precious than fine gold. Farewell.'" ("Gospel Herald," Page 274.)

ZENOS H. GURLEY writes to the "Gospel Herald" (Strangite organ) from St. Lawrence under date of March 15th, 1850:

"I am now in New York State in company with Brother Linnel, assisting Brother Silsby in organizing the brethren and helping them get ready for BEAVER. We expect seventy or one hundred. Will leave here in May for that place. I left Brother Wright on Monday last. * * *'" ("Gospel Herald," Page 22.)

GURLEY RECEIVES AN APPOINTMENT AT STRANGITE CONFERENCE.

September 16th, 1851. Beaver Island.

"Moved and seconded that ZENOS H. GURLEY be appointed to preside over the branches in Western and Southern Wisconsin, west of Voree, by judicial appointment. Carried. * * *'" (Record of Conference, pen written.)

GURLEY EXCOMMUNICATED FOR HERESY FROM STRANGITES.

“James Blakeslie dropped for HERESY and Jahie Savage for the same, and their Priesthood taken from them. ZENOS H. GURLEY, ALSO PRIESTHOOD TAKEN FROM HIM. * * *” (Voree Record—Conference at Enoch’s Grove, Beaver Island, July 9, 1852.)

DOUBTS FOLLOWED AFTER EXCOMMUNICATION.

By 1851, after about five years of active service, he became convinced that James J. Strang was not a Servant of God. Manifestations followed which satisfied him that he should help organize another Church. Accordingly, he and Jason W. Briggs united their efforts and organized what is known as the “NEW ORGANIZATION,” which subsequently emerged into the “Re-Organized Church,” in 1860—16 years after the Martyrdom. Zenos H. Gurley, after following the Twelve Apostles as the presiding Quorum of the Church, and holding the position as Senior President of the Twenty-first Quorum of Seventy up to the time of the exodus of the Church from Nauvoo, in 1846, left the Church and joined James J. Strang, remaining with this organization until he and Briggs CREATED THE “NEW ORGANIZATION.” In 1860 he assisted William Marks in ordaining the President of the “Reorganization.” The question naturally arises, DID HE HAVE ANY AUTHORITY? We prefer to answer this question by simply quoting the statement found in the “Saints Herald,” Vol. 4, Page 158.

“Whenever individuals claiming authority under THE CHURCH AS ORGANIZED BY THE FIRST JOSEPH became members of ANY FACTION, THEY IMMEDIATELY BECAME DIVESTED OF ALL AUTHORITY.” (“Saints Herald,” Vol 4, No. 10, Page 158.)

GURLEY’S DOUBTS FOLLOW HIS FAMILY.

Zenos H. Gurley (“an apostle”) had been able to convert many to this organization, yet he was not satisfied in his own mind. In connection with Jason W. Briggs (founder of the “Reorganization), he forsook the Church they claimed had been built upon “revelations” from divers persons, (“Saints Herald,” Vol. 33, Pages 248-249.) The reasons why these men withdrew from the “Reorganization” were as follows: That they could not believe in:

1st—"The literal gathering of the Church into Jackson and the adjoining counties in the State of Missouri (or any one or more places) known as a local Zion."

2d—"Temple building and ceremonial endowments therein."

3d—"Baptism for the dead."

4th—"Tithing as a law applicable to the Church."

5th—"The law of consecration by which individuals are made legal heirs to the Kingdom of Zion."

6th—"A sole mouthpiece of God to the Church."

7th—"The plenary inspiration of and consequent absolute authority of what are called the sacred books."

8th—"The doctrine of 'cursing our enemies,' and of 'avenging God upon them to the third and fourth generations.'"

9th—"To the foregoing may be added the revelation of January 19, 1841, Section 107 D. & C. (124, our edition), which enjoins upon the Church the building of a hotel, called the 'Lord's boarding-house,' for Joseph Smith and posterity to dwell in from generation to generation, as also the promise contained therein, viz.: 'And as I said unto Abraham concerning the kindreds of the earth, even so I say to my servant Joseph, in thee and in thy seed shall the kindreds of the earth be blessed.'"

"This, coupled with the provisions in Section 43, that 'none else should or could receive revelation for the Church, and the provision of Section 19, that the Church shall receive Joseph's words and commands the same as if from God's own mouth,—establish in our judgment a lineal descent of authority equivalent to an imperial dynasty, which is foreign to the spirit and genius of the Gospel of Christ.'"

JASON W. BRIGGS, ANOTHER FOUNDER OF THE "NEW ORGANIZATION."

Jason W. Briggs, who was really the founder of the "Reorganization" or who, perhaps, did more than any other man to bring about that sect, was born June 25th, 1821, at Pompey, Onondaga County, N. Y. It is said he joined the church at Potosi, Wis., about 1842, but we have no history of this man except as we get through the records of the "Reorganization." He remained with the church under the leadership of President Young and the Twelve until the year 1846. It is interesting to note in this regard that the exodus commenced February 4th, 1846, so we are quite safe in saying that this man was one of the "Fair weather friends."

JASON W. BRIGGS JOINS THE STRANGITES.

After the exodus Jason W. Briggs joined James J. Strang and in his organization labored in the ministry quite extensively (Reorganite History 3:737), filling short missions to various parts of New York and in Wisconsin. In September of 1849, with B. G. Wright, he organized the Waukesha branch of Mr. Strang's church (Hist. of Reorganized Church 3: 737-8.)

ORDAINED A HIGH PRIEST BY JAMES J. STRANG.

“Resolved unanimously that JASON W. BRIGGS be ordained a High Priest. ORDINATION under the hands of President James J. Strang and WILLIAM MARKS, President of the stake at Nauvoo.” (“Voree Record of Conferences,” April 8th, 1846.)

FOLLOWING FROM THE “NORTHERN ISLANDER,” JULY 31ST, 1851.

“The following letter was written in answer to one from Mr. Briggs of Wisconsin. His letter is too scurrilous to appear in print, therefore we publish only the reply of Mr. Bacon.”

“Beaver Island, July 18th, 1851.

“Mr. Briggs:

“Sir: Some time since I received a letter from you in which you claim to take the liberty to write to me, on the ground that our acquaintance had been such as to forbid personal enmities; and, therefore, you would carry out the precept: ‘Do unto others as you would have others do unto you;’ and that I was less orthodox in the pretences of Strang, etc., than some others. * * * I will now notice the argument, powerful as it may be, which you assert you have found upon examination, touching the letter of appointment. But what examination can this be, in which you have found out that you spoke that which was not true? WHEN YOU DECLARED IN PUBLIC CONGREGATIONS, AT YOUR OWN FIRESIDE, AND AT THE FIRESIDE OF YOUR NEIGHBORS, that Joseph Smith wrote with his own hand the ‘Letter of Appointment’ (for you saw him in vision) AND YOUR SURPRISE AND FAITH IN THE ‘KNOCKING SPIRITS’ OF NEW YORK, FROM THE FACT THAT THEY (the spirits) ASSERTED THE SAME?”

BRIGGS STILL A STRANGITE IN 1848.

Jason W. Briggs represents the Beloit and Prairie branches of the Strangite Church at the Conference held in Voree, Wis., October 8th, 1848. ("Voree Record of Conferences," pen written.)

BRIGGS JOINS WITH WILLIAM SMITH.

In 1850 Briggs left Mr. Strang's organization and joined with William Smith, who had himself been a follower of Mr. Strang until excommunicated from that organization for the crime of adultery. In William Smith's Church Mr. Jason W. Briggs accepted the position of "APOSTLE," but at the time of the disintegration of Wm. Smith's Church in 1851, he withdrew, and in 1852 joined with Zenos H. Gurley. These two men organized this "NEW ORGANIZATION," today known as the "Reorganization."

BRIGGS FORSAKES THE CHURCH HE ORGANIZED.

Although Jason W. Briggs had received a Revelation as he alleges on the 18th of November, 1851, on the prairie some three miles from town of Beloit, Wis., declaring that Joseph Smith of the Reorganization should preside over the High Priesthood of the Church, etc., on March 28th, 1886, he severed his connection with the church he claimed was of divine origin and in conversation with Elder M. F. Cowley in the presence of President F. M. Lyman and Elder John W. Taylor in relation to his revelation he said: "I WOULDN'T LIKE TO CALL IT A REVELATION NOW, BUT WE LEARN BY EXPERIENCE."

Reader, the above facts will be of service to you if you are interested in the Great Latter-day work instituted through Joseph Smith, the Prophet. However things may be elsewhere, on this earth truth is met everywhere by error. The false has its adherents as well as the true. Especially is this so in religion. Each individual must sift the grain from the chaff. To those who become earnest in this labor, God has promised help. But without effort, without faith, there is no return and men are allowed to settle into that condition which they are satisfied with. The positive search for the unadulterated plan of salvation is not usually made and many are deceived. For this reason most men do not know the pure truth about religion. In the question before us we have the principle of

AUTHORITY to consider. PUT WHAT FOLLOWS TO THE ABOVE TEST.

In the economy of God's work is found a Holy Priesthood through which He deals with mankind.

Without this Priesthood the Church of God cannot exist for there would be no one authorized to do the work.

The Ancients, those who wrote the Bible, and others, held this Priesthood. Christ conferred it upon the APOSTLES, Seventies, etc.

The world fell into spiritual darkness and hundreds of religions sprang up after this Priesthood was taken away.

When the time came for the Restoration of the Gospel it was necessary that this Priesthood be restored, Peter, James and John (the ancient Apostles) being sent to confer the authority they held upon the Prophet Joseph Smith.

Joseph Smith, the Prophet, conferred it upon others.

At the time of the death of the Prophet the church was thoroughly organized with twelve apostles, etc., who held the same authority the Twelve held in the days of Christ, and to whom the Lord said in the year 1837:

"For unto you (the TWELVE) and those (The First Presidency) who are appointed with you to be your counselors and your leaders, is the Power of this PRIESTHOOD given for the last days and for the time in the which is the dispensation of the fullness of times." D. & C., Section 112:30.

And again:

"The Twelve traveling Counselors are called to be The Twelve Apostles or Special Witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum EQUAL IN AUTHORITY AND POWER to the three Presidents previously mentioned." D. & C., Section 107:23-4.

Now, then, notwithstanding the church had such a commission and such power, we are told by some that the church fell away immediately after the death of the Prophet, and that the three men (Marks, Gurley and Briggs) whose record we have given above, and who were never even members of any general presiding quorum, were able to apostatize, join one man made church after another, be ordained to positions in those churches, and then possess AUTHORITY enough to ordain a man a Prophet, Seer and Revelator and earthly head of the Church of God.

In conclusion, we wish to say that there is but One at a time who holds the keys and the right to receive revelation for the church, and that man is the President of the Church. When the First Presidency is disorganized through the death of the President, then, according to revelation, the TWELVE APOSTLES become the presiding quorum of the church, and then if the Lord has any revelations to give to His people they will come through the proper channel—the President of the Twelve.

When we see this man, or that man, or perhaps that woman or child giving revelations as was the case with the "Reorganization," when JASON W. BRIGGS, ZENOS H. GURLEY, HENRY H. DEAM, or the daughter of Zenos H. Gurley, received "revelations" bearing on the organization of their cult or the regulation of the Church, we will know assuredly that these things are not of God.

"The Constitution of the United States is a glorious standard; it is founded upon wisdom; it is a heavenly banner; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun; and Mormons as well as Presbyterians, and every other denomination, have equal rights to partake of the fruits of this great tree of our national liberty."

—Joseph Smith, The Prophet.

MORMON LITERATURE

IS BELIEF ALONE SUFFICIENT?

ELDER J. H. PAUL.

There is a very large class of professed Christians who maintain that if an individual does no more than simply believe in Christ, he will be saved eternally in God's Kingdom of glory. We do not purpose to disparage the value of belief or faith, for these principles occupy a very important position in the plan of human redemption; but it is the design to show that the doctrine which predicates salvation upon belief only is erroneous, and consequently dangerous.

The evangelist writes: "And this is eternal life, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent" (John xvii: 3). Conjoin this statement with another passage of Scripture, which reads thus: "And hereby do we 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 ii:3, 4).

The teachings of these Scriptures are—First: No one can be saved, or obtain eternal life, without a knowledge of God, and of Christ. Second: Those who fail to keep the commandments of the Savior do not possess a knowledge of God; and hence the conclusion is inevitable that there is no salvation without obedience to the Gospel laws and ordinances. This conclusion is in direct harmony with the statements of the Apostle Paul, who says: "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 Thess. i: 7, 8, 9). Again: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii: 19, 20). Thus the disciples were sent forth with a mission to convert all nations if possible, and they were instructed to enjoin upon those who became Christians obedience to "all things whatsoever" Christ gave as commandments to the

early Apostles. His language is so comprehensive that no command can be omitted.

“Know ye therefore that they which are of faith, the same are the children of Abraham” (Gal. iii: 7). But, “If ye were Abraham’s children, ye would do the works of Abraham” (John viii: 39). Here it is substantially stated that those who have Christian faith are adopted into the family of Abraham, thus becoming his children; but this privilege is accorded to those only who do the works of Abraham. How this ancient Patriarch obtained the right to be called the “Father of the Faithful” is thus set forth: “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws” (Gen. xxvi: 5). These were the works of Abraham, and those who are counted worthy to belong to his family, or to the “household of faith,” must also obey God’s voice, and keep His charge, commandments, statutes and laws. According to Scripture, no evasion of this requirement is possible; for those who are Abraham’s children obey the commandments of God.

St. James speaks to the point under consideration thus:

“But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” (James i: 22—25).

Now, what is the “word?” St. Peter answers this question decisively: “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . But the word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you” (1 Peter i: 23, 25).

Thus we learn that the Gospel is the word of God, and it “liveth and abideth for ever.” Whosoever, therefore, is not a doer of the Gospel requirements is deceiving himself. Notice how particularly the Apostle states that the blessings of the Gospel, or the perfect law of liberty, are obtained by doing the work enjoined by it.

St. Paul writes: “But ye, brethren, be not weary of well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed” (2 Thess. iii: 13, 14). The “word” referred to in St. Paul’s epistle was, for instance, that the Saints should not become “weary in well doing,” and he directed that those who

would not obey this commandment should be excluded from the company of Christians. It is folly for us to suppose that those who disqualify themselves for association with Saints on earth by neglecting to keep the commandments of the Lord, are fitted for the company of God, angels and saints in heaven.

“Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth him also that is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments, and His commandments are not grievous” (1 John v: 1—3). This same writer further says: “We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death” (1 John iii: 14). There is, according to this last Scripture, not eternal life, but death abiding in the soul of every one who does not love the brethren; and the first quotation assures us that where there is such a love, there is also obedience to the commandments of God. We cannot dissever these things, for the Almighty has joined them together. It follows, from the Scriptures just considered, that those who fail to obey God’s Gospel commandments are abiding in death, not in life.

In conformity with the direct declarations of the Scriptures which have been produced, showing that the commandments of God must be obeyed, we observe that the doctrine of obedience to the law is practically enforced. The Lord expresses condemnation of those whose works are not satisfactory. For instance:

“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; 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 And to the angel of the church in Philadelphia write: These things saith He that is holy, . . . I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.” (Rev. iii: 1, 2, 7, 8).

The judgment of the Lord is herein clearly founded upon the “works” in these two churches. The first one whose works were imperfect was dead; the second had an open door set before it because it had kept the word of the Lord. What the Lord thus-spoke to the Churches collectively must apply to the individuals comprising the society, and hence those who shall have an open door (into heaven) set before them must keep the commandments of God. In these cases God proceeded

on the principle referred to in the writings of St. James, that faith is manifested by works (James ii:18, etc.). The following passage is also pertinent in this connection: "For in Jesus Christ neither circumcision availeth nothing, nor uncircumcision; but faith which worketh by love" (Gal. v: 6). The plain proposition herein affirmed is that nothing avails in Christ Jesus but a "faith which worketh." It must operate in or by love; it is manifested by works. If it is not, it avails nothing, being dead. God measures faith by works—by the keeping of His commandments.

The following Scripture is very decisive:

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when we saw Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall He say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. xxv: 31—46).

This scene, joyous on the one hand, but dark and terrible as death on the other, is a plain revelation of the principle which shall prevail in the court of heaven at the great day of judgment. Those whom the Savior calls cursed, and whom He overwhelms with everlasting punishment, are not permitted to plead justification by their belief alone. It is an awful question of practical godliness, of righteous works. The devils themselves believe and tremble, and those who do no more must take up their miserable abode with them. Such is the

decree of Almighty God. The teachings of Scripture are as plain as they can be expressed in human language, that those who do not manifest their faith by godly works are under condemnation. We learn further from the Scriptures that the righteous works specially mentioned in the foregoing quotation are not the only ones required to entitle a person to eternal life. For instance: "And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him . . . Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto Him, Master, all these I have observed from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark x: 17—21).

A plain question was thus propounded, and it was definitely answered. Christ insisted upon a keeping of the commandments of God; we are to follow Him—to do as He did, that is, devote our lives to doing the will of the Father. The Savior assured His questioner that such was the way to inherit eternal life. This doctrine is pointedly put in Matthew xix: 17, thus: "But if thou wilt enter into life, keep the commandments."

Again: "He that believeth and is baptized shall be saved" (Mark xvi: 16).

Now, all men believe in the truth of the doctrine taught in the text just quoted, or they do not. If they do not, they cannot believe in Christ as a Being who is full of "grace and truth," as the Scripture asserts. If we admit for a moment that He comes short in the principle of truth, we shatter at once the very foundation of belief and confidence, and doubt is the inevitable result. If Christ's word is doubted, there is no confidence in Him. It follows, therefore, that those who do not believe in the truth of the text do not believe in Christ. But all concede that without this belief no one can obtain eternal life. Those who do believe the truth of the text cannot say that belief alone is sufficient for salvation, since it is expressly stated that "he that believeth *and is baptized* shall be saved." Christ's own statement respecting the matter is final with all those that believe in Him.

The following Scriptures are submitted:

“And why call ye me Lord, Lord, and do not the things which I say?” (Luke vi: 46). “But He said, yea, rather, blessed are they that hear the word of God, and keep it” (Luke xi: 28). “And this is the commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him” (1 John iii: 23, 24). “If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (John xiv: 15, 21). “Though He were a Son, yet learned He obedience by things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him” (Heb. v: 8, 9). “What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?” (James ii: 14). “He that saith he abideth in Him ought himself also so to walk, even as He walked” (1 John ii: 6). “But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise, also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also” (James ii: 20—26). “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev. xxii: 14).

“Meddle not with any man for his religion; for all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to protect.”

—Joseph Smith.

MORMON LITERATURE

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

ITS RELIGION, HISTORY, CONDITION AND DESTINY.

BY JAMES H. ANDERSON, OF SALT LAKE CITY, UTAH. 1902.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—*Matt. vii*, 18.

Of the religious denominations now in existence among men, none have attracted such attention from the others as the organization known as THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, the members of which are popularly, though erroneously, called "Mormons," because of their belief in the divine authenticity of the Book of Mormon, a record of the ancient inhabitants of America. In every nation where the fame of this Church has spread, and where its Elders have appeared to teach their faith, one feature which stands pre-eminent is the bitterness with which they are opposed, without even the opportunity of being heard, principally by professed believers in Christianity.

Some there are who are practical in their adherence to the doctrine of religious toleration, and whose expansive minds lead them to refrain from passing judgment till they hear the case fairly stated. They hesitate to follow popular clamor, preferring to ascertain the truth for themselves, rather than give assent to the voice of prejudice and bigotry which demanded the life of Jesus of Nazareth because He claimed to be the Son of God. But these are the exception; the rule has been to accept without question assertions made against the Latter-day Saints, and to decline to listen to anything in the way of denial or justification. With this prominent fact before us, it is beyond dispute that to this organization above all others in this generation must be applied the saying, "For as concerning this sect, we know that everywhere it is spoken against."

Doubtless much of this antagonism is due to ignorance of the true belief, aims and condition of the Latter-day Saints. Certainly it is largely because of gross misrepresentations by

those who have constituted themselves their enemies. The reason for assuming this position can be left for explanation to those who occupy it. The purpose of the present occasion is not to consider that branch of the subject, but rather to present the doctrines believed in by the Latter-day Saints, and the reason for that belief. The limited time at our disposal will admit of only a brief exposition of those doctrines; all who are desirous of more elaborate explanation may obtain it from the published works of the Church, and from its Elders, who will be pleased to present to investigators the Gospel message which they are proclaiming to the world. The present opportunity is sufficient for but an abridged statement, in plain and simple language, of the religious system under consideration.

This Church presents no formula of religious dogmas. Its creed is: The direct revelation of God to His children. As He is without variableness, and is no respecter of persons, so His laws are unchangeable; and whatsoever He gives by the voice of revelation is a law unto the Saints. The organization of this Church was effected at Fayette, New York, on Sunday, the sixth day of April, 1830. Shortly after this event, its presiding Apostle and Prophet, Joseph Smith, was asked for a concise statement of what he and his people believed, and in reply he wrote the following:

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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

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

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

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

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

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subjects to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.

The position taken by the Prophet Joseph Smith and those who have given heed to the doctrines he presented is that they have no new system of religion to offer to the world, but that their message is the fulness of the everlasting Gospel; the Gospel which Paul said was "the power of God unto salvation, to every one that believeth;" the Gospel of which the Bible bears record, and which the Lord Jesus Christ and His disciples taught as the commandment of God to His children. While they testify that it is a new revelation to them in this dispensation, "the latter days," and that they received through heavenly messengers sent from the throne of the great Jehovah all the knowledge they possess of the plan of salvation, and also the authority to preach the Gospel and administer in its ordinances, they point out that it is the same Gospel and divine message that was revealed to man in ancient days; the "one faith" of which Paul spake to the Ephesians; the Everlasting Gospel, *the* plan instituted by God for the salvation of His children—unchangeable, eternal, and transcendently perfect.

Upon this presentation of the case, then, are they to be judged. They thus place every principle or doctrine within the field of comparison with the Holy Scriptures, both in the Old and the New Testament.

• The first of the Articles of Faith declares a belief "in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." That is, that the Father is a personage of spirit, glory and power, possessing all perfection and fulness; the Son a personage of tabernacle also, who is the express image of His Father, and possesses the same fulness with the Father, in whose image also man is created; and the Holy Ghost, that which bears record of the Father and the Son, the life-giving element in all nature, the agent of God's power, by which, through faith, all things are controlled. These three constitute the Supreme governing power, the Godhead, and are one—above all, and in all, and through all—omnipotent, omniscient and omnipresent.

The idea thus set forth is that in form man is the image of his Creator. The Bible contains no suggestion of a similarity in form with any of the other creations of the Almighty. But with respect to man it is distinctly expressed in Genesis i: 26, 27: "And God said, Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image; in the image of God created He him; male and female created He them."

Paul, in writing of God, says that Jesus was the "express image of His person" (Hebrews i: 3), being "in the form of God" (Phil. ii: 6). In the record which Matthew has made of the Lord's baptism, he describes the action of the three who constitute the Godhead: Jesus receiving the baptism of water, the "Spirit of God descending like a dove and lighting upon Him," and a voice—the voice of the Father—uttering from heaven, "This is my beloved Son, in whom I am well pleased" (Matt. iii: 16, 17). The Redeemer of the world Himself testifies of their individuality: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man" (John v: 26, 27); "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go unto the Father: for my Father is greater than I" (John xiv: 28); "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will

send him unto you" (John xviii: 7); "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" (John xv: 26).

In the solemn prayer offered up before His betrayal, the Divine Master besought His Father, in behalf of His disciples, "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 xvii: 21, 22). The unity of purpose and action in all things constitutes the oneness. This union Jesus sought to bring to His Apostles, that, each having his distinct personality, they might be one, "even as we are one."

MEN JUDGED BY THEIR WORKS.

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

By this transgression death came into the world, that men might gain the experience of a mortal probation. But that man should be held responsible for an act in which he had no agency would evidently be an injustice. Our Father, being a just God, must therefore deal justly with His children. What is the doctrine of the Scriptures respecting the responsibility of men? In Jeremiah xvii: 10, it is announced: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." As the laws of truth and justice are inflexible in their operation and effect, judgment as certainly follows evil as blessings result from good deeds.

The beloved Apostle, in recording his vision of the judgment, tells us: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Rev. xx: 12, 13). Language can be no plainer to inform mankind of the evidence that will be adduced for or against them at the judgment-seat of Christ. It will be their deeds; and from the judgment they will make no appeal, for they cannot but realize its justice.

By the divine law, man is answerable for his own sins.

He is not compelled to bear the wrongs of another in the reward which he will receive at God's judgment. The transgression of Adam was not ours, and can have no ill effects upon us; it rather becomes a blessing by the mercy of Jehovah. The Latter-day Saints believe that, as by Adam death came into the world, without our action, so is life the free gift to all men, through the atonement of the Lord Jesus. This is the doctrine of the Bible. Paul expresses it thus: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans v: 12, 18). The Lord has permitted no doubt to remain respecting the sins for which men will be punished and the good for which they will be rewarded. His word is: "For 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" (Matt. xvi: 27). The testimony which He gave to John the Divine on the Isle of Patmos was: "I will give every one of you according to your works" (Rev. ii: 23). "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii: 12).

THE ATONEMENT.

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

By this atonement is brought the victory over death; the resurrection of the body to life; the raising of man to a position where he is not subject to death. But it goes farther in the article of faith read. It brings salvation by obedience to the Gospel. Salvation, then, is more than a redemption from the fall. The latter comes to man without his agency, so far as the mere restoration to life is concerned. That is the doctrine which the Apostles taught: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv: 21, 22). Since the Savior brought to pass the resurrection and the life, His atonement has a universal application, and "there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv: 15):

Does the atonement do more? The Latter-day Saints reply in the affirmative. Matthew (chap. i: 21) records that the

angel declared to Joseph, when foretelling the birth of the infant Jesus, "For He shall save His people from their sins." The Apostle Peter says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv: 12). By obedience to the laws and ordinances of the Gospel, salvation comes to man; it is that which is added to the children of men by the atoning blood of the Redeemer, when the requirements of His Gospel are complied with. Until this is done, there is no salvation from sin. The Apostle John makes this unequivocal declaration: "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i: 5, 7). If we would be cleansed from all sin by the blood of Christ Jesus, the condition is that "we walk in the light as He is in the light." If this be not our course, the Apostle says, "we lie and do not the truth." To these teachings is placed the seal and testimony of the Divine Master Himself, in His sermon on the mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii: 21). "In vain do ye worship me," said He to those who followed the tradition of men instead of keeping "the commandment of God" (Mark vii: 7, 8).

THE GOSPEL ORDINANCES—FAITH.

"We believe that the first principles and ordinances of the Gospel are: First—Faith in the Lord Jesus Christ."

The principle of faith is the moving cause of all action in intelligent beings. Faith in the Lord is the fundamental principle leading to obedience to His will. It is the assurance which we have of unseen things. By its exercise we are alone able to approach the throne of grace. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi: 6). It is not a mere passive belief; but being a principle of action and power, it inculcates works in harmony with itself. The Savior says: "Let not your heart be troubled; ye believe in God, believe also in me. 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 unto my Father" (John xiv: 1, 12).

It is the belief of the Latter-day Saints that the Gospel is the working law of Christ; that faith in Him, to have life, must be accompanied by works in accord with the mental exercise of faith. As the Apostle James says: "But be ye doers of the word, and not hearers only, deceiving your own selves" (i:22). This Apostle writes, "For as the body without the spirit is dead, so faith without works is dead also;" and in the second chapter of his epistle (verse 14—24) he states: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 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? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."

The Lord said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. xxii: 37, 38). He also explains what it is to love God: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John xiv: 21). This is faith in and love of God: keeping His commandments.

REPENTANCE.

"Second—Repentance."

To those who, on the day of Pentecost, believed on the Apostles' words, and had awakened within their hearts faith in the Lord Jesus, Peter gave the law of the Gospel: "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 ii: 38, 39). This law was universal in its application. It was "to all that are afar off, even as many as the Lord our God shall call."

When John the Baptist came in the wilderness of Judea, as the messenger before the Lord, preaching "the beginning of the Gospel of Jesus Christ, the Son of God," he proclaimed, "Repent ye, for the kingdom of heaven is at hand" (Matt. iii: 2). Of those who presented themselves for baptism he required conformity to the doctrine which preceded it. If they had not repented, the ordinance of baptism was refused to them. When many of the Pharisees and Sadducees came, he called them a "generation of vipers," and demanded that they "bring forth therefore fruits meet for repentance" (Matt. iii: 7, 8). God "commandeth all men everywhere to repent"—to turn from evil and walk in righteousness, for therein only is salvation. The Lord says, "Except ye repent ye shall all likewise perish" (Luke xiii: 3).

BAPTISM.

"Third—Baptism by immersion for the remission of sins."

To the repentant believer this is the "baptism of repentance for the remission of sins" taught by John the Baptist (Mark i: 4). On the day of Pentecost, Peter pointed the way to salvation, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii: 38). When the jailer sought to be saved, Paul and Silas "spake unto him the word of the Lord," and he "was baptized, he and all his, straightway" (Acts xvi: 30—33).

So important is this ordinance for admission into the Church of God, that the Lord Jesus insisted on receiving it at the hands of John the Baptist, who was authorized to administer it. John had preached that there should come after him One who should baptize "with the Holy Ghost and with fire," and when Jesus presented Himself on Jordan's banks, the Prophet recognized that mightier One. He felt his own weakness in the presence of the Son of God, and said, "I have need to be baptized of Thee, and comest Thou to me?" But Jesus knew the law of God. He knew that it was necessary for even the Son of Man to enter at the door, and obey the ordinance which His Father had appointed. Therefore He answered

John, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness" (Matt. iii:15). Then the Savior of the world went down into the river Jordan, and was baptized of John. When He came out of the water, there was given that glorious manifestation of the approval by His Father of the act of submission to the divine law, "and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii:16, 17).

If it was necessary for the Son of God, the Redeemer of the world, to receive the ordinance of baptism at the hands of one having authority to administer it, that He might "fulfil all righteousness," wherein can sinful man hope to enter by any other way? And when that act of obedience to law on the part of the Divine Master was signalized by the glorious descent upon Him of the Holy Ghost, and brought forth from the Eternal Father the solemn declaration that He was well pleased with the Son who had just passed through the baptism of water, who among men dare say that the ordinance is vain, and useless, and non-essential; that it is not of paramount importance to those who would do the will of the Father?

The Lord also declared that the baptism of John was "the counsel of God"—this ordinance that was "the baptism of repentance for the remission of sins." Said Jesus: "All the people that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke vii:29, 30). As the Lord went forth in His ministry, preaching the Gospel of the Kingdom, there came to Him Nicodemus, a ruler of the Jews. To him Jesus said: "Except a man be born again, he cannot see the kingdom of God" (John iii:3). Nicodemus did not fully comprehend this saying, and made further inquiry, receiving a reply in language that none need misunderstand: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii:5). Therefore, when the Master commissioned His disciples and sent them out, after they had been "endowed with power from on high," the command which they received and obeyed was: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. xxviii:19, 20).

In this labor of the ministry, to which they had been called and ordained of the Lord, He fulfilled His promise, and was with them: "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark xvi: 20). The Apostles taught: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii: 38); "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Romans vi: 3—5); "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. ii: 12). Here, then, is the Gospel doctrine: Baptism by immersion for the remission of sins, performed by one having authority; the birth, the burial, the planting in the watery element, without which ordinance the Lord has said that no man can enter the kingdom of heaven.

BAPTISM FOR THE DEAD.

It may be suggested that there are millions of the human family who have not had the opportunity of receiving of the baptism of repentance by one having divine authority—millions who never even heard of the name of Jesus Christ. The Latter-day Saints believe that the Gospel provides for all; that there is and can be no exception; that every one who will may partake of the waters of life freely; that God is no respecter of persons, but judges men by their works. A plan of salvation that is adapted to the few, that does not open the door to every being within the great brotherhood of man, is unworthy of the Creator and God of the universe. The Gospel of the Lord must be perfect, even as He is perfect, and reach to all humanity.

The query is made, How did the thief who died on the cross enter the Kingdom of Heaven; there is no record of his baptism? Let the Scriptures give the answer: "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise" (Luke xxiii: 42, 43). The Lord did not say he could enter His Kingdom, for He told Nicodemus that to do that it was necessary to be "born of the

water and of the Spirit;" but He promised the penitent thief that on that day he should be with Him in paradise. Is that not heaven? Let us examine and see, for on the proper ascertainment of this fact depends a great principle of truth.

The body of Jesus was three days in the tomb, when the spirit again entered into it. When the Redeemer had risen, Mary came to the sepulchre and found that the body of her Master was not there. She began to inquire, when she heard a voice which she recognized as that of the Lord, to whom she turned. "Jesus saith unto her, Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John xx: 17). Here is the testimony of Jesus Himself, that during the three days subsequent to His crucifixion, while His body lay in the tomb, His spirit did not go to heaven or the presence of His Father. Logically, it must follow, neither did that of the thief.

Where, then, did He go? As Jesus was not in His Father's presence during these three days, where was He? The Scriptures have not left us in doubt upon this point. Jesus transferred to Peter the keys of the Kingdom of Heaven, and placed him at the head of the Twelve Apostles. Surely he is a competent witness; he says: "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison" (1 Peter iii: 18, 19). During the time of His absence from the body He was preaching "unto the spirits in prison"—the place where the thief also went.

This doctrine of preaching the Gospel to the dead was taught by the Lord to His Apostles, just previous to His crucifixion: "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice" (John v: 25, 28). On the same subject, the chief Apostle says: "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter iv: 6).

The dead are to be "judged according to men in the flesh;" and, as the Lord has declared that "except a man be born of the water and of the Spirit" he cannot enter the Kingdom, what shall the dead who "hear the voice of the Son of God" do? Is the Gospel plan imperfect in that it does not provide a way

for those who have had no opportunity to receive that birth? God forbid. Such an injustice cannot be. Paul, writing to the Corinthians respecting the resurrection, says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?" (1 Cor. xv: 29). The answer is complete: The dead may be officiated for by those who dwell in the flesh.

This is the doctrine of salvation for the dead, an important part of the glorious Gospel that is as broad as the universe, and from everlasting to everlasting. By receiving the baptism for the dead, those who have passed into the spirit world have opened to them the door of the Kingdom of Heaven. "But one man cannot act in the place of another," is the suggestion that comes. The objector has surely forgotten, or has not contemplated the great truth that the whole Gospel plan taught in the Scriptures rests upon the vicarious atonement of the Lord Jesus Christ.

THE HOLY GHOST.

"Fourth—Laying on of hands for the gift of the Holy Ghost."

When the Apostle Peter preached to those who sought salvation, he said: "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 ii: 38, 39). Here is the offer to all of this blessed boon, the gift of the Holy Ghost, after baptism for the remission of sins. It was to them, and their children, and to all that are afar off. There was no exclusiveness in this; the Gospel was open to all. By conforming to its laws, men receive the benefits of their own obedience. It is the great natural order of cause and effect. Comply with the conditions, the result must follow. The sincerely repentant believer, baptized in the proper manner, and by an authorized servant of God, is entitled to the gift of the Holy Ghost as a matter of right.

How is he to receive it? Just as did the baptized believers under the ministry of the Apostles: "Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy

Ghost" (Acts viii: 14—17); "through laying on of the Apostles' hands the Holy Ghost was given" (v. 18). The Ephesians also "were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts xix: 5, 6).

Of the office of the Holy Ghost the Lord says: "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John xvi: 13, 14). Here is the promise of guidance and revelation by the Holy Ghost. Its gifts are wisdom, knowledge, faith, healing, working of miracles, discernment of spirits, divers kinds of tongues, etc. (1 Cor. xii: 4—11). Wherever the Holy Ghost is bestowed, there are its gifts and graces manifest.

DIVINE AUTHORITY.

"We believe that a man must be called of God, by 'prophecy, and by the laying on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

The testimony of Scripture upon this is that Jesus "ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils" (Mark iii: 14, 15). To His Apostles He said: "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: that whatsoever you shall ask of the Father in my name, He may give it you" (John xv: 16); and of them, in praying to His Father, He testified: "As Thou has sent me into the world, even so have I also sent them into the world" (John xvii: 18). His Father had sent Him and had "given Him authority," and in like manner He gave authority to His Apostles. They in turn commissioned others to act in the ministry—"they ordained them Elders in every church" (Acts xiv: 23). As Paul has said, "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. v: 4). Aaron was called by the voice of God, through Moses (Exodus iv: 14, 15).

The acts of those who are authorized to officiate in the ordinances of the Gospel—to whom are committed the keys of the Kingdom—are recognized by the Lord, and are given full force. "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be

loosed in heaven" (Matt. xvi: 19). But those not authorized receive no such recognition.

OFFICERS.

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

The Apostle Paul taught that there was "one Lord, one faith, one baptism," and said of the Redeemer, "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" (Eph. iv: 8, 11). He also preached: "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" (1 Cor. xii: 27, 28).

God set these in the Church, is the Apostle's testimony. Shall man say that they are not proper? The Lord has never changed the organization; on the contrary, these officers were given "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv: 12—14).

Is there work for the ministry? Are the Saints yet to be perfected? Are we still far from the unity of the faith? Are we less than the stature of the fulness of Christ in the knowledge of God? With the present spectacle of jarring sects, religious discords, and disputations of doctrines, no intelligent person would venture to give other than an affirmative reply to these inquiries. There is evidently abundant work for the ministry, and therefore a necessity for Apostles, Prophets, and all the officers that God has set in His Church. Wherever that Church is organized upon the earth, there will these officers be found, with all the authority, gifts and powers that accompany the offices. The church which has them not is not the Church of Christ, according to the evidence presented by the word of God.

SPIRITUAL GIFTS.

“We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.”

These are the gifts of the Spirit, which Christ promised should follow the believers. They are the signs which confirmed the preaching of the Gospel by the Apostles: “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. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following” (Mark xvi: 15—20).

Of these are the miracles wrought by our Lord and Savior. God hath set in the Church “miracles, gifts of healings, helps, governments, diversities of tongues” (1 Cor. xii: 26). Never at any time has He said they should be done away. He is an unchangeable being, a God of miracles to-day as much as at any period of the world’s history. He cannot be otherwise and still occupy His exalted position. He cannot be shorn of His power to manifest the gifts of His Spirit among the children of men, when the latter comply with His laws. His arm is not shortened, or His power to save diminished. If miracles, and healings, and prophecy, and the other gifts of the Spirit do not exist among men, it is for the same reason that in ancient days the Lord Jesus, in “His own country,” “could do no mighty work, save that He laid His hands on a few sick folk, and healed them,” namely, “because of their unbelief” (Mark vi: 6, 7).

Those who dwell on the earth to-day are equally the children of our Father with those who lived nineteen centuries ago, and have an equal claim on His blessings if they observe His laws and exercise the same faith in Him as did His disciples anciently. “For the promise is unto you, and to your children, and to all that are afar off,” said Peter, in his proclamation of the Gospel, of which Paul 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” (Gal. i: 8).

THE APOSTASY.

The Latter-day Saints believe that but for the apostasy of the primitive Christian Church, it would have remained with the same organization, powers and ordinances; with Apostles, Prophets, healings, miracles, and all the gifts of the Spirit, up to the present time. That these ceased to exist among men is proof that there has been a departure from the Gospel. If the organization had remained it would have been in the same form as God placed it, and the true successors to the Apostles would have followed their example when they filled the vacancy made in the Twelve by Judas's apostasy—by selecting Matthias to be numbered with the Apostles (Acts i:26). But there was no succession to the Twelve through the generations which succeeded them, therefore the organization ceased to exist among men.

If there was to be an event of such importance in the world's history as a great apostasy, surely the disciples would have had an intimation of it through the inspiration of the Holy Ghost. By reference to their writings we find that they had this knowledge, and prophesied concerning it. Paul wrote to Timothy that the time would come when men would not endure sound doctrine, but would heap to themselves teachers, and turn away from the truth. (2 Tim. iv: 3, 4). He also taught that in the last days perilous times should come, when men should be "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. iii: 1—5).

To the Thessalonians was borne this testimony respecting the great apostasy: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (2 Thess. ii: 1—7). The "mystery of iniquity" was making its influence felt at that early day. Paul had warned

the people of what was coming; as he says, "When I was yet with you I told you these things."

In the record of the vision given to the Apostle John, which he says was "the revelation of Jesus Christ," we are informed that John was shown "things which shall be hereafter." Of one of the beasts which he saw as typical of a power which should rise up in the earth, it is said, "And it was given to him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. xiii: 7).

This is some of the scriptural evidence concerning the great power which was to deceive the nations of the earth and pervert the Gospel by teaching men and women that Apostles and Prophets were not necessary, and that the gifts of the Holy Ghost were done away, till Christendom has been brought to the apostate condition in which it is to-day. So complete was the work of this "mystery of iniquity," of the beast that "made war with the Saints and overcame them," that it was necessary for an angel to be sent from heaven with the Gospel message for mankind. John says of this event: "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" (Rev. xiv: 6).

THE BOOK OF MORMON.

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

For people who believe the Bible to be the word of God to also believe that another record is His word, the two must be consistent with each other. There can be no conflict between them. For both to be the word of God, they must be divinely inspired, and their teachings be in perfect harmony. While it would by no means be certain that a record which has passed through so many hands as have the Bible manuscripts, with a loss of some, at least, of the sacred writings, would contain a reference to another record which was to be made by a separate branch of the House of Israel, yet it would not be unreasonable to hope that possibly an allusion to it might be found in some of the prophetic writings.

This hope is not without foundation with respect to the Book of Mormon, which is a history of a part of the House of Israel, on the American continent. The Prophet Ezekiel says:

“The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel his companions: and join them one to another into one stick: and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show unto us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand” (Ezekiel xxxvii: 15—19).

The “stick of Judah” is the record which we have of the Jews—the Bible; the “stick of Ephraim” is the other record, which we have in the Book of Mormon; and both records have become one in the hand of the Lord. Hosea says that to Ephraim had been written the great things of the law (Hosea xiii: 12), and the Savior informed His disciples of others that He must visit: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (John x: 16). These other sheep were to hear His voice—to receive a personal visit from Him.

The history of the coming forth of the Book of Mormon is, briefly stated, that its existence and whereabouts were revealed to the Prophet Joseph Smith by an angel sent from heaven. This angel said his name was Moroni, and that in the year A.D. 420 he had buried the sacred record in the hill Cumorah, which is located in the northern part of the State of New York. After Joseph had received several visits and had been instructed by the heavenly messenger, the plates were entrusted to his care, with a Urim and Thummim for their translation. Each plate was six inches wide and eight inches long, and not quite as thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of it being sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. The Urim and Thummim consisted of two transparent stones set in the rim of a bow fastened to a breastplate. The unsealed portion of the plates was

translated, and the whole were again taken charge of by the angel. The part which had been translated was published early in 1830, as the Book of Mormon, according to the command of God. It is an abridgment made by the Prophet Mormon, father of Moroni, from the records of his forefathers. On the title-page is this statement:

Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the Spirit of prophecy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to shew unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting Himself unto all nations. And now if there are faults, they are the mistakes of men: wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

Several persons were permitted to view the plates, among the number being the "Three Witnesses," who thus testify of what they saw and heard:

THE TESTIMONY OF THREE WITNESSES.—Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and the power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. 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 marvellous 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. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spot-

less before the judgment-seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

From that testimony they never varied. They were separated from the Latter-day Saints, having departed from the Church, to which they belonged for a time after its organization. But nothing could induce them to change their statement. It was true, and they knew it. In their old age Oliver Cowdery and Martin Harris returned to the Church. David Whitmer never did. He was the last to survive, his death having occurred in January, 1888, at Richmond, Missouri. When on his deathbed he called his family and friends around him, and made to them a solemn declaration that he knew the Book of Mormon, and his testimony thereto, to be true.

Eight others also testify as follows :

THE TESTIMONY OF EIGHT WITNESSES.—Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the saith Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen, and we lie not, God bearing witness of it.

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| CHRISTIAN WHITMER, | HIRAM PAGE, |
| JACOB WHITMER, | JOSEPH SMITH, Sen., |
| PETER WHITMER, Jun., | HYRUM SMITH, |
| JOHN WHITMER, | SAMUEL H. SMITH. |

Like the three, they never faltered in maintaining that what they had subscribed to respecting the Book of Mormon was the truth, and was with them an absolute knowledge.

Of further evidence concerning the authenticity of the Book of Mormon, there is in this sketch an opportunity of saying but little. Regarding the external proof, it must suffice to merely call attention to the developments of archæological research on the American continent. When the Book of Mormon was first published it was the accepted theory of the civilized world that

America was not peopled by any nation of ancient times which had made marked progress in civilization. But subsequently, from the appearance of Captain Dupaix's book in 1834-5, followed by the evidence of Lord Kingsborough, Stevens and Catherwood, Powell, and other well-known archæologists and explorers, a change came with respect to this matter, until now there is no doubt of the advanced position reached by ancient American civilization, as well as of the great antiquity of the native American races. The ruined temples and crumbling palaces of the ancient cities of Uxmal, Copan, Palenque, Quiché, and scores of others, whose architecture rivals that of any contemporaneous cities of the Old World, bear silent but incontrovertible testimony to the historical truth of the Book of Mormon.

With internal evidence of its divine authenticity, the volume is amply provided. It presents a code of ethics whose purity and godliness are unexcelled by any publication that has seen the light of day. In its pages there are no anachronisms and no contradictions. The various writers are in perfect accord. Compared with the great truths of science and nature, there are no absurdities and no inconsistencies. Between it and the Bible there is complete harmony in doctrine and in prophecy. It is a book that would be profitable reading to any thoughtful person. No intelligent, honest and sincere seeker after truth can give it thorough examination and consideration, with an understanding of the circumstances under which it was brought forth, without being convinced that in giving to the world the Book of Mormon, God has wrought one of the greatest miracles of any age or time.

REVELATION.

"We believe all that God has revealed, all that He does now reveal, and that He will yet reveal many great and important things pertaining to the kingdom of God."

When the Lord promised His disciples the Holy Ghost, He informed them that it would teach them all things (John xiv: 20); "He shall receive of mine, and shall show it unto you" (John xvi: 14). This was a direct promise of revelation through the medium of the Holy Ghost, therefore belief in revelation is a scriptural doctrine. It is the communication to men of knowledge from God: "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come" (John

xvi: 13). This is the word of the Lord—that the Holy Ghost should reveal things to come. The same condition which caused the withdrawal of the other gifts of the Spirit also caused the withdrawal of the gift of revelation. It was because of the apostasy—the unbelief of man. Never has the Lord said that He would reveal no more to the children of men. But He has forbidden men to add to or take from that which He reveals (Rev. xxii: 18, 19). Whenever the Almighty has authorized servants upon the earth, there is with them the gift of revelation. “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets” (Amos iii: 7). The Apostle says that if a man lacks wisdom, and asks in faith for God to bestow it on him, He will do so liberally (James i: 5, 6).

RESTORATION OF THE GOSPEL.

The tidings which the Latter-day Saints bear to the world are, that the Gospel has been restored to earth in this dispensation; that the present is the time of which Paul wrote, “that in the dispensation of the fulness 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” (Eph. i: 10). It is this restoration which John the Revelator saw in vision on the Isle of Patmos, and of which he says: “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” (Rev. xiv: 6, 7).

The Latter-day Saints testify that this angel has appeared, and has restored the Gospel, which is now being preached to the nations. It is the same now as anciently, with all the gifts, powers and blessings. Nothing is lacking. It is presented to all people for their consideration. The most thorough investigation is invited. There is nothing to conceal or hold back. It is not the province of the Gospel to put its light under a bushel, but to entreat all men to come forward and test its truth. “Prove all things; hold fast that which is good,” was the admonition of the Apostle Paul; the same invitation is extended to-day.

Men are given intelligence; they are in possession of reasoning power. It is an insult to Deity to say that He forbids us to use these in seeking for knowledge. He asks for intelligent

conformity to the eternal laws of truth, not for blind obedience to the dogmas of men. He has given to man his free agency. As expressed in the hymn :

“Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

“He'll call, persuade, direct aright—
Bless him with wisdom, love and light—
In nameless ways be good and kind,
But never force the human mind.

“Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell.”

This free agency was recognized by the Divine Master who said to the Jews, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John v: 39). To this testimony and counsel of the Lord the Latter-day Saints direct attention.

OTHER DOCTRINES.

Of the other principles believed in by the Latter-day Saints there is not upon this occasion opportunity to speak at length. These are: The gathering of Israel; the Restoration of the Ten Tribes; the support of Earthly Governments for the Protection of Human Rights; the Building up of Zion and Rebuilding of Jerusalem; the Resurrection; the Second Coming of Christ to reign as Lord of lords and King of kings—all of which are doctrines of the Bible, as clearly maintained in its teachings as those which have been spoken of.

The Latter-day Saints believe—indeed testify that they know they are fulfilling the predicted gathering of Israel in the last days by the command and power of God; that their gathering on the American continent is upon the land of Zion, the land of Joseph, whose blessings have prevailed “unto the utmost bounds of the everlasting hills” (Gen. xlix: 26); that the mountain of the house of the Lord is “established in the top of the mountains” (Micah iv: 1). With implicit faith that the Lord will confirm their testimony, they declare that He has sent His messenger before Him in latter days, to prepare the way for His coming (Mala. iii: 1).

It may be well to refer to their ordinance of marriage, of which there appears to be such a misunderstanding in the world. This can be briefly stated. The Latter-day Saints be-

lieve that marriage is ordained of God; that He has revealed to them its everlasting covenant; that when the ceremony is performed by His authority, the union of husband and wife is eternal—that it is bound on earth and bound in the heavens. “And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Mark x: 8, 9). It is a covenant that is entered into voluntarily by the parties; there can be no compulsion in this, or in any of the ordinances of the Gospel.

With the Latter-day Saints the principle of celestial marriage is the union of husband and wife for time and eternity. They believe the family relation exists in the celestial kingdom of God. They also have pronounced views upon the purpose of the union of the sexes. They do not believe that its object is the gratification of passion, but that such an idea is wicked in its inception and damning in its practice. They believe that a departure from the paths of virtue is punishable by the severest penalties, and that the violation of the marriage covenant is an offense which ranks next to the crime of murder.

A GLANCE AT HISTORY.

The Prophet Joseph Smith was born at Sharon, Windsor County, Vermont, U. S. A., December 23, 1805, his father being a farmer. In the spring of the year 1820, when Joseph was a little over fourteen years of age, he became deeply interested in religious matters. He read the passage in James i: 5: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.” With full reliance upon that promise in the Divine Word, this humble lad prayed to God and received the heavenly manifestation. He continued faithful and was instructed by messengers from heaven, and received and brought forth the Book of Mormon. When these facts became known to the people in the vicinity of where he resided, he was made the object of false and slanderous reports, and severe persecutions. Many attempts were made to kill him, and every device was used to get the plates from him; but the Lord protected him, and people began to believe his testimony. In 1829, John the Baptist came and ordained him to the Aaronic Priesthood; in the same year the Apostles Peter, James and John ordained him to the Apostleship.

In obedience to the command of God, the Church of Jesus Christ was once more organized on the earth, with the promise from the Lord that it would never again be taken from among

men; that it was restored preparatory to the ushering in of Christ's millennial reign on earth. Some of its members were ordained and sent out to preach. Those who received their testimony and were baptized were filled with the Holy Ghost by the laying on of hands, and the word was confirmed with signs following. The Church rapidly increased in membership, and branches were organized in many of the States. A Temple was erected in Kirtland, Ohio. The State of Missouri became the principal place for the gathering of the people; but because they would not join in the practices of the lawless element there, and were believers in an unpopular religion, an organized mob drove them from their habitations, contrary to law, justice and humanity, to wander on the bleak prairies, in wintry weather, till they left the tracks of their bleeding feet on the frozen ground. Men, women and children were subjected to the most fiendish outrages—starved, tortured, butchered. This was in a land that boasted of religious freedom and tolerance!

Finally, about twelve thousand who had escaped the exterminating order of Missouri's mob found a resting place in Illinois, and built up the beautiful city of Nauvoo. But the refuge was only temporary, for the bigot and the criminal united in a relentless and bloody warfare upon them. Less than six years after their expulsion from Missouri, their Prophet was assassinated in Carthage jail, while in the hands of the officers of the law, and under the pledged protection of the governor of the State, Thomas Ford. This was on June 27, 1844. Joseph Smith had committed no offense; he was guilty of no wrong. "The law cannot reach him, but powder and ball shall!" was the cry of his murderers. The blood of the martyred Prophet and his fellow-religionists still cries to God for vengeance!

The enemies of the Saints, however, were doomed to disappointment, for the death of the Prophet did not stop the work, or break up the Church organization. The leadership devolved on the Twelve Apostles, with Brigham Young as their President; even greater energy was displayed than before, and the Temple at Nauvoo was soon completed. Fiendish plots were laid, and barbarous plans adopted to blacken the character of the "Mormon" people, and make them appear abominable in the eyes of the public. Numerous atrocities were committed by the mobocrats, who falsely attributed them to the Saints, and thus aroused public indignation against them.

Hoping to secure immunity from these unjustifiable attacks, they consented to move from the State, the mob agreeing to

allow them to remain in peace a given time, so the exodus could be accomplished. This agreement was soon disregarded by the persecutors, who were reckless, and impatient to despoil the Saints. When a portion of the latter had left Nauvoo, the remnant was attacked by an armed force, and driven into Iowa in a destitute condition. General Thomas L. Kane, of Philadelphia, who passed that way a few days afterward, related his experience in a lecture before the Historical Society of Pennsylvania. The following is an extract from his address: "Dreadful, indeed, was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shivers of fever were searching to the marrow. These were Mormons, famishing in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their plows, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread—these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of their dying."

Out into the trackless American wilds, into an Indian country, the "Mormons" wended their way, weary and destitute, for more than fifteen hundred miles, their pathway being marked by the graves of their dead. The history of their privations and sufferings is harrowing in the extreme. The lives of not less than a thousand of their number were sacrificed in the relentless persecutions connected with the exodus from Illinois. But God opened their way, and as a result of their unity, humility and faith through severe tribulations and deep sorrows, they were guided to a refuge in the valley of the Great Salt Lake. Three years later, in 1850, Congress created the Territory of Utah. Under the territorial form of government, the governor, secretary, judges, marshals, postmasters, election and other territorial officers, are appointed by the President of the United States.

In their new home, the Saints increased in numbers and were beginning to enjoy some of the comforts of life, as a reward of their toil, when, in 1857, the national government was induced, through the misrepresentations of some of its officials, to send an army against the "Mormons," who prepared for another exodus, and to defend themselves. But the time required in such an undertaking gave the government an opportunity to discover that it had been misled and to change its course. The record of the expedition, with its expenditure of twenty millions of dollars, stands as a monument of the folly of judging a matter hastily.

The current of popular opinion, however, had set in strongly against the Saints, and it is difficult to change it; but the majority of those with whom they are now in contact are not the lawless element of Missouri and Illinois, so that the violence of former times is no longer used against the body of the people where they are known. But the adverse feeling caused legislation hostile to them. They bowed to the law, content to leave the issue between those who raised their hands against them and the God of Israel, in whose justice, mercy and omnipotence they have perfect confidence. Their Church property was seized by the government—property which was the voluntary gift of Church members, for the support of the poor, the building of Temples, and similar purposes. But with a better understanding of the motives and lives of the Saints, the government recognized the great wrong done, and sought to right it. The forfeited property not wasted in litigation was restored, adverse legislation ceased, friendliness superseded an unjust, mistaken antagonism, and in 1896 Utah was admitted to statehood.

PRESENT CONDITION.

The results of the industry, integrity and thrift of the Saints, as shown by their present condition, are a complete refutation of the accusations of evil made against them. A corrupt tree cannot bring forth good fruit. Utah, the chief centre of their gathering place, has a population of 270,000, seventy-five per cent. being "Mormons." Ninety per cent. of the heads of families live in their own houses and on their own lands. The fruitful orchards, rich fields and farms, successful industries and beautiful cities, towns and villages, present to the view a paradise upon earth; while the vigor and cheerfulness of old and middle-aged and young betoken the health, prosperity and happiness which are God's own gifts to this people, in whose hearts dwells more abundantly than in those

of any other community that love of God and of their fellow men which is the fruit of a pure and noble life in the service of the great Creator.

Not alone in Utah do the Latter-day Saints find a home. Their hundreds of settlements bedeck the mountain valleys from the province of Alberta, in Canada, through Montana, Oregon, Idaho, Nevada, Wyoming, Utah, Colorado, Arizona and New Mexico, in the United States, to Chihuahua, in Old Mexico, on either side of a line which reaches fifteen hundred miles along the backbone of the American continent.

As an ecclesiastical organization, the first officers in the Church are divinely commissioned Apostles of the Lord Jesus, and divine authority is possessed by the whole body of Priesthood, down to the office of Deacon. Almost the entire male membership of the Church is included in this classification; while there are organizations for the women and children. Over four hundred districts, or wards, are united in larger organizations called Stakes of Zion, all combining in a perfect system.

FUTURE DESTINY.

The Saints have an abiding faith in the future glorious destiny of the work in which they are engaged. From its inception there has been steady and rapid progress. Its Elders have carried the glad tidings to the nations as God has given them strength. They have not preached for money nor divined for hire. Freely they have received; freely they give. Persecution has followed those who have obeyed the Gospel, just as it did anciently. But with each wave of adversity the Church has grown stronger, and its opponents have been restricted in their ability to inflict injuries on its members. Each successive blow of its foes has fallen more lightly than the one which preceded it; while the Saints have been brightened and made better by the experience gained in drawing nearer to the Lord. No Latter-day Saint has any doubt of the ultimate triumph of the principles he has received in the Gospel. They form the plan of life, the power of God unto salvation. The Church is organized never again to be overcome. Its destiny is to continue to increase until its Founder and Head, the Lord Jesus Christ, will establish His eternal kingdom, and righteousness shall rule from the rivers to the ends of the earth.

THE GOSPEL MESSAGE.

The purpose of the Gospel is to lead us back to God, improved by the knowledge and experience we have gained.

There is no truth in any department of life that is without its pale; no knowledge that is beyond its reach. Its truth is the sum of all existence, the knowledge of things that have been, that are, and that will be. God is truth, and His Gospel is the plan whereby we may be saved in His presence. This is the doctrine that our Lord and Savior taught; this is the message given to the Latter-day Saints, and which they proclaim to the world. They call upon all men to repent and do the will of God. They invite sincere seekers after truth everywhere. They present to the world an example of the marvelous power of the Gospel they have obeyed. By their fruits they show its effects. They have solved the problem of a happy, prosperous and contented life, free from sin and sorrow, from poverty and idleness, from hatred and hypocrisy. They present to the rest of mankind the example of a people who put into practice their belief in being honest, industrious, true, chaste, benevolent, and in doing good to all men. If there is anything virtuous, lovely, or of good report, or praiseworthy, they seek after those things.

To all men they bear the message of the Gospel which has made them thus. They leave no room for deceit and delusion. They claim to have divine authority and divine principles, and they offer the proof, which is in the reach of every true, honest, virtuous man and woman. It is the test which the Lord has commanded them to proffer to mankind, the same that He applied to Himself: "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 vii: 16, 17).

There can be no mistake about it, for if it be not of God, He will not give the knowledge. But tens of thousands of Latter-day Saints bear witness that they have received the testimony from Him. It is true, and we bear you witness now of its truth. Hereby we know that we know Him, that we keep His commandments. The Apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John: 9—11).

That we do bring this doctrine, and that it is true, is the testimony which we now give, and which we will meet before

the pleasing bar of the Great Jehovah, the eternal Judge of both quick and dead. And may the grace of God the Father, whose throne is high in the heavens, and the Lord Jesus Christ, who sitteth on the right hand of His power until all things shall become subject unto Him, be and abide forever with those who seek to serve Him in spirit and in truth. Amen.

“When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag-staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity.”

—Brigham Young.

“How consoling to the mourners, when they are called to part with a husband, wife, father, mother, child or dear relative, to know that although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer or die any more; but they shall be heirs of God and joint heirs with Jesus Christ.”

—Joseph Smith, *The Prophet*.

SCRAP BOOK OF

A WORD ABOUT SUCCESSION.

(1907.)

(From Saturday's "News.")

A correspondent writing from Parker, Idaho, requests a reply, through the columns of the "News," to the question, by whom was President Young ordained to the presidency of the Church? It appears that the emissaries of the Reorganite faction have discovered in that question a fruitful source of sophistical controversy, and that they are triumphantly asking it wherever they go.

The proper reply is, he was ordained by the Prophet Joseph to that calling, when the Prophet, prompted by the Holy Spirit, conferred upon the Twelve Apostles the power and authority he himself had received. The following statement of facts by Elder Joseph F. Smith, Jr., can be verified by the authentic records of the Church:

The Prophet Joseph earnestly desired that his brother Hyrum should live to succeed him in the presidency of the Church. In the year 1841, by command of the Lord, he ordained him to this exalted position, as is quite evident from the following, section 124, verses 94-5, of the Doctrine and Covenants:

And from this time forth I appoint unto him (Hyrum Smith) that he may be a Prophet, and a seer, and a revelator unto my Church as well as my servant Joseph.

That he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.

From this revelation we learn that the Lord appointed Hyrum Smith both as Patriarch and to act in concert with his brother Joseph in the presidency of the Church. In accordance with this revelation, Hyrum was so ordained January 24, 1841. This was not in the sense of a counselor to

Joseph, for at this very appointment Hyrum was removed as counselor to the president, and William Law was ordained in his stead.

Joseph and Hyrum continued to so act from this time forth until their martyrdom, June 27, 1844. Shortly before the martyrdom the Prophet tried with all his power to persuade Hyrum not to accompany him to Carthage, knowing full well the fate that awaited them there. Had Hyrum stayed behind and thereby remained in mortality, he would, by virtue of his position and ordination received in 1841, have become the president of the Church. His brother intended that this should be (*Times and Seasons* 5: 683), but through his faithfulness to, and love for, his brother, Hyrum fell a martyr before the Prophet Joseph did.

Now mark! The Lord, who knew that Hyrum should receive a martyr's crown at Carthage, in the winter of 1843-4, commanded the Prophet to confer upon the heads of the twelve Apostles every key, power and principle that the Lord had sealed upon his head. The Prophet declared that he knew not why, but the Lord commanded him to endow the twelve with these keys and priesthood, and after it was done, he rejoiced very much, saying in substance, "Now, if they kill me, you have all the keys and all the ordinances and you can confer them upon others and the powers of Satan will not be able to tear down the kingdom as fast as you will be able to build it up, and upon your shoulders will the responsibility of leading this people rest." (*Times and Seasons* 5: 651.)

In this manner the Prophet ordained the twelve Apostles, which body constitutes the second quorum of the Church, equal in authority with the first presidency. *Doc. and Cov.* 107:23-24, with the keys of the kingdom. Brigham Young was president of the twelve, and upon him devolved the duty of presiding.

Therefore, after the death of Joseph and Hyrum Smith, the twelve assumed, by authority of their office, the duty to preside over the Church. Later, when through revelation the quorum of the first presidency was reorganized with three presidents—Brigham Young and Counselors Heber C. Kimball and Willard Richards, they claimed, and rightfully, that since they were ordained under the hands of Joseph Smith and from him had received all the keys and powers of the priesthood which the Prophet held, it would have been superfluous to have been ordained again. They were in this capacity, however, sustained by the unanimous vote of the Saints,

which was essential to make such ordination of force in the Church.

There is an abundance of testimony to prove that the Prophet did so ordain the twelve, some of which can be found in the *Times and Seasons*, volume 5, pages, 561, 664 and 698; also in the *Millennial Star*, volume 10, page 115.

We repeat that Brigham Young received all the keys, powers, authority and priesthood, that were held by Joseph Smith, that enabled him to preside over the high priesthood, from the Prophet Joseph Smith in Nauvoo in the winter of 1843-4.

This important question was settled long ago by the entire body of the Saints who accepted the leadership of the twelve, after the departure of the Prophet and Patriarch, and sustained President Young in his office. It was settled by the approval of the Almighty of the marvelous work he accomplished, and which could not have been done without divine aid and guidance. To ascribe the mighty deeds Brigham Young performed through the power of the divine Spirit which rested upon him, to the spirit that is the originator of secession, rebellion, apostasy, and falsehood, is to come dangerously near blasphemy. What is it but a repetition of the sin of the adversaries of our Lord, who, although they knew that "no man can do the miracles that Thou doest, except God be with him (*John*, 3: 2); yet proclaimed to the people: "He hath an unclean spirit." (*Mark* 3: 30.) What is it but to assail the disciple with a weapon that was in vain directed against the Master? There was some excuse for difference of opinion on the subject of succession, immediately after the martyrdom, because the people were not in possession of full information, but there is no excuse now. To use a familiar illustration: At the time of an election citizens are expected to have different opinions as to candidates for office; they are expected to work for those whose views and principles they support. But when the question is settled at the polls, loyalty demands that all accept the verdict and work together for the common interests of the community. The body of the Latter-day Saints having accepted, as guided by the Holy Spirit, the leadership of the twelve, there was no longer any valid reason for seeking the leadership of other shepherds.

The trouble with some of our reorganized brethren is that they look upon the members of the Church as a flock of sheep, that, like other property, can be inherited. This is entirely contrary to the fundamental principles of the Gospel. The Church belongs to Christ. The leaders and officers are the servants of the Lord and the people of the Lord. It fol-

lows that the Lord raises up whoever He pleases, to perform the services necessary from time to time. Brigham Young was every way equipped for the peculiar work needed during his time. Who could have done what he did? Sidney Rigdon? Lyman Wight? James J. Strang? Or the founders of the so-called reorganized church? Let the reader reflect on the facts history records, and then decide for himself, remembering that every tree is known by its fruit.

“Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race.”

—Joseph Smith.

“If children have sinned against their parents, or husbands against their wives, or wives against their husbands, let them confess their faults one to another and forgive each other, and there let the confession stop, and then let them ask pardon from their God. Confess your sins to whoever you have sinned against, and let it stop there.”

—Brigham Young.

SCRAP BOOK OF

THE GOSPEL PIONEER.

BY WM. JEFFERIES,
AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY
SAINTS.

FAITH.

FAITH is the key to knowledge rare,
God's choice and priceless gift to man;
It is obtained by humble prayer
And practice of the gospel plan.
It opes the door to secrets deep—
Communes with God in nature's sleep.
Prevails with God, till mortal man
The glory of the Lord can scan.

A thorough knowledge of the first principles is absolutely essential to the acquirement of a complete understanding of any art or science. For example: How can the student of arithmetic extract the cube root of any given number, or find the fifth power of another, without a knowledge of the first or key principles of the science of numbers? Now, if this is true of the arts and sciences, which, in the abstract, do not tend, directly, to save a person in the presence of God, how much more is it true in regard to the great science of theology, which must be well understood and faithfully practiced, to a given extent, in order to become a joint-heir with Jesus to the glory of the Father? And what science more important than this great science of all sciences? None. And a knowledge of its first principles ranks higher in importance to mortals than any other knowledge attainable by Adam's fallen race; for a knowledge of them, and honest obedience to them, together with subsequent faithfulness, will secure a person a knowledge of the Father and the Son, whom to know is life eternal—the greatest gift of God to man. Hence the great importance of a thorough knowledge of the first principles of the great science of salvation, which I will now make a feeble attempt to briefly explain.

The first initiatory principle of the glorious plan of salvation

is faith. The Apostle Paul thus defines this principle: "Now faith is the substance of things hoped for, the evidence of things not seen." (*Heb. xi*, 1.) Modern inspiration defines it thus: "Faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings." (*Doc. & Cov. Lec. I, Sec. i.*, 9.) And the substance of these quotations—between which there is no conflict—I understand to be this: Faith is the assurance which men have of the existence of things not seen by them in the past, of the existence of things unseen by them at present, of the existence of things to be seen or unseen by them in the future, and the great first cause, or moving principle of action, and consequently, of power, in all intelligent beings, whether they are mortal or immortal. Now do not be startled, kind reader, at this explanation. The great apostle to the Gentiles says. "Through faith we understand that the worlds were framed by the word of God." (*Heb. xi*, 3.) This is plain. Who framed the world? God, of course; and Paul says He did it through faith; therefore, the assertion is correct, that faith is the principle of action and power in all intelligent beings whether they are mortal or immortal.

Faith is produced by evidence. This is true of a false faith as well as of a true faith. A false faith is the product of untrue or incorrect evidence, and a true faith is produced by truthful evidence; and, though there may be instances in which true evidence may fail to produce faith in the skeptical and unbelieving; and wherein false evidence may fail to create faith even in the over-credulous; yet when faith, be it true or false, is created, I reassert that it is produced by true or untrue evidence. In the attempt to inspire faith in these propositions, I will summon a few of the ancient worthies, who, like Abel, though dead, speak to us in their inspired testaments, giving us evidence which should be faith-creating.

When the Son of God tabernacled in the flesh, He went about doing good, healing the sick, cleansing the lepers, raising the dead, and doing many mighty works in fulfillment of the mission He was sent on by His Father; and while doing these things He was scoffed at, spit upon, reviled, and persecuted, and finally crucified on Calvary—suspended between Heaven and earth as though fit for neither. Bible-believers need no evidence adduced here to prove this, for the facts stated are plain and prominent in the New Testament scriptures, and are well known to them, no doubt.

On the day after the crucifixion, the Chief Priests and Pharisees felt somewhat troubled and anxious, and "came

together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, he is risen from the dead: so that the last error shall be worst than the first. Pilate said unto them, ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (*Matt. xxvii*, 62-66.)

How vain the schemes and operations of frail man! A few more hours pass away. The angel of the Lord came down from heaven, filled with the power of God, and armed with the keys of the resurrection. The watch which had been set, or the keepers, "became as dead men." The resurrection power of God was exercised. The lifeless, mangled body of the lowly Nazarene was celestialized. The active spirit, which had been on an important mission to the Antediluvians, entered its immortal house, and the triumphant Jesus came forth from the silent tomb, the first fruits of the resurrection, and the glorious conqueror of death, hell and the grave.

As soon as some of the watch had recovered sufficiently, they "came unto the city, and shewed unto the Chief Priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day. (*Matt. xxviii*, 11-15.) And, according to the generally accepted chronology, Matthew wrote this account about five years after the events occurred.

Here prejudice, dishonesty and opposition to the purposes of Jehovah, prompted bribery, and bribery being assured protection from the human penalty for such a crime, published to the world a lie—a lie, too, respecting the most important event that had ever transpired upon this earth, as effecting the redemption of the fallen race of our great progenitor, Adam. Matthew says: "And this saying is commonly reported among the Jews until this day;" and I may add, to this day, too, for the Jews not only rejected the Messiah and put him to death, and subsequently believed the story of bribed and perjured Roman soldiers, but they still "deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come;" and this also effects their belief in the first

resurrection, which is past, although, according to the thirteenth article of their creed, they believe there will be a "resurrection of the dead when God shall see fit."

This false evidence, given to the Jewish nation, produced in that tribe of Israel a false faith, which exists to-day, and which will continue to exist to a great extent among them, with all its dire consequences, till He shall come in power and glory and "stand upon the mount of Olives;" (*Zech. xiv*, 4.) and they shall "look upon" Him whom their fore-fathers "pierced;" (*Zech. xii*, 10.) and the inquiry shall be made: "What are those wounds in thine hands?" And he shall inform them that those were the wounds "with which he was wounded in the house of His friends." (*Zech. xiii*, 6.)

In view of these things how necessary it is that tradition should be truth. In the beginning the Lord said: "In the day thou eatest thereof thou shalt surely die;" and the serpent said: "Ye shall not surely die;" and both declarations went to posterity, some believing one and some the other. At the resurrection of the Son of God, the soldiers said: "His disciples stole him while we slept," and many believed them. Others said: "He rose again and ascended to His Father," and a few believed this testimony; and I will now introduce an illustration of this true evidence and true faith.

The Son of God had risen from the tomb. The first to discover this was several women, and the first evidence of the fact to them was, "they found not the body" in the sepulcher. The next was the testimony of "two angels in shining garments." Said they: "Why seek ye the living among the dead? He is not here, but is risen," and they quoted the Savior's prediction of Himself, that He should be crucified, and on the third day He should rise again, which the women remembered. These women reported to the eleven apostles, who could hardly believe the report, but Peter visited the sepulcher, and found that the body of Jesus was not there. Jesus showed Himself to some on the way to Emmaus, after which, and on the same day, He appeared to the eleven apostles, who were somewhat terrified, and He said unto them: "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, handle me and see; for a spirit hath not flesh and bones, as ye see me have." He further said: "Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them." He also referred them to His own words, to the words of Moses and the prophets, which were fulfilled in His crucifixion and resur-

rection, and said He, "Ye are all witnesses of these things." He then instructed them to tarry at Jerusalem till they were endued with power from on high, lifted up His hands and blessed them, and ascended into heaven. (*Luke xxiv.*)

Here was an accumulation of evidence that Jesus was resurrected from the dead. He was with the apostles more or less for forty days after His resurrection. (*Acts i, 3.*) They *knew* most unmistakably that Jesus had been resurrected. The evidences were accumulative. They knew also by the revelations of God. They were prepared to testify. The day of Pentecost arrived. The Holy Ghost descended upon them in great power—it filled them; and they stood forth boldly, as the champions of the risen Jesus, as His friends and true representatives, and as men of God, filled with truth and the revelations and power of God, to give the lie to a bribed and perjured soldiery, and all their accessories, and to proclaim the truth concerning the resurrection, the atonement, the redemption, and the true plan of salvation for the exaltation of the obedient of all mankind. And Peter, as the chief apostle, is represented as testifying the most in this matter, and among other things he said this: "This Jesus hath God raised up, whereof we are all witnesses." (*Acts ii.*)

Here were eleven men in one body, besides others, who were *all* witnesses of the resurrection of the Savior of the world. Compare their testimony with the testimony of scared, bribed, and perjured guards—and what a testimony the latter was! "His disciples stole his body while we slept!" What wondrous wisdom, consistency, and veracity, characterized the suggestors and buyers of this infamous subterfuge! What elevated manhood was exhibited by these valiant military cat-paws of the ancient anti-Christians! What do men know of things which transpire when they are fast asleep? A parallel need not be sought for only in the history of the highly-enlightened anti-"Mormons" of the nineteenth century.

What was the result of the inspired testimonies of these eleven apostles—Peter standing forth boldly as their principal, and proclaiming the truth in much power? Why, many were convinced by the power of the Holy Ghost, and the inquiry was made by them: "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, did any of them show further evidence of conviction? Yes, about three thousand souls were added to the church by baptism, on that day, and the Lord added to the church daily such as

should be saved. (*Acts ii.*) Herein was true evidence and true faith clearly illustrated, and I will now draw an illustration from modern times.

In the year of our Lord, eighteen hundred and twenty, the Lord spoke from the heavens to the boy, Joseph Smith, then in his fifteenth year. After a seven years' training, and particularly during the last four of the seven, the Lord by His angel delivered to him the sacred plates from which was translated the Book of Mormon. Nearly three years additional schooling was given him in the science of theology, during which time he translated the Book of Mormon by the gift and power of God; and, on the 6th day of April, 1830, he, by command of God, organized the Church of Jesus Christ of Latter-day Saints. Previous to this time, he had testified more or less, of his visions and calling, but from now till his cruel martyrdom in 1844, he boldly proclaimed his divine mission, and taught the true gospel to the children of men. Others associated themselves with him in this glorious testimony and proclamation. Many believed their words, and cast their lot with the much-persecuted people of God. This testimony and proclamation of the elders of Israel have continued; a people have been gathered together in the tops of the mountains, in fulfillment of the words of Isaiah (*Chap. ii*); and of the words of Micah (*Chap. iv*); and in Utah and other Territories; in many States of the American Union; and in many other parts of the earth can be found much true faith, as the result of correct evidence given by inspiration in these last days.

But while this work of presenting true evidence and inspiring true faith has been going on, the adversary has not been idle. It has been declared that Joseph Smith was *not* a true prophet, but an impostor. That the Book of Mormon was *not* translated from plates given to Joseph by an angel of God, but was simply a Spaulding romance. That, in short the whole system of Mormonism is a monster humbug and imposture, and all its adherents are either deceivers or deceived. Editors, incited by popular clamor and prejudice, and priests, inspired by their sable master, have befouled the filthy stream of misrepresentation, by publishing dirty falsehoods and sending them broadcast on the earth during the last half a century, till millions of the human family are prejudiced and misled; and their responsibility in this matter is equal to that of their prototypes, the ancient Scribes, priests, and elders who framed the lie and paid their dupes to testify to it—that Jesus was *not* resurrected, but that His disciples stole the body while

they slept; and heaven's condemnation rests upon them for thus using the power of press and pulpit. Hence, to-day there is a vast amount of false faith on the earth, which has been produced by incorrect evidence concerning some of the most important events which have transpired preparatory to the coming of the Son of Man in the clouds of heaven in power and great glory.

These facts, culled from ancient and modern history, I consider sufficient to prove clearly to honest hearts and enlightened minds, that faith is produced by evidence—a false faith by false evidence, and a true faith by true evidence.

In the foregoing an attempt has been made to show that faith is produced by evidence; that this is true both of a false faith and a true one; and that the results are good or bad according as the faith is true or false. And in doing this the principle of faith itself has been taught more or less, but a few more remarks are necessary.

Faith in *God* is necessary. "But without faith it is *impossible* to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (*Heb. xi, 6.*) And who can expect to receive salvation *from* God, if they do not believe *in* Him?

Faith in *Jesus Christ* is necessary. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." (*John iii, 36.*) Who can expect the glorious benefits of the atonement, if they do not believe in the Savior of the world, nor in the great atonement which He made for poor fallen man?

Faith in the servants of God is necessary, also. When Jesus sent His servants forth to preach the gospel, He said unto them: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." (*Luke x, 16.*) "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." (*Matt. x, 40, 41.*) "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city." (*Matt. x, 14, 15.*) Neither God the Father nor God the Son travel among us now to preach and adminis-

ter for the benefit of Adam's race, but they authorize mortal men to do this work; hence it is necessary to receive them, treat them kindly, and have faith in them as the representatives of the Father and the Son.

Faith in the plan of salvation is necessary. The principles of the gospel must be believed in order to obtain their benefits; some of those principles are set forth briefly in this little pamphlet; and when these are tested and proven to be of divine origin, conferring many glorious blessings upon those who obey them, others can be found suitable to advanced students in the Lord's school of divinity. The gospel is unchangeable and eternal. It is filled with blessings that are temporal, spiritual and eternal. It is free for all. "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." (*Matt. xxiv, 14.*) "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. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (*Gal. i, 6-9.*)

Blessed are they who believe and live the fullness of the gospel of Jesus Christ, for they shall obtain eternal life in the celestial kingdom of God!

REPENTANCE.

Repentance is an evidence
Of living, saving faith in God.
The sinner manifesting sense
In turning from the path he trod—
Not a sentimental sorrow,
Felt to-day and gone to-morrow;
But—by God's help I will do right,
And shun all wrong with all my might.

Repentance is the second principle of the gospel of the Son of God. And here it would be well, perhaps, to dispose of an objection which some may raise in regard to this being the second principle of the gospel. There are religionists who hold and teach that repentance precedes faith, and this error I will briefly refer to and correct.

In the first place, let the test of reason be applied. If a man does not believe in the existence of a God; nor in the

existence of the laws of God; nor in the penalties for violating those laws; nor in his own existence after what is believed by him to be the death of both body and spirit; nor consequently, if he does not believe in either the power or opportunity to punish him for what some people may call sin, but which he does not believe is a sin against anybody or anything; will he be likely to be sorry for anything he has done? Will he reform through hope of reward or fear of punishment, or both combined? Will such a man repent of his sins? Every reasonable man, who studies this principle, will answer with an emphatic, No!

But if a man is taught that there is a God; that He has revealed laws for the government of the actions of His earthly children; that those laws embody rewards for obedience and punishments for disobedience; that there is an existence after death has separated body and spirit; that none can escape the results of their acts, that all will be judged, and then rewarded or punished, according to the deeds done in the body; and if he *believes* these teachings, *then* he will be likely to cease to do evil and learn to do well—he will repent of his sins, and strive to serve his God faithfully. But if, after he *has* been taught as before stated, he should fail to believe, *then* he will *not* repent, for he is not prompted by that living faith which produces sincere repentance. And this conclusion is legitimate and clear, no doubt, to the unobscured and unprejudiced mind of every intelligent and reasonable man.

But the testimony of inspiration as well as reason shall be given in this matter, and this should be conclusive. After the crucifixion of the Savior, Peter became president of the church. To him were given the keys of the kingdom, and he, certainly, understood the order of the principles of the gospel, just as well as an arithmetician understands the order of the first principles of arithmetic. And what position did he give repentance? Did he make it precede faith? On the day of Pentecost Peter preached to the assembled multitude. He taught the word of God; he quoted the Old Testament scriptures; he showed that some of them were fulfilled; he testified that Jesus was the Christ; he declared that they had crucified the Son of God; he taught the glorious principle of the resurrection; said he: "This Jesus hath God raised up, whereof we are *all witnesses*." and he told them "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This testimony of Peter, which was accompanied by the convincing power of the Holy Ghost, inspired them with faith in what he taught and prompted the question: "Men and breth-

ren, what shall we do?" Said Peter, in reply: "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." They *had* faith. The preaching had created it. Peter knew this. And he *then* taught them the second, third and fourth principles of the gospel in their order, viz.: Repentance, remission of sins, and the reception of the Holy Ghost, thus establishing the order of those principles beyond all cavil or controversy, and for all time, for the benefit of Bible-believers in all their generations throughout the earth.

Repentance, then, is the second principle of the great gospel plan of salvation, as taught by Jesus Christ and His apostles. And what is repentance? Is it merely sorrow for sin? No. Sorrow is a part of it, but it must be the right kind of sorrow. There is a sorrow which leadeth unto death, and a sorrow which produces true repentance. Read the testimony of the apostle Paul on this point: "For a godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." (*II Cor. vii, 10.*)

Real sorrow for sin produces true repentance, and a genuine repentance is a forsaking of sin, coupled with a burning desire and a strong determination to keep the commandments of God, which will be shown in reformation of life and conduct, in a prayerful spirit, and a reliance upon God for strength to overcome in every hour of trial and temptation. Isaiah taught repentance in these words: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon." (*Isa. lv, 7.*)

The scriptures contain much evidence showing what true repentance is, and what its fruits are; and they present us with evidence concerning the repentance which is not genuine, as instance Simon the sorcerer. He had believed Philip's preaching, and had been baptized; but Peter found him "in the gall of bitterness and in the bond of iniquity," and called upon him to repent of his "wickedness."

Repentance means forsaking sin. Let him that steals *steal no more*. Let him that has done wrong in any way, do so no more, but do right before God and man. In the language of the able Apostle, Orson Pratt, "It would be of no use for a sinner to confess his sins to God, unless he were determined to forsake them; it would be of no benefit to him to feel sorry that he had done wrong, unless he intended to do wrong no more, it would be folly for him to confess before God that he had injured his fellow-man, unless he were determined to do

all in his power to make restitution. Repentance, then, is not only a confession of sins, with a sorrowful, contrite heart, but a fixed, settled purpose to refrain from every evil way."

BAPTISM.

Earth's noon arrived! The Savior came!
 And was by John of ancient fame,
 Baptized in Jordan's sacred tide,
 A righteous law to thus abide—
 Example setting to all men
 How they must all be born again:
 Born of water—people hear it!
 If God's kingdom they'd inherit.

There are several things connected with baptism which should be well understood before the candidate yields obedience to it. The mode, the object and the necessity of it.

First, then, the mode. Is sprinkling the correct way to baptize? Jesus was the great exemplar. Was He sprinkled? John the Baptist baptized by immersion. Did John baptize in the right way? Certainly he did. Would Jesus have gone to an impostor for baptism? Would He have demanded baptism by immersion of John, if sprinkling were the correct method? And if immersion had been the *incorrect* method, would the Spirit of God have descended like a dove upon Him, and His Father have uttered His approval in these words: "This is my beloved Son, in whom I am well pleased?" I think not. John baptized a great many in the river Jordan. He baptized Jesus there. "And Jesus, when He was baptized, went up straightway out of the water." (*Matt. iii, 16.*) "John baptized in Ænon near to Salim because there was much water there." (*John iii, 23.*) Philip, acting under the direction of the apostles, baptized by immersion. In baptizing the eunuch, "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, that the eunuch saw him no more." (*Acts, viii, 38, 39.*) If sprinkling were all that was necessary, Paul and Silas need not have taken the jailor and his household out of their house just after midnight to baptize them; for they could have performed the ordinance in the house, and a half pint of water would have been plenty for the purpose. (*Acts, xvi.*) Paul tells the Romans, "that so many of us as were baptized into Jesus Christ were baptized into His death; *therefore we are buried with Him by baptism* into death; that like as Christ was raised up from the dead by the glory of the Father, even

so we also should walk in newness of life. For if we have been *planted* together in the likeness of His death, we shall be also in the likeness of His resurrection." (*Rom. vi, 3, 4, 5.*)

Now why represent the death of the Savior, by becoming dead unto sin? Or His burial, by being buried in water in baptism? Or His resurrection, by being raised from the liquid grave in baptism, to walk in newness of life?—Why all this, if sprinkling were the proper mode of baptism? And these remarks and quotations apply to the erroneous principle of pouring as well as to sprinkling. Does either sprinkling or pouring represent a death, a burial, or a resurrection? Not in the least. But immersion does, and it *is* an actual burial in water.

Jesus said to Nicodemus: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (*John iii, 5.*) Does sprinkling or pouring represent a birth? No! but immersion does. Coming out of the element of water into the element of air, is a fair representation of a birth, and the words of the Apostle, Orson Pratt, are very appropriate here. He wrote thus upon this subject: "As the embryo must *first* be immersed in water before it can receive the quickening of the human spirit, so a man must *first* be immersed in water before he has the promise of the quickening or life-giving power of the Holy Spirit. As the infant is born, or comes forth from the watery element into a new kingdom or world of existence, so a man in baptism comes forth from the liquid element of water into the kingdom of God's dear Son, which is a new state of existence."

The New Testament scriptures do not furnish any authority for administering baptism by a sprinkling or pouring; but the evidences therein contained show most conclusively, that immersion was the proper mode of baptism as administered to Jesus, and practiced by His apostles—and who but God has authority to change this ordinance? And where is the proof that *He* has ever changed it? It cannot be found; and immersion stands to-day, unchanged and unchangeable, as the proper mode of administering the gospel ordinance of baptism for the benefit of believing and repentant candidates for salvation in the kingdom of God.

The object of baptism next claims our attention. And what is this ordinance administered for? Is it simply "an outward sign of an inward grace?" Baptism was instituted *for the remission of sins*. John went "into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (*Luke iii, 3.*) After the crucifixion of the Savior, He

appeared unto the Eleven and gave them the mission to preach the gospel to every creature; (*Luke xvi*, 15-18.) and on the day of Pentecost, after being filled with the Holy Ghost, according to the promise of the Father, they commenced their great mission. On this occasion they preached to the assembled thousands of many nationalities, baptism *for the remission of sins*, and about three thousand souls were baptized on that day for the special purpose of obtaining *the remission of their sins*. The testimony of Paul concerning himself is this: that Ananias said unto him: "Arise, and be baptized, and wash away thy sins." (*Acts xxii*, 16.)

Thus it is clearly established, and that, too, by evidence which no Bible-believer can controvert, that the ordinance of baptism was established *for the remission of sins*.

The necessity of baptism must be understood. It is taught by some that the observance of this ordinance is optional on the part of the candidate for celestial glory. This is dangerous doctrine. There is no authority for it in the scriptures, Jesus and His apostles never taught it. It is contrary to their teachings. Jesus never included a non-essential principle in the great plan of salvation. Had not baptism been necessary, He would not have said to His apostles: "He that believeth and is baptized shall be saved," (*Mark xvi*, 16). Neither would He have said to them: "Go ye, therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." (*Luke xxviii*, 19.)

Baptism is as necessary as remission of sins. It was instituted and placed in the great system of salvation as the ordinance of remission. It was taught, accepted and administered as such, on the day of Pentecost, to the joy of three thousand souls.

Paul, after the light of heaven shone upon him, and the Lord said unto him: "Saul, Saul, why persecutest thou me?" was blind, repenting, fasting and praying for three days; and why did not the Lord have compassion upon the poor sinner in this deplorable condition, and forgive him, without sending him to Ananias to have the ordinance of baptism administered to him? Because Paul was a sinner. He needed remission of sins. He needed the birth of the water to admit him into the kingdom. And Jesus honored the law of remission by sending him to one who could administer it effectually, which Jesus never would have done if it had not been necessary for Paul's salvation. (*Acts ix*.)

It is believed by many that a good man will certainly be saved without baptism—the Lord would not be just if he did

not save him, even if he were not baptized. Now, I presume that but few men can be found who are better, in a great many respects, than was Cornelius of old. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (*Acts ix.*, 2.) The Lord had so much respect for him on account of his goodness, that He sent an angel to him, who said to him: "Thy prayers and thine alms are come up for a memorial before God." (*Acts x*, 4.) Certainly, he was a good man; and, according to the notions of many religionists, such a man ought to be saved, and will be, independent of any ordinances. But wait a little. What more did the angel say unto him? Said he: "And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea-side, he shall tell thee what thou oughtest to do." (*Acts x*, 3, 4).

What! Is it possible that a good man like Cornelius needed to do anything more than he was doing, in order to be accepted and justified before God? It appears that the Lord thought so; and it was of such importance, too, that He sent an angel to tell him what his further duty was. And what was it? Peter preached the gospel to him and his household, after his arrival among them. The Holy Ghost fell upon them to bear testimony to Peter's words, and as an evidence to Peter of the favor they enjoyed with the Lord, and then "he commanded them to be baptized in the name of the Lord." (*Acts x*, 4, 8.)

Now, suppose that Cornelius and his house had disregarded Peter's command to be baptized, could they have been saved? No. Why? Because the angel told him that Peter should tell him words whereby he and all his household should be saved. (*Acts xi*. 14). It is very evident, therefore, that baptism for the remission of sins is necessary unto salvation.

Infant baptism, as it is erroneously termed, or infant sprinkling, should receive a brief notice here. This is not authorized in the scriptures, neither have any of the New Testament writers alluded to it. Some have supposed because in a few instances whole households were baptized, that possibly there were some infants among them. But this supposition is a very weak foundation upon which to establish an important principle of salvation. In the households of Lydia, Cornelius and the jailor, there were no infants—at least, we cannot learn that there were from the history given of them in the Acts of the Apostles. In fact, the evidence is to the contrary. In the case of the jailor, Paul and Silas *taught* him, and *all* that were in his house, the word of the Lord. (*Acts xvi*, 32.) In the

household of Cornelius, the Holy Ghost fell upon them which heard the words of Peter, and they *spoke* with tongues and *magnified* God. (*Acts x.*) And in the household of Lydia it is evident there were no infants any more than there were in the other two households, for these reasons: The gospel is to be *preached* to individuals. What is the use to *preach* to infants? They cannot understand it; they cannot have faith in it; they cannot repent, for they have not sinned; it is no use to baptize them, for there are no sins to remit. Sin is a transgression of the law. They have not transgressed any law, therefore, they are without sin. And even had infants any sins to remit, they could not be remitted by baptism alone, for faith and repentance must be exercised in connection with baptism, but infants cannot exercise either. Therefore, it is unreasonable to suppose that the apostles would attempt to teach or baptize infants in the households referred to, or in any other households—they knew better than to act so foolishly in the sight of God.

There are others who have supposed that the baptism of infants is in the place of circumcision. But this is merely a conjecture of impostors to deceive the ignorant. The scriptures do not substitute infant baptism for circumcision. There is no connection or similarity between the two principles. They are no more alike than truth and error, or darkness and light, or heaven and hell. Circumcision is an ancient ceremony or operation performed exclusively on male infants at eight days old; but baptism is an immersion in water, of both male and female, when they have reached an age to be capable of sinning, believing the gospel when it is taught them, and repenting of their sins, so that they may have their past sins remitted according to the laws of God. These evidences should be conclusive to all Bible-believers.

LAYING ON OF HANDS FOR IMPARTING THE HOLY GHOST

True faith in God, repentance true,
Sins remitted by immersion;
The humble soul is born anew,
And the spirit takes possession.
By laying on of holy hands,
Of God's own servants here on earth;
Those who've obeyed the Lord's commands,
Will realize the Spirit's birth.

After the candidate for eternal life has been baptized for the remission of his sins, and has sought unto the Lord in faith, honestly repenting of his sins, and has obtained the for-

givenness of all his past transgressions, he is entitled to the gift of the Holy Ghost. He should seek for it, for the Lord has promised that he shall receive it, but He has established a certain ordinance through which He bestows this precious gift. That ordinance is the "Laying on of hands." Many may question this, but the scriptures should decide the matter. Let us see how Paul received the Holy Ghost. Ananias received a mission to visit Paul, and entered into the house where he was staying, "and *putting his hands on him* said: Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be *filled with the Holy Ghost.*" (*Acts ix. 17.*) But why not fill him with the Holy Ghost without any administration of Ananias, seeing that he had faith, and was repenting and fasting and praying before the Lord? Because the Lord had established an order in the plan of salvation. He had authorized His servants to observe that order in ministering the spirit as well as the water, and they were to minister the spirit by the *laying on of hands.*

How did Paul administer the spirit? It is possible that he obtained his first lesson, in the administration of baptism and the laying on of hands, from Ananias when he himself was baptized and confirmed; but, whether this was his first lesson or not, he, no doubt, learned to administer the ordinances of the gospel correctly. And when he came to Ephesus and found about twelve men who had been baptized "unto John's baptism," "they were baptized in the name of the Lord Jesus," "and when Paul *laid his hands upon them*, the Holy Ghost came on them, and they spake with tongues, and prophesied." (*Acts xix. 1-6.*) Thus, we see Paul administered the Holy Ghost by "the laying on of hands."

When Philip preached to the Samaritans, they believed and were baptized both men and women. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Ghost; (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost. (*Acts viii, 14-17.*)

Now, as they were apostles of the Lord Jesus Christ, faithful men whose prayers God would hear and answer, why did not the Lord bestow upon those Samaritans the gift of the Holy Ghost in answer to the earnest prayers of His faithful servants, without the ordinance of the laying on of hands?

Because that would have been contrary to the law laid down for the ministering of the spirit. Peter and John were anxious that the Lord should bless their administration for the benefit of those baptized believers. They desired that the Holy Ghost should rest down upon them in mighty power. But they could not exercise the authority of the apostleship in and of themselves, and independently of the Lord, hence they prayed for themselves, no doubt, and that the Samaritans "might receive the Holy Ghost." *Then* they performed the proper ordinance, God honored the administration in answer to their prayer, and those baptized believers "received the Holy Ghost." (*Acts viii, 17*).

The laying on of hands, then, is the Lord's ordinance for imparting the Holy Ghost to His believing, repentant, and baptized children, and He has never made it void, or authorized any man to change it, or to teach the inhabitants of the earth that it is done away and no longer needed.

AUTHORITY TO PREACH AND ADMINISTER.

God's Priesthood once dwelt here on earth,
And gave to men their gospel birth;
Many who held it martyrs fell;
On earth in peace it could not dwell.
But thanks to God He has again,
Bestowed His Priesthood upon men;
And His decree has now gone forth—
It shall henceforth remain on earth!

The authority to preach the gospel and administer its ordinances, is a very important matter to be considered in connection with the first principles of the gospel. If those ordinances are administered by divine authority, the blessings of God will attend those administrations; but if they are not, it is unreasonable to expect the Lord will bestow such blessings; hence, it is well to ascertain who is in the possession of the authority of God, to act in the name of His son Jesus Christ, as ministers of salvation and eternal life to the children of men here on the earth.

A man, to be a servant of God, must be called, authorized, and empowered by the Lord in some way, or how can he be a servant of God? Man does not recognize any other man as his servant unless he has appointed and authorized him in some way, neither does the Lord.

Jesus was sent by His Father. (*John v. 23-24, vi. 38-40, xvii, 21.*) The first officers in the Church of Christ are apostles. (*Eph. iv, 11.*) Jesus was an apostle. (*Heb. iii, v.*) He

called other apostles. Said He to His apostles, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (*John xv*, 16.) Jesus being sent of God, and being an apostle, he had a right under the authority of His Father, to call and ordain other apostles, and this is the way the apostles obtained the authority of God, to act in the name of Jesus Christ, for the benefit of the human family. Under the direction of the Father and His Son Jesus Christ they had authority to call and ordain others; but without similar authority no man has a right to call and ordain others, or officiate in any of the ordinances of the gospel of Jesus Christ. "No man taketh this honor unto himself, but he that is called of God as was Aaron." (*Heb. v*, 4.) And how was Aaron called? The Lord told Moses to take him to assist in performing a certain work. (*Exod. iv*, 14-16.) And no man *taketh* the honor *unto himself*, for he must be called by the voice of God through a prophet as Aaron was; or by Jesus Christ as His apostles were, or by an angel of God, as in the case of the calling of Gideon to deliver Israel from the Midianites, (*Judges vi*); or by the Holy Ghost, as were Barnabas and Saul, (*Acts xiii*, 2); or by the direction of the Almighty, through the spirit of inspiration, operating in some legitimate channel.

A man must be called, ordained, authorized and empowered from on high, or he is not a servant of God. And the calling, ordaining, or authorizing, of one man, does not call, ordain, or authorize another. It takes new revelation in each case. God must designate, in some way, the man for His service. A man must go forth with authority to preach, to call to repentance, to baptize for the remission of sins, to impart the Holy Ghost by the laying on of hands; and if sins are not remitted, and the Holy Ghost is not imparted, when the conditions are faithfully observed, then the administrator is an impostor, or he is not authorized to preach the fullness of the gospel to the children of men. A man who is commissioned of Jesus Christ to proclaim the fullness of the gospel, and officiate in its ordinances for the benefit of our race, will promise remission of sins and the gift of the Holy Ghost, in the name of Jesus Christ, and his promise never fails when the conditions are faithfully observed; but an impostor dare not make any such a promise to the sons of men. He has no authority from God to do so, and if he did make any such promise, he knows that God would not honor it and fulfill it, for He did not authorize him to make it.

Therefore, ye sons and daughters of men, be careful on this

question of authority. Try to learn where the true authority exists. Be assured that the administrations of a person unauthorized of God will be of no benefit to you in time nor in eternity; but the administrations of a man who is sent of God by new revelation, will bless you in this life, and you will realize it; and they will lay the foundation for blessings, glory, honor, power and exaltation, in the celestial worlds for ever and ever.

CONCLUDING REMARKS.

The first or initiatory principles of the gospel, as herein set forth, are but very briefly alluded to. The treatment of them herein was not designed to be exhaustive. The object was merely to give a few hints, and by so doing cause curiosity and interest and faith to spring up, and prompt honest research and prayerful investigation, which would lead to humble obedience to the laws of God.

The writer did not prepare this because he had anything new or original to offer. Every man who is warned must warn his neighbor. This is the word of God. My testimony must be heard. I am not justified before the Lord if it is not. I must try to clear my garments of the blood of this generation; hence this little work.

I bear my humble testimony that God has spoken from the heavens in these last days. The true gospel of salvation is being taught to the children of men by the Elders of the Church of Jesus Christ of Latter-day Saints. They taught that gospel to me. I believed it with all my heart. I embraced it with a sincere and honest purpose to do the will of God on the earth. My sins^s were forgiven through the ordinance of baptism. The Holy Ghost was sent down from heaven and rested mightily upon me through the laying on of the hands of the servants of God. By that spirit I was taught of God, and I learned by revelation through its agency that God lived, that He had spoken from the heavens, and that He had raised up a mighty prophet in the person of Joseph Smith. I knew that the work he had established through that prophet's instrumentality was true, and that nothing could overthrow it. The holy Priesthood was conferred upon me. I preached to others, and officiated in the ordinances of the gospel for their benefit. They also received the remission of sins and the gift of the Holy Ghost through my administrations, and rejoiced in the Lord. And I know that all who will yield humble obedience to the principles of the gospel, as taught by the Elders of the Church of Jesus Christ of Latter-day Saints, will re-

ceive the remission of sins and the testimony of Jesus through the gift of the Holy Ghost; and by this spirit they shall know of the truth of the doctrines they have obeyed. They shall know that the faithful Elders of Israel are clothed with the authority of Almighty God, and they shall bear testimony of these things to the children of men.

I bear my humble testimony of these things. God lives. His gospel and authority and plan of salvation are restored to the earth by the administration of holy angels. The heavens are open. Man communes with his God. The Millennium dawn is near. The Son of God will soon come in clouds of heaven in power and great glory. He will reward the righteous, and take vengeance on the wicked, as saith the scriptures. Blessed are they who hear the warning voice of the good shepherds of Israel, for they shall escape the judgments the Lord is about to pour out upon the ungodly; they shall have joy unspeakable in this life; and in the life to come they shall enjoy the blessings of immortality in the presence of the Father and the Son in the celestial worlds.

“Be virtuous and pure; be men of integrity and truth; keep the commandments of God, then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.”

—Joseph Smith, *The Prophet*.

SCRAP BOOK OF

GLAD TIDINGS OF GREAT JOY.

GEORGE TEASDALE.

"Wilt thou know, O vain man, that faith without works is dead."
—*James ii. 20.*

We take this means of visiting you, at your hearths and homes, to testify to you of the restoration of the Everlasting Gospel and the Holy Priesthood, by the visitation of an holy angel in fulfilment of the predictions of the prophets; to usher in the dispensation of the fullness of times and the establishment of the kingdom of God.

The Gospel is the power of God unto salvation. (*Rom. i, 16, 17*). "And being made perfect He (Christ) became the author of eternal salvation unto all them that obey him," (*Heb. v. 9*). Its first principles are, faith, repentance, baptism, and the reception of the Holy Ghost.

FAITH IN GOD.

"But without faith it is impossible to please him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him" (*Heb. xi. 6*). "He that heareth my word, and believed on Him that sent me, hath everlasting life" (*John v. 24*). "For therefore we both labor and suffer reproach, because we trust in the living God" (*I. Tim. iv. 10*).

FAITH IN JESUS CHRIST.

"And this is His commandment; that we should believe on the name of his son Jesus Christ" (*I John iii. 23*). And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou has sent" (*John xvii. 3*). "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (*John ix. 25*). "For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord" (*Rom. vi. 23*). "For there is none other name under heaven given among men, whereby we must be saved" (*Acts iv. 12*).

REPENTANCE.

"Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (*Ezekiel xviii. 30*). "And they went out and preached that men should repent" (*Mark vi. 12*). Jesus Christ preached, "repent ye and believe the gospel" (*Mark i. 15*).

BAPTISM.

"Ye must be born again (*John iii. 7*). "Verily, verily, I say unto thee, except a man be born of water, and of the spirit he cannot enter into the kingdom of God" (*John iii. 5*). "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved" (*Mark xvi. 15, 16*). Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (*Acts ii. 38*). "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (*Acts xxii. 16*). "Therefore we are buried with Him by baptism" (*Rom. vi. 4*). "Buried with him in baptism" (*Col. ii. 12*). "The like figure whereunto even baptism doth now save us" (*I Peter iii. 21*). "One Lord, one faith, one baptism" (*Eph. iv. 5*).

THE HOLY GHOST.

"And ye shall receive the gift of the Holy Ghost" (*Acts ii. 38*). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things" (*John xiv. 26*). "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that when through laying on of the Apostles' hands the Holy Ghost was given" (*Acts viii. 17, 18*). "And when Paul had laid his hands upon them, the Holy Ghost came on them" (*Acts xix. 6*). "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 towards God. Of the doctrine of baptism, and of laying on of hands" (*Heb. vi. 2*).

ORGANIZATION.

"Now therefore ye (the Saints) 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" (*Eph. ii. 20*).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God" (*Eph. iv. 11-13*).

"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" (*I Cor. xii. 27, 28*).

"And no man taketh this honor unto himself, but he that is called God, as was Aaron: so also Christ glorified not Himself to be an high priest; but he that said unto Him, Thou art my Son, to-day have I begotten thee" (*Heb. v. 4, 5*).

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (*Heb. iii. 1*).

WE BELIEVE IN CONTINUOUS REVELATIONS FROM GOD.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally" (*James i. 5, 6*). No man knoweth the Father but by

revelation from the Son (*Luke x. 22*). "Where there is no vision, the people perish" (*Prov. xxix. 18*). "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets" (*Amos iii. 7*).

We believe it is essential to salvation to

OBEDIENT TO THE DOCTRINE OF CHRIST.

"Being made perfect, He became the author of eternal salvation unto all them that obey Him" (*Heb. v. ix*).

"Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry" (*I Sam. xv. 22*).

"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" (*II Thess. i. 7-9*).

"If we walk in the light as He (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (*I John i, 7*).

"And every man that hath this hope in him purifieth himself, even as he is pure" (*I John iii. 3*).

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in His law doth he meditate day and night" (*Psalms i. 1, 2*).

When John, the Revelator, was upon the Isle of Patmos the Lord revealed the principal events that were to happen upon this earth before His second coming. It was "The revelation of Jesus Christ, which God gave to 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" (*Rev. i. 1*). After showing him the apostasy of the primitive church, and the rise of false systems (*Rev xxii. and xxiii.*) and the fear of God being taught by the precepts of men, as foretold by Isaiah (*xxix. 13, 14*), he showed him the restoration of the gospel. He said, "and I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon 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 water."

Daniel declared that "in the last days, the God of heaven would set up a kingdom that should never be destroyed"

(*Dan. ii. 44*). Isaiah (*ii. 2, 3*) and Micah (*iv. 1, 2*) have both declared that in the last days, the mountain of the Lord's house should be established in the tops of the mountains, and many should say, let us go up to the house of the God of Jacob, that they might learn of His ways and walk in His paths. It is the testimony of the thousands of Latter-day Saints, gathered to the mountains, that God has restored to the earth the everlasting gospel; that angels have visited the earth, restoring the Holy Priesthood; that Joseph Smith the Prophet-martyr of the nineteenth century, was the man honored of God, with others, to usher in the dispensation of the fullness of times and the restitution of all things, in fulfillment of the prophets.

The Church of Christ was again established upon the earth on the 6th day of April, 1830; and, from that day to the present, has steadily increased, notwithstanding the prejudice, caused by misrepresentation and the "refuge of lies," brought to bear against it, and the persecution it has gone through. It has been guided to the tops of the mountains, and is being established in power, gathering the seed of Israel from all nations where they have been scattered, teaching them "the ways of the Lord," preparing them for the second coming of Christ, and offering a home for the oppressed of all nations.

All mankind are required to repent, to "seek the Lord while He may be found," to be baptized for the remission of their sins, that they may receive the Holy Ghost, the Comforter, in God's appointed way, by the laying on of hands; that they may know these things are true for themselves, by the revelations of God, and gain a living testimony. "If any man will do His will (that of the Father) he shall know of the doctrine" (*John vii. 17*), and no more be carried about by "every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (*Eph. iv. 14*).

Then flee to Zion for safety; as it is written "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (*Rev. xviii. 4, 5*), "For wheresoever the carcass is, there will the eagles be gathered together" (*Matt. xxiv. 28*).

Your kind, prayerful consideration of these truths is earnestly invited. Search the scriptures; surely the signs of the times proclaim the second coming of our Lord and Savior to be right at hand, but who shall stand when he appeareth?

SCRAP BOOK OF

SUGGESTIONS TO ELDERS.

BY ELDER B. H. ROBERTS, IN MILLENNIAL STAR, 1888.

In the concluding paragraphs of a revelation on the subject of priesthood, the Lord says:

“Now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand.” (Doc. and Cov., sec. cvii. 99, 100.)

We have no doubt but there is a general desire among the brethren of the priesthood to know their duty and then do it; especially is this the case with the Elders who have been sent to these lands to preach the Gospel. The duties and labors of these brethren are varied, consisting not only of preaching the Gospel, but also administering in all the ordinances and ceremonies pertaining to it. They are required at times to baptize people for the remission of their sins, and to confirm the members of the Church and bestow upon them the Holy Ghost by the laying on of hands. At other times they are called upon to anoint the sick with oil, or to confirm the anointing performed by others, and rebuke the sickness or disease, and bless with life and health those who are afflicted. Then they are called upon to administer the sacrament of the Lord's Supper, and all these things should be done decently, intelligently, and in order that no reproach or derision may be thrown upon the work of God by reason of their awkwardness in any of these things.

Nor is the derision from strangers, who may witness any bungling administration in these ceremonies, the worst evil feared. But any blundering on the part of those who administer is very apt to have an evil effect upon the mind of those receiving the administration, and sometimes the adversary takes advantage of these things and creates doubts or suspicions in those receiving the ordinance as to the validity or power of the administration. We are acquainted with several

circumstances where the most disastrous results have grown out of this very thing. Too much care cannot be exercised in these matters.

So far as the ceremony connected with baptism is concerned, the words to be used are given in the Scriptures (see Book of Mormon, III Nephi xi, 24-26, Doc. and Cov., sec. xx, 72-74); so also in blessing the sacrament; but in the matter of confirming people members of the Church and bestowing upon them the Holy Ghost, anointing or blessing the sick, naming and blessing children, or even of ordaining men to the priesthood and assigning to them their position or office in that priesthood, we know of no formula that is given in the Scriptures. The matter seems to be left to the good taste and judgment of those who administer, without binding them to any set forms. On the whole, we rather like the idea of these things being so left, since we can see it gives more liberty for the operations of the spirit of God; that is, the mind of the administrator being free from stereotyped forms, he is at liberty to pronounce whatever the Spirit of the Lord may put into his heart to say. And where the Elder has learned his duty and has given these matters careful consideration, a beautiful and powerful administration is usually the result.

But, unfortunately, it sometimes happens the Elders who have never learned well their duty nor considered these things carefully, are called upon to administer; and neither judgment nor good taste is liable to dictate what they should say; and much evil may result from their not knowing how to perform properly these duties.

For the benefit of the young and inexperienced Elders, and for the older ones, too, who may have been careless hitherto in respect to these matters, we offer the following suggestions:

While the form of words are for any ordinance, as in baptism and the administration of the sacrament, it should be carefully learned by the Elders, that they may be always ready when called upon to officiate. And where no formula is given, then the objects to be accomplished by the ordinance should be noted, and such a form of words fixed in the mind as will in the most direct and simple manner attain those objects. We say direct and simple because these are qualities, excellencies, we may say, which enter into all the administrations in the Gospel. They are characteristics of the whole plan of salvation. In proof of this we ask what could be more simple or direct, than the ceremony said at baptism: "Having been commissioned of Jesus Christ, I baptize you in the name of

Father and of the Son and of the Holy Ghost. Amen." There is not a superfluous word in it, nor is anything omitted necessary to be said. So with the prayer that is given to be said in blessing the bread and water to be used in the sacrament. So, too, these characteristics of directness and simplicity are found in the great model prayer taught by the Savior to His disciples, and to our own mind this beautiful simplicity and directness of everything associated with the Gospel is part of its divinity, and one of the greatest evidences that it emanated from God, who sustains and governs the great universe by the simplest means. In those ordinances, then, where the form of words to be used is left for the administrator to choose, we would say let such a choice be made as will keep those administrations in harmony with the whole spirit of the Gospel—let simplicity mark their outline; and let such words be employed as will at once accomplish the object of the ordinance. To illustrate: In confirming a person a member of the Church, the Elder, calling the person by name, as he should do, and then in the name of the Messiah, sometimes says: "We lay our hands on your head to confirm you a member of the Church, etc., and that you may receive the Holy Ghost," and then goes on and pronounces a number of blessings on the person; but he neither, technically speaking, confirms him a member of the Church nor bestows on him the Holy Ghost. It would be much better to make use of such words as will at once accomplish the object. Say, for example, after calling the person by name, "In the name of Jesus Christ we confirm you a member of the Church, etc., and say unto you, receive ye the Holy Ghost." That really covers the ground. But if an Elder's heart is filled with blessing for the persons to whom he administers, and the Spirit prompts him to pronounce blessings upon them for their encouragement, or the strengthening of their hope and faith and virtue; or if he is prompted to tell them what particular gift the Holy Ghost will develop within them, or to admonish them against evil, all well and good; with one of old we say, "Quench not the Spirit, neither despise prophecy," but let good taste and judgment and the Spirit of God preside in these things.

Now, as to administering to the sick. Here, from the very nature of things, the manner of administration is left to the judgment of the Elders officiating. Still there are general outlines that may be pointed out even here. The law of the Lord to the Saints is that if any of them are sick, they are to call for the Elders of the Church; and they shall pray

for them, and anoint them with oil, and the promise is made that the prayer of faith shall save the sick, and God will raise them up. (James 5:13-16.)

It is customary for the Elders, when called upon for two or more of them to go, and anoint with oil, and it is understood that another will confirm the anointing, and perhaps will be moved upon to rebuke the disease and bless the sick with life and health. But the one who anoints the sick sometimes not only does what he is appointed to do, but a great deal more. He both anoints and confirms the anointing, and pronounces every conceivable blessing upon the head of the one to whom he administers. This would be all right, if he were alone, but when another is to follow him it is most perplexing to that Elder, as he feels that there is nothing for him to do. Let those who are called upon to anoint do that, and do it in the name of the Lord, and to the end that the person may be restored to health; but let him leave the rebuking of the sickness and the confirming of the anointing to him who shall be assigned to perform that part of the ceremony.

Another remark, in passing, respecting anointing. The law of the Lord is that the sick should be anointed with oil. We know of no commandment that they should take the oil internally, and through the anointing the Spirit of the Lord will be conducted to the whole system and renovate it and make it whole, and there is no need of taking it internally. Then again some potter around with a spoon as if they were afraid that a drop too much might be used. Never mind the spoon. Pour on oil from the vessel in which it was consecrated, and don't be too careful in using it. Aaron was anointed with oil, according to David, until it ran down upon his beard on the skirts of his garments, and we have no account of his complaining about it. We do not make this reference in order to have the Elders too lavish in the use of oil, but we do think more than a drop or two should be used, and it should not be used as if they were afraid of it.

We have not made these remarks for the purpose of binding up the Elders in their feelings when administering in the ordinances we have named, but to the end that they may learn their duty in respect of these things, and have greater liberty of the Spirit in the administrations, which can only come by having a consciousness of the ability to do them properly and well.

THE GOSPEL OF JESUS CHRIST.

BY ELDER ORSON F. WHITNEY, IN MILLENNIUM STAR, 1882.

The Gospel of Christ is the science of salvation. Like any other genuine science, it is based upon eternal truth, and is the compiled, epitomized result of experience, profound research and intelligent reflection. It is the condensed product of divine wisdom, the *summum bonum* of celestial knowledge, the key to all heavenly mysteries, and the only way that leadeth unto everlasting life. It embraces all truth, whether known or unknown. It incorporates all intelligence, both past and prospective. No righteous principle will ever be revealed, no truth can possibly be discovered, either in time or in eternity, that does not in some manner, directly or indirectly, pertain to the Gospel of Jesus Christ. It is the way of salvation in this life; it is the means of exaltation in the life to come. It can never be dispensed with, for it will never cease to be necessary. It is a medium of never-ending exaltation and advancement. It encompasses all virtue, and precludes all vice. Error cannot invade its dominions, nor truth transcend its boundaries. Eternal life, because it includes all other gifts, is called the greatest gift of God. The Gospel of Jesus Christ, because it comprehends all principles of progression, is the only means by which eternal life may be attained and perpetuated.

The principles which compose the Gospel—not merely the first principles, but all that have been or will ever be revealed—are self-existent and everlasting in their nature. They have existed from all eternity, and will endure through all the eternities to come, for they are absolute, essential, uncreated truths, without beginning of days or end of years, the same yesterday, today and forever. Concerning the time, place and method of their compilation—if we may with propriety assume such an event ever to have occurred—the legislative process of appropriation, arrangement and systemization, whereby these self-existent laws were rendered subservient to the designs of Deity, and made applicable to and operative in

the salvation and exaltation of human souls and worlds, it is not man's present province to inquire. Such a question would necessarily involve the consideration of the beginning of God's limitless creations, the beginning of things which to us have no beginning, a subject so vast and incalculably comprehensive as to be beyond the conception of any intellect of inferior capacity to that Master mind which designed and organized the heavens and the earths, and numbered by and known unto whom, alone, are all the creations which His mighty hand hath made. It should, therefore, suffice us to know that the Gospel in its present form is of inconceivable antiquity; that ages on ages before the foundations of this earth were laid, ere the morning stars sang together and all the sons of God shouted for joy, at the hour of its nativity, this everlasting scheme has been adopted by the heavenly powers as the means of its predestined sanctification; and moreover that through the application and operations of this same unchangeable, puissant plan, millions on millions of worlds, with all their countless hosts of human and other inhabitants, had been redeemed and glorified prior to the period when this little planet, our mother earth, was numbered among the creations of God.

Nothing could be more at variance with all correct ideas concerning the character and attributes of the great Creator, than to suppose the plan of life and salvation to be the peculiar property of any one planet, of any one people or of any particular period of human history. The simple fact of there being but one such plan in existence—a point which is not conceded as self-evident, is susceptible of the plainest possible proof—should be sufficient to refute all such attenuated notions. For, with this fact once admitted, and a moment's reflection being given to the bewildering myriads of worlds which the Creator has called into existence, the numberless multitudes of His creatures which people them, and the almost universally acknowledged love, providence, care, protection and solicitude which the eternal parent continually evinces for the humblest of His offspring and all the workmanship of His hands, where is the soul so narrow and so bigoted, not to say irreverent and profane, that would dare to deliberately ascribe to such being—a being so wise, powerful, impartial, merciful and magnanimous as God is known and recognized to be—so unwise, weak, petty, puny, unjust and unmerciful a policy as the one we have in reference! And yet, strange to say, there are millions of souls who have held, and other millions who still hold—unless we marvelously misinterpret them

—opinions of this very character. There are many doubtless who would declare, without giving the matter a second thought, that the foregoing arguments in support of the scope and antiquity of the Gospel were nothing more nor less than stupid nonsense and blasphemous presumption, and in the same breath would asseverate the truth and consistency of the petty theory which we denounce—and we maintain with good reason—as false and flimsy in every particular, wholly unfounded in reason or in revelation, and altogether unworthy of belief. There are those who, not content with the supposition that the Gospel is solely the property of this planet, are as resolutely of the opinion that it dates its origin from that momentous period in the history of the world when the Son of God came down to perform His mighty mission, in the midst of the children of men, and that previous to that memorable epoch there had been no such plan known, in any age, by any portion of the human family. Consequently their position, if they have any, must be that the all-wise Legislator who framed the only code of laws whereby eternal life is made obtainable, allowed four thousand years to pass away, taking with them into endless torment, multitudes of His begotten sons and daughters, many of them among the most righteous men and women that have ever walked the earth, before He placed within the reach of fallen humanity the only way possible for men to be saved. Such a theory might have done for the dark ages, or at the present time may suit the narrow views of such as “know not God nor the things of God,” but to all whose understandings have been quickened and enlightened by the high-soaring, deep-searching Spirit of Truth, such absurd notions are not overfraught with sense and consistency.

The idea which seems to prevail that the Gospel of Jesus Christ, that marvel of all that is wise, just, comprehensive and powerful, was devised for the redemption of a solitary world, or for the benefit of one, to the exclusion of another portion of its inhabitants, is on a par with the ancient but long since exploded hypothesis that the sun, moon and stars were only temporary luminaries, hung up in the midst of the firmament, for the purpose of lighting this little earth through its mortal probation, and which, like so many lamps, whose “occupation would be gone,” having survived the necessity of their invention, would be extinguished and put away forever, as soon as the earth had completed its temporal career. But happily the light of divine truth, beaming through the atmosphere of science, has dispelled that senseless delusion.

Furthermore, it is now known, thanks be to God for reopening the long closed oracles of eternity, that not only are there other worlds than this, but like this, those other worlds are inhabited, peopled by beings similar to the occupants of earth, the population of one planet differing only from those of others in the various degrees of perfection which they have severally attained through the principles of the Gospel of unceasing progression. By those who have bowed in humility before the fountain of all truth and intelligence, and taken a fresh draught of the renovating waters of life, it is now understood that that God who never spoke or wrought in vain, or created anything to subserve a puerile purpose, instituted the plan of salvation for the temporal and spiritual regeneration, not only of His offspring upon this planet, but likewise of those upon multitudes of similar planets, which have been or will yet be brought forth, redeemed and celestialized by the application of its wonder-making power. It is now definitely known that the Everlasting Gospel did not originate on this earth at all, nor for the first time appear in the midst of mankind when John the Baptist came forth proclaiming its initiatory principles in the wilderness of Judea. However strange it may have appeared to the bigoted and benighted Jews, who for centuries, through unbelief and hardness of heart, had been deprived of its gifts and blessings, it was not by any means "a new thing under the sun." Its introduction in those days was simply a restoration of the Gospel, and that highly favored period was but one among many such dispensations, and neither the first nor the last which the descendants of Adam were destined to receive. It was simply the dispensation of the meridian of time, during which the sacrificial Lamb, "slain from the foundation of the world," descended from celestial glory to pay the penalty of man's original sin, and by the retroactive and proactive virtue of His atonement, make it possible, through obedience to His Gospel, for all men in all ages to be saved.

Is it a thing so strange and unaccountable to the Christian world, that such men as Adam, Enoch, Noah, Abraham and other ancient worthies who walked and talked with God, as friend to friend, and were clothed upon with the fullness of the authority of His Holy Priesthood, should have been vouchsafed the precious privilege of yielding obedience to the Gospel of Jesus Christ—"the only name given under heaven whereby man can be saved?" Were Peter, James, John, Paul and others who happened to be living upon the earth when the Savior came and were permitted to partake of the blessings

which flow from obedience to the principles of eternal life, more worthy of that privilege than their predecessors, the more ancient patriarchs and prophets of God? Such an idea is repugnant to reason, and utterly unentitled to credence or respect. Let those continue to cherish such thoughts who persist in rejecting the genuine faith and perpetuate the narrowness of their minds by shutting out the soul expanding influences of the gift of the Holy Ghost. For our own part we prefer to know otherwise, to rejoice in the conviction obtained through compliance with the Gospel of the Son of God, that this same everlasting, unchangeable plan of redemption, without which no man can be elevated to the presence of his Maker, was known to the human family at various times during the intervening ages between the creation and the coming of Christ, and in every instance was revealed and established for the identical purposes which induced its institution in the days of the Savior, and for which it has again, for the last time, been brought back to earth in this the dispensation of the fullness of times. It is true that the Holy Bible, which all Christians profess to believe, and which so far as correctly translated, the Latter-day Saints actually do believe, though plainly foretelling the Gospel's restoration in the latter days, is more or less silent upon the subject of the dispensations preceding the meridian of time. But it is also true that that good old book is silent upon a great many other important points, thanks to the interpolations, erasions, alterations and rejections of uninspired translators, commentators and compilers, to whose unauthorized, blind and blundering administrations in the premises, are largely due the endless divisions, discords and differences, which have raked and rent asunder the religious world for centuries. But independent of the taciturnity of the Scriptures, and aside from the incontrovertible evidence furnished by modern revelation, we respectfully submit to the consideration of all candid, unbiased believers in God and the Gospel of Salvation, whether the views we maintain, compared with the opinions we oppose, are not more consistent with reason, more harmonious with the Spirit of Holy Writ, and more perfectly in unison with all advanced ideas respecting the wisdom, power, justice, mercy and magnanimity of Almighty God?

From the foregoing observations concerning the character, origin, object, powers and possibilities of the great science of salvation, the inquiring mind would naturally be led to the consideration of the question, What is the Gospel of Jesus Christ? or, in other words—since the impracticability of com-

pletely answering so comprehensive an interrogation has already been shown—what are its initiatory principles? At the risk of wearying some of our veteran readers, already conversant with the subject, but with a sincere desire to benefit them, as well as others who are less fortunate with respect to the information involved, we here propose to present a brief digest of what are familiarly known to the Latter-day Saints as the first principles of the Gospel; the code of laws which constitute the beginning of salvation's endless system; the preface, as it were, to the book of everlasting progression; the four primitive archways by which the path of eternal progress is attained, and through which the souls of all men must pass in order to reach the celestial presence of their Maker. These four principles, it will be seen, are serial and progressive in their nature, each one naturally leading into its successor, paving the way before and preparing the soul for its reception.

FAITH.

The Holy Bible informs us that without faith it is impossible to please God. Such a declaration even from a source less sacred, need occasion no surprise whatever; for without faith it is impossible to do anything. From the smallest act to the mightiest achievement, all things are the effects of faith. It is the cause of every consequence, the power by which all things possible are performed. Nothing was ever accomplished either in heaven or on earth that was not preceded and accompanied by the exercise of faith. The insect creeps, the bird flies, the fish swims, by faith; the flowers spring, the grasses grow, the trees bloom and bear, by faith; the infant prattles, the man toils, the God creates, upholds, redeems and glorifies His workmanship, by faith. It is the main-spring of life, the motive power of creation, the active principle of the entire universe. Hence it is necessarily the first principle of the Gospel, the initial element of salvation, the basic principle or foundation law upon which all other laws and principles rest. The soul that would attain salvation must first believe salvation possible. He must believe in God as the Giver of salvation. He must believe in Christ, as its Author and Mediator. He must believe in the Gospel, as the medium through which salvation is secured, and in the divine authority of the individual who as a servant of God administers the ordinances of the Gospel in His behalf. Having exercised faith to the extent thus indicated, he is in a position to undertake the succeed-

ing venture, to ascend the next step higher upon the grand stairway leading to eternal life.

REPENTANCE.

Sin cannot inherit the Kingdom of God. It is so entirely opposed, so essentially antagonistic to the spirit of righteousness, that the two cannot possibly dwell together. God does not look upon sin with the least degree of allowance. Consequently the soul which aspires to His presence, which expects to behold His face and be able to endure His glory, must be previously cleansed and purified from all sin. Now, no soul was ever successful in getting rid of its sins that did not first sincerely repent of them. No fault was ever corrected that was not first discovered and confessed; no habit was ever reformed that had not first been freely acknowledged; and no sin can in any wise be remitted until its perpetration has been truly repented of, and its perpetrator is resolutely resolved against its repetition. It is useless for any accountable being to say that he is without sin. The Scriptures declare that all men are sinful and that no man can truthfully claim exemption from the universal imputation. Little children (under eight years) are not responsible for their acts, and being sinless and therefore unable to repent, are redeemed by the blood of Christ from the foundation of the world. But all accountable souls, to whom the Gospel of salvation is sent, must repent of and forsake their evil ways, habits, deeds and desires, if they wish to make any headway in the pursuit of the precious prize of everlasting exaltation.

BAPTISM BY IMMERSION.

Baptism is symbolical of the burial and resurrection of Christ, and as an ordinance of the Gospel was instituted for the remission of sins. The only proper mode of its administration is by immersion, whereby the two events above mentioned may be illustrated. "We are buried with Him by baptism into death," says Paul, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together (buried in water) in the likeness of His death, we shall be also (by coming forth out of the water) in the likeness of His resurrection." Even as Christ, by descending into death, put off the mortality in which He was clothed, and rose triumphant to a higher sphere of action, so we by going down

into the liquid grave, put away the sins and follies of the flesh, and are brought forth to "a life divinely new." Hence it is that baptism is also called a birth, and Christ, in declaring to Nicodemus that a man must be "born of the water and of the spirit," plainly signified emergence from the womb of the waters as a prerequisite to His entrance into the Kingdom of God. He not only pointed this out as the way in which others should walk, but by submitting to baptism himself, He set the example of "fulfilling all righteousness," and was greeted from the heavens, as the result of His obedience, by the voice of God, declaring: "This is my beloved Son in whom I am well pleased." Nevertheless, water of itself cannot wash away sins. Not even immersion, though in strict accordance with the method prescribed, could have the slightest effect upon the soul of the penitent sinner, unless performed by a person holding authority from on High. God recognizes no administrations but those of His chosen and commissioned servants, clothed upon with the power of the Holy Priesthood, as was John the Baptist; "called of God as was Aaron," and sent forth by the voice of divine revelation to open wide the portals of eternal life to all who are willing to walk in that straight and narrow way which, on account of worldly pride and perversity, but few souls are able to find. But all repentant believers, who are baptized in the proper manner and by the proper authority, are acceptable in the sight of high heaven, and can confidently rely upon the promise made by Peter to the believing portion of the Pentecostal multitude: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the

GIFT OF THE HOLY GHOST."

The Spirit of God, in certain measure, is universally distributed. It is the light which lighteth every man that cometh into the world. By it and through it all things live, move and have their being. It

"Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

But the Gift of the Holy Ghost—bestowed by the "laying on of hands" upon every faithful, penitent, baptized believer in the true Church of Christ—is a special endowment **for**

special purposes. It may possibly be a superior quality, or it may be only an increased quantity of that universal essence which pervades all animated nature throughout the illimitable realms of space. But be that as it may, it is certain that this Gift, this Comforter, this Spirit of Truth, which sustains the soul, enlightens the mind, leads into all truth, and enables the spirit of man to comprehend the otherwise incomprehensible things of God, is an important addition to the original possession and like it is susceptible of further increase, cultivation and development. Through obedience and righteousness it may be made to grow and expand, until sin is entirely banished, until the eye is made single to the glory of God, and the whole body is filled with life and light. By disobedience and unrighteousness it will readily decrease and diminish until the light of the soul is utterly extinguished, and darkness, despair and spiritual death ensue. A fullness of God's Holy Spirit should, therefore, be the grand object of human existence, for by it alone can the soul of man be eternally exalted and glorified. Still there are various kinds of "fullness," even as there are different degrees of glory, corresponding to the various merits and capacities of those who rise in the resurrection. The fullness which each soul obtains will be of that particular glory—either Celestial, Terrestrial or Telestial—by which its body is quickened from the grave. The "fullness of the Father" constitutes Celestial exaltation, and this, though not a thing to be suddenly attained, should be the soul-absorbing aim and ambition of every son and daughter of God. We should begin to acquire it now, for all may rest assured that the dispensation of these eternal awards will be strictly in accordance with and regulated by the deeds done in the body. Christ, our Savior, it appears, acquired and possessed a fullness while on earth. But pure and spotless though He was, He did not receive that fullness at first, but afterwards received it. By constantly growing in grace and godliness, living from day to day by every word that proceeded forth from the mouth of God, He gradually became entitled to the steadily increasing possession of the Holy Spirit, till finally "it pleased the Father that in Him should all fullness dwell." We all have it in our power to do and become likewise. He is our great Guide and Exemplar. As He was pure, we must be pure; as He was obedient, we must likewise be; as He became perfect and was found free from all fault or blemish before the throne of God, even so we must become, if we expect to be conformed to His image, inherit His celestial glory, possess a fullness of His

Spirit, become heirs of God, and joint heirs with Jesus Christ, and have an eternal residence in those heavenly mansions prepared for the righteous and the faithful before the foundation of the world.

That the Gospel of Jesus Christ is necessarily one and unchangeable, and with the foregoing as its first or initiatory principles, a perfect and therefore exclusive system of salvation is a proposition which, however unpopular, is susceptible, as previously asserted, of the plainest possible proof. The Holy Scriptures abound in evidences of this fact, and reason amply supports revelation in confirmation of its truth. The Apostle Peter, the highest authority of his times, after the ascension of the Savior, declares (Acts 4:4) that "there is none other name under heaven given among men whereby we must be saved." This passage alone is sufficient to prove the unity of Christ as the Savior of the world and likewise to substantiate the fact that even if there could be another Gospel possessing efficacy as a medium of salvation, it also would have to be a Gospel of Jesus Christ, since He is the sole author of salvation to all the inhabitants of the earth. But Paul, another Apostle, in the fourth chapter of his epistle to the Ephesians, testifies of "one Lord, one faith, one baptism, one Spirit," and plainly demonstrates that one of the principal objects of the Gospel, by means of its inspired Priesthood and spiritual gifts, is the bringing of its believers to a "unity of the faith," previous to their being made perfect in Christ; and this, too, corresponds beautifully with the pathetic prayer of the Savior himself (John xvii.), that His disciples might be made "perfect in one," and become one with Him even as He was already one with His Father in heaven.

Paul also, in another place, denouncing the apostasy of the Galatian churches (Galatians i, 8, 9), and the efforts of certain persons to institute "another Gospel" and pervert the true Gospel of Christ, employs the following forcible language: "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!" and in order to render his meaning still more plain, unmistakable and emphatic, he repeats the injunction as follows: "If any man preach any other Gospel unto you than that ye have received, let him be accursed." These inspired utterances are too obvious and intelligible to be misunderstood by any honest-hearted reader of the Holy Scriptures. They show as plainly as words can possibly show that the Gospel of Christ is one, and unchangeable in its nature, the same yesterday, today and forever; that its object is the temporal and eternal union of its converts, and that it was designed for the

benefit and blessing of all humanity, especially for such as would believe and faithfully obey its principles. And why should it be otherwise? God is not the author of strife and confusion. He is essentially a lover and promoter of union, and looks with no favor upon those who evince a contrary disposition. He would be the last to encourage, either by thought, word or action, anything having the slightest tendency towards discord, disunion and division. Peace and union are among the prevailing characteristics of His nature, and order, system and eternal harmony are widely manifest in all His wondrous workmanship. We cannot conceive of such a Being, whose avowed purpose is the bringing of His offspring to a oneness of profession and practice, engaging in the institution or promotion of any cause whose inclination would be directly inimical to the attainment of His fondest desires, and laying aside the basic principles of His union-loving, harmony-enhancing nature, to inaugurate strife and contention on earth, and engender difference and disputation among His children upon that greatest and most vitally important of all questions, the eternal salvation of their souls. And would not such consequences ensue, were He to reveal to the human family more than one method of attaining salvation?

The present religious aspect of the Christian world, with its heterogeneous multiplicity of jarring, contending sects, all differing, disputing and dividing among themselves, yet each one claiming to be the true Church of Christ should be a sufficient answer. For if puny man, by apostatizing from truth and concocting such a vast variety of ways and means for worshiping his Maker, can create such a pandemonium of doctrinal discord as that which ecclesiastical Christendom—to say nothing of heathendom—displays, then what might not the Almighty accomplish in the same direction, were it not in diametrical opposition to His principles to descend to the perpetration of such folly and wickedness, and thereby defeat the fulfillment of His most cherished designs, besides dooming unnumbered myriads of His begotten offspring to spiritual death and destruction!

We might continue this argument *ad infinitum* from a biblical point of view, but without going further into that divine record in quest of proofs which are scattered as thickly as summer sunbeams over its sacred pages, let us now survey the subject from another standpoint and see whether reason alone will not bear out the belief that "this Gospel of the Kingdom," which was to be and now is being "preached in all the world for a witness unto all na-

tions," before the coming of "the end," is the one and only system of salvation that has ever been or ever will be revealed from heaven for the redemption and exaltation of the human family.

It is to be presumed that there are but few, if any, sincere believers in God or in any form of religion, bearing the name of the Gospel of Jesus Christ, who would willingly assert that the letter could be anything else than a perfect plan of salvation. The Almighty, as a perfect being, is necessarily perfect in all His ways and works, and any system or science devised by Him for the temporal or spiritual regeneration of our race, would consequently be faultless in construction, consummate in operation and thoroughly capable of fulfilling every requirement of its existence. These facts being admitted, we must immediately concede the unity and exclusiveness of the Gospel of Christ. How so? it might be asked. For the following reasons: A perfect Gospel is of necessity an exclusive Gospel, for of any two such systems, which for argument's sake, we will say might be revealed, one of them must as a matter of course be inferior: No two things can be created exactly alike, and therefore, speaking in the strictest sense of the term, no such thing as equality can possibly exist. But even if it could, in the present instance, what would be the use of two Gospels made exactly alike for precisely the same purpose? The Creator is a wise economist, but such an act would be superfluous and extravagant in the highest degree. But they could not be exactly alike. One of them, as explained, would have to be inferior, for only one of the twain could be perfect, and hence completely competent to fulfill the exact measure of their mutual formation. The superior Gospel would be the creation of God, and it alone; for the inferior one, being imperfect and therefore defective in its organization and capacity, could not possibly proceed from Him, since there is no such thing as imperfection extant in all His handiwork. It is true, His creature, man, is at present very imperfect, but not so originally. God made man upright, says Solomon, "but they have sought out many inventions." On the morning of creation, he, with all the rest of the Creator's great workmanship, was made perfect and pronounced "very good," but he afterward fell into transgression, which is always the downward path, and through his own sins and follies has steadily degenerated to his present fallen condition. Now it is only by means of a perfect Gospel that he can be regen-

erated and raised to the high and perfect position from which he fell, and such a one is the Gospel of Jesus Christ, the subject we are now considering.

A perfect Gospel comprehending all truth, all intelligence, all principles of progression, is necessarily sole and exclusive in its nature. It actually precludes, not only the necessity, but likewise the possibility of the existence of any other Gospel having genuine efficacy and saving virtue. For being complete and perfect in all its parts, all inclusive, all absorbent, all powerful, all sufficient in character and capability, as the greater, it would certainly comprehend the less, and not only deprive it, if existing, of any room or occasion to operate, but if not existing, would leave no extra, unusual material for its construction. So that whichever alternative is chosen, by such as may be disposed to question the validity of our position, it is clearly the case that any other Gospel, besides the only one that ever did, ever will, or in the very nature of things ever can exist, would either be superfluous or impossible; and to accuse the all-wise Creator of committing either folly, would be an insult to His intelligence and a profanation of His character. Mankind may invent, as mankind has already invented, systems upon systems of so-called religion, and falsely call them, to his greater condemnation, by the sacred name of Him who died that all men might live, and some of these man-made methods of worship, or rather idolatry, though all are imperfect and defective, like their clay creators, may be exceedingly plausible and popular with their professors, nor yet entirely devoid of grains and particles of truth. Nevertheless they are all illegal and unauthorized of God, who will utterly refuse to recognize the usurped authority, unlawful establishment and unhallowed administrations, or to accept of the fruits of any faith or form of worship, whatsoever, aside from those of the everlasting, unchangeable Gospel of His Son Jesus Christ. The Gospel of Jesus Christ! That sole and exclusive system of salvation, that perfect and perpetual science of progression, that marvelous and mysterious plan, so plain, so simple, and withal so powerful; so admirably adapted to the needs and capacity of every soul, from the highest to the humblest intelligence ever tabernacled in mortal flesh, and so amply capable of subserving the far-reaching purposes of Omnipotent Creator, as to be the all essential method of salvation in this life, and the indispensable medium of unceasing exaltation in the life to come!

It is a matter of easy comprehension in the ordinary affairs of life, why obedience to any natural law must of neces-

sity precede the attainment of its legitimate result. The accountant at his desk knows perfectly well that in order to obtain the sum of a column of figures he must first employ one of the fundamental rules of the science of mathematics; the chemist in his laboratory is equally aware that the blending of certain elements, in accordance with established rules of the science with which he is operating, is absolutely essential to the formation of the compound which he desires; the student at school who aspires to honors and efficiency in the course he is pursuing, is fully as well satisfied that faithful application and a certain line of deportment is indispensable to insure him a successful examination, with its subsequent reward or recognition of merit; the alien desiring citizenship, when once informed of the fact, seldom, if ever, hesitates to question the advisability of "taking out his papers," or going through certain forms of law, in order that he may be qualified to exercise the rights and privileges of a member of the commonwealth; and it is self-evident that the traveler, who wishes to arrive with all possible speed and security at his destination, must previously select and intently pursue the shortest, safest and most feasible route leading in the right direction. These facts are patent to the poorest comprehension.

Why is it, then, that so many, to whom the above illustrations are so simple and self-evident, fail to see the analogy which exists with reference to the great Gospel or science of salvation, and the obedience to its laws, principles and requirements so imperatively essential to admission into an eternal inheritance in the Celestial Kingdom of God? Why is it that so many millions, notwithstanding the plainest and most pointed declarations of inspired Scripture, the examples and testimonies of the Savior and holy men of old, corroborated by the God-given human reason, profanely and recklessly insist on asserting that compliance with the sacred and everlasting laws and ordinances of salvation is no longer necessary to accomplish the very object of their institution, and vainly imagine or assume to suppose that it is possible to reach the presence of their Maker without putting into practice the immutable principles upon which all celestial promises are predicated, and responding fully and faithfully to the requirements invariably made of those who become possessed of this inestimable privilege? Why is it that the accountant cannot see that eternal life is the sum of all existence, and that all who would obtain it must add together faith and good works, unceasingly, employing all rules, both fundamental

and superstructive, of salvation's endless science, in order to solve the otherwise insoluble problem of this life and acquire the grand total of life everlasting in the world to come? Why is it that the chemist cannot perceive that the all-containing compound of eternal happiness is only to be produced by the careful and judicious mixture of the elements of eternal salvation while man yet lingers in the laboratory of his mortal probation? How can the student in the precious school of earthly experience, who fails to improve his time and learn well the lessons assigned to him in this intermediate department of God's great University, hope to pass a successful examination at His Judgment Seat, to merit or attain possession of the "greatest gift of God," and be blessed with the opportunities of entering upon a higher course of studies in a never ending future of education and experience, if he does not win and present a properly signed and attested certificate of good conduct while here, and of complete and thorough preparation for the ineffable and interminable hereafter? Why does the alien of the world, who professes to seek Citizenship in the Celestial Commonwealth, foolishly doubt the necessity of taking the oath of naturalization, renouncing all foreign allegiance, responsibilities and relationship, and conforming to the plain and positive regulations by means of which alone he can even so much as enter into the Gates of the Golden City, to say nothing of exercising and enjoying the rights, privileges and possessions accorded to its humble, faithful, obedient and law-abiding inhabitants? Or why should the traveler of time, the pilgrim to a promised paradise, as he journeys through this weary wilderness, entertain the expectation that he can avoid the pitfalls, snares and dangers which beset his pathway at every step, and arrive with safety and all possible expedition to the flowery outskirts of the dark and dreary desert, where the arms of a loving and sympathetic Savior are waiting open and ready to receive him, if he does not pursue the straight, narrow and only practicable route tending in the proper direction?—in the direction of Him who explored the waste, pioneered and opened up the way, brushing and clearing it with His own bleeding hands and feet, of many of its sharpest rocks and cruelest thorns and brambles, planting innumerable guideposts and danger signals along the line of the perilous probation, thereby making it not only possible, but comparatively easy for all men to follow in His footsteps, to inherit bowers of eternal bliss and gardens of unspeakable glory beyond, but solemnly and repeatedly asseverating, both before and after

the close of his brave and remarkable career, that there is none other way under the whole heaven whereby the same pilgrimage can be accomplished and the devoutly wished for consummation attained.

Some will doubtless contend that the cases above mentioned, though capable of parabolical comparison, are not practically analogous in their nature; that the ordinary process employed by the accountant, the chemist, the student, the alien and the traveler, are matters of plain and practical fact, self-evident truths, susceptible of the easiest elucidation, and do not therefore demand, for their acceptance, the exercise of that faith or far-reaching credulity, so indispensably pre-requisite to the investigation of the Gospel, and the acknowledgment of implicit obedience to its principles as the sole alternative to the sacrifice of all hopes of celestial exaltation. In reply to this argument, since to all who would put it forth it would be waste of time and trouble to quote Scripture, we desire to propound two questions. By what means have the so-called self-evident truths of modern science, art, invention, philosophy, etc.—now, but not always, so easily explained and understood—become the plainly proved and firmly established facts that we find them at the present time? Does not the Gospel of Jesus Christ, the perfect and perpetual plan of salvation, purposely made simple and comprehensible—as great things invariably are—in order that even the wayfaring man, though a fool, might not needfully err therein—does it not exhibit upon its face ample and indubitable evidences of the power and efficacy which it claims, and has been proven by unnumbered millions to possess? To the first question we unhesitatingly assert, without fear of successful contradiction, that every truth now known to mortal man has at some period in its history been more or less the subject of his doubt and conjecture, if not of his open and avowed hostility and unbelief, and that without any exception their adoption, establishment and development on earth have been directly due to the exercise of what some people are pleased to confound with the term credulity, but which we prefer to designate by the more dignified and appropriate title of faith, all-powerful faith, a principle whose necessity as the foundation or mainspring of all action and success, is as self-evident as any other fact under heaven, and without which, as a necessary consequence, no truth whatever could have been brought forth, proven and perpetuated in the mind and memory of man. The exercise of faith, the humility and willingness to make experiments, the honesty and courage to proclaim re-

sults, the fortitude and patience to endure the taunts, the sneers, the threats and even persecutive violence of the ignorant, unprincipled, selfish, skeptical, unthinking and depraved—the latter incited by Satan, the resister and would-be destroyer of right, and the former pushed on and inspired by Almighty God, the great leader of the vanguard in the eternal march of human progress;—these and these alone are the invincible agencies which have converted popular opinion and transformed the once “crazy notions,” “impossible theories,” “wild speculations” and “manifest absurdities” of “crack-brained” genius and philosophy, into the since time-honored maxims, venerable proverbs, world-accepted facts and self-evident propositions, and the many marvelous artistic triumphs and scientific achievements now so popular and prevalent in the world, and of which the world that formerly despised and persecuted their incipiency, with its customary conceit and inconsistency, is at present so vainglorious and proud. Faith and good works, those inseparable, Siamese twins of Gospel efficacy, have done all that ever has been or ever will be done, in heaven or on earth, for the benefit and blessing of humanity, while blind, bigoted unbelief and cold-hearted skepticism, though always the loudest to boast of the world’s advancement, especially if it advances in wickedness, have as invariably been the persistent opposers and stumbling-blocks in the way of all righteous progress and development. As to the Gospel of Jesus Christ, every principle of which, on fair and honest investigation, will be found abundantly capable of demonstrating its own power and saving virtue, we dare and do maintain, from ample observation and individual experience, that it requires far more credulity to disbelieve the validity of its claim to being “the power of God unto salvation,” than faith for its acceptance and acknowledgment as the one and only medium through which the souls of men and the planet upon which they dwell can be saved, sanctified and celestialized forevermore.

Hear it, ye nations and inhabitants of the earth! Hear it and give heed, while yet the Gospel trump is sounding through the streets of your cities, and its receding echoes are ringing and reverberating from your hills and highways! Hear it and heed it, while the lingering twilight of hope keeps back the fast descending night of despair; while the “swift messengers” of salvation are still going forth, and the acceptance of their warning message will avail. Despise not the humble testimonies of those unlettered oracles of God, for every word they deliver is rife with the fate of men and nations, and simultaneous

with their utterance on earth, the busy pens of recording angels are enrolling them upon the archives of eternal judgment. Remember that from humblest and apparently weakest causes, have oftentimes sprung the highest, wisest and mightiest results, and if the Gospel is plain and simple in construction, and its advocates and adherents among the poorest and most illiterate of men, that the Almighty has purposely made them so, that the faith of the proud world might be tested, that its population, high and low, rich and poor, learned and unlearned, might be left without excuse for its rejection, and that to God, not man, might redound all honor and glory for the triumph which His omnipotent truth is destined to achieve. Put away all prejudice and narrow pre-conceptions, close your ears against the voice of misrepresentation and calumny, shake off the cloak and coil of cowardice, smother the selfish promptings of worldly interest, and while you sacrifice the paltry things of earth, remember that you are laying up eternal treasures in heaven. "Choose ye this day whom ye will serve!" The line of demarkation is being drawn, the times of separating, sifting and sorting are at hand, and the worshipers of God and Mammom henceforth must cease to mingle and commune. The night of doubt is ended. The day of decision has dawned. Truth and Error have taken the field, their hostile hosts are already in battle array, and the trumpets of both sides are sounding loudly for volunteers, summoning the earth's inhabitants to the Armogeddon of Almighty God. On which side will you fight? Which cause are you willing to be found defending to the death? Be wise in choice. Be instant in decision! But above all things be not dazzled and deceived.

"Truth, crushed to earth, will rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies amid his worshipers."

THE MISUSE OF POWER.

BY ELDER ORSON F. WHITNEY, IN MILLENNIAL STAR, 1882.

The severest test to which human virtue may possibly be subjected is the possession of unlimited power. Man may be ruled and wronged, persecuted and trampled upon, and the vitality and sweetness of his character will survive the tyranny of his oppressors, and like the shamrock of Ireland, which is said to take root and flourish when trodden under foot, gain strength and endurance from the very means employed for its destruction. But give him his own way, remove all restraints and barriers between him and the gratification of his selfish desires, and he is a strong man indeed who completely withstands the temptation.

The term power may imply lofty and influential position, boundless wealth, or intellectual eminence, or it may embrace in its definition all sources of dominion together; but whether considered singly or collectively, it can make no material difference. The rule finds general application. History is replete with examples of individuals and communities, kings and kingdoms, chiefs and armies, priests and churches, presidents and peoples, illustrative of the almost inevitable misfortune which results from investing mankind with extraordinary power and authority. Heroes have risen and fallen, dynasties have flourished and decayed, races have bloomed and withered, empires have been founded and destroyed; and in nearly every instance, either directly or indirectly, their downfall and destruction have been due to an improper use of the gifts and powers they were permitted to exercise. The opportunities afforded for the indulgence of pride and selfishness, the unbridled facilities presented for the gratification of passion, and the perpetration of every species of wickedness, with the thousand and one historical proofs of the proneness even of the greatest and most virtuous to succumb to these allurements of vice, to say nothing of the incumbent labors and responsibilities, are sufficient, it would seem, to make the tenure of earthly authority, or the possession of vast wealth, among the most undesirable attainments.

Let it not be inferred that we regard such things as essentially evil, or consider all aims and efforts in their direction as necessarily debasing in their tendency. Far from it. It is not wealth, but the inordinate love of it, that is "the root of all evil;" it is not the possession, but the perversion of power, that is the bane of man's happiness and prosperity. It is no more of an evil to hold power than to possess wealth, and no more of a sin to possess wealth than to enjoy any other blessing which flows from the Giver of all good; for as long as heaven has gifts to bestow, there must needs be those who will receive them and those who are best entitled to be the recipients are those who endeavor to deserve them and are qualified to use them in wisdom and righteousness, for the glory of God and the welfare of their fellow men. It is not the honest aim for, nor the proper exercise of these advantages, that are deserving subjects of deprecation and disparagement, but it is the misuse of power, the prostitution of wealth, the neglect or abuse of any of the blessings of life, and the unhallowed methods employed in their acquisition, that are and ever will be, legitimate objects of denunciation and discouragement. So far from its being wrong to aim for superiority and excellence in any righteous direction, it is exactly the reverse. Our Father in heaven expects it of us. He demands that His children advance unceasingly towards power, wealth and intelligence illimitable. His motto is upward and onward, His course is one eternal round of progression, and His constant exhortation is, to follow in His footsteps; and as long as we have in view the exaltation that He has attained and confine ourselves strictly to the methods which He has ordained for its accomplishment, there is no danger of our being too ambitious or of making an improper use of the powers He will eventually bestow. But it is here in this weak mortal state, where our eyes are dazzled by the tinsel of earthly vanities, where our ears are enchanted by the dulcet but delusive notes of fame, and our feet are so apt to be seduced from the paths of virtue by the gilded snares of vice; it is here that there is an ever present danger of misusing the gifts and blessings we are privileged to enjoy, and it is this continuous and extreme liability that should render the acquisition of earthly power and wealth, to the great majority of mankind, exceedingly undesirable. All men who hold position do not abuse its privileges, and the man who serves God humbly and faithfully never will, for the moment he yielded to the temptation so to do, that moment would he cease to serve the Lord; but there are many, alas! who sadly misuse

the functions of their office, and prostitute every power and privilege to the gratification of self and the injury and embarrassment of their fellow men. It is dangerous to put some men into power. They swell up and become so distended with the ideas of their greatness and importance, that we are forcibly reminded of so many inflated toy balloons, which the slightest prick of a pin would burst and ruin forever. A very small office and a very little authority is sufficient to intoxicate some men and render them entirely unfit for duty.

The Prophet Joseph, in the course of a prophecy uttered in March, 1839, speaks as follows:

“We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little brief authority, as they suppose, they will immediately begin to exercise unrighteous dominion;” and in two preceding paragraphs of the same, these words occur: “The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved and when it is withdrawn, Amen to the Priesthood or the authority of that man.”

It is a certain indication of a weak mind when it can be overturned by a brief draught of authority. Like a ship which spreads sail, but lacks the necessary tonnage to hold it level with the sea, the individual who hoists his pride on high and is devoid of the indispensable ballast of common sense, will speedily run on to ruin and oblivion. Solomon never said a wiser thing than that “Pride goeth beside destruction; and an haughty spirit before a fall.” But the truly great man is never so affected. Too broad and deep and sensible to be dazzled by terrestrial splendor and too intent upon his purpose to be swayed or directed by the flattery of the fawning multitude, instead of being elevated, he is more apt to be humbled by promotion to power, or if he ever feels its influence, it is like new wine refreshing a giant, not like a seltzer draught overcoming a dwarf.

Some men evidently deem it their duty to be ambitious for distinction, on the principle, we suppose, that if the mountain will not come to Mahomet, Mahomet must go to the mountain. While this may be measurably true with regard to worldly matters, it is not so respecting the things of the Kingdom of God. No Latter-day Saint need aim for power or position in the Church of Jesus Christ. If he be destined to

hold office in the Priesthood, or to occupy any post of honor within the gift of that Priesthood, he can afford to wait in patience for it to come to him, for come it will, in the due time of the Lord, Mahomet's mountain to the contrary notwithstanding; but if he is not destined for the position to which he aspires, despite his most strenuous efforts he will be the victim of disappointment; or if permitted to reach the height of the ambition, it will be but to fall therefrom when his folly and his weakness shall have been made fully manifest. It is madness to rush needlessly into peril. Duty and necessity are the only motives which should impel any one into an encounter with temptation. The only assurance of complete victory over sin, after bravely meeting and conquering the temptations that can be safely met and resisted, is in avoiding all others which God never intended us to meet, and which as a consequence, we would find it impossible to overcome. A little done well brings a much higher blessing than a great deal undertaken and unworthily performed. Let him who lusts after wealth and aspires to earthly honors beyond the station in which it has pleased the Almighty to place him, ponder this well in his heart. Let him ask himself if he is qualified to make a wise use of the things he covets, if he is able to bear up under the heavy responsibilities they entail, and strong enough to resist successfully the temptations which would assail him on every hand; and if he is satisfied of this, let him recollect that God selects for His rulers those who have been humble and faithful in subordinate capacities, and that it is far more admirable to wait for, than to openly invite recognition and promotion. By the faithful discharge of the duties of his humbler calling, let him prove himself worthy of the honors of a higher, and having attained the summit of his hopes, the possession of the power, the wealth and the intelligence he craved, let him carefully exercise those gifts in the fear of the Lord and the love of his fellowmen, lest he prove recreant to his trust, turn traitor to his God and be hurled from his exaltation like Lucifer from Heaven.

HAPPINESS FOR THE SORROWFUL.

BY APOSTLE ORSON PRATT, IN MILLENNIAL STAR, 1866.

Who is the happy man? Is it the king upon his throne? Is it the mighty emperor who sways the destiny of millions? Does happiness consist in ruling, in judging, in politics, in thrones, in palaces, in earthly grandeur? Does it consist in the honor which man renders to his fellowman? Is it found in high titles, such as Right Honorable Lord Bishop, his Holiness—the Pope, his Majesty—the King, or Emperor, his Lordship, etc., etc.? Does happiness seek the mansions of the rich, the splendid habitations and beautiful parks of the noblemen? Does happiness seek the companionship of the learned, and select its abode in academies, colleges and universities? Has the philosopher, the astronomer, the chemist, the optician, the mathematician, the learned in any science, sought out its desirable dwelling place? Tell me, ye swarming millions of by-gone generations, who among you were happy? Tell me, O sons of earth, has happiness been found by mortals? Whither shall I go for an answer? Let creation speak; let the earth open her mouth and testify. Listen! What sounds are those I hear? Can it be the low murmurings of distant thunder? It cannot be! It proceeds as if from the bowels of the earth! But hark! Did I not hear words, articulated in a deep, low, mournful sound? Has the earth, indeed, a language? Can she also express her sorrows? But, listen again! She sighs! She mourns! She exclaims: “Woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?” Who could listen to this sorrowful, painful lamentation, this earnest, solemn, appeal to the Creator, and not be moved? Who could reflect upon the bitterness and anguish of our great common mother, and not weep over the untold miseries she has endured for six thousand years? Who so dead to sympathy, that he could not join with an intensity of desire unutterable, for the emancipation

of the groaning captive? Oh, let the chains of old earth be burst asunder; let her arise and shake her very foundations; let her put on the strength and power of her Omnipotent Creator; let her gather the mighty waters into one place; let her unite the islands and the continents into one land, into an eternal bond of union; let the everlasting mountains bow their lofty heads; let the sanctifying fire of the Lord cleanse corruption from her face; let the redeemed captive smile as at the creation's morn, and be blessed with the presence of her Creator, and be crowned with rest—everlasting rest.

But is there no rest for man? Must he seek, and seek in vain for happiness? Where, Oh, where can the sacred gem be found? Is man forever doomed to sorrow, lamentation, and ghastly death? Or is there hope? Shall the sons of mortality appeal to the earth for aid? No, verily no; she herself has need of aid. Whence, then, shall they look for help? From heaven! From the high and lofty One who sits upon the throne! From the Creator, the Redeemer, the great fountain and eternal source of happiness. To Him, O ye sons of sorrow, direct your cry; to Him lift up the voice of supplication and fervent prayer; to Him bow your stubborn hearts, and wills, and yield yourselves to the voice of inspiration, to the counsel of His messengers; obey the heavenly, angelic message of the restored Gospel, and you shall be filled with the Holy Ghost—the Comforter, and be born again into a kingdom of happiness. Let all who seek for happiness, know assuredly, that this is the only road that leads to her peaceful abode. Peace is being taken from among the nations. She has sought out a resting place among the mountains of Israel, in the new found world. There, and there only will the weary be at rest, and the sons of sorrow find an heavenly balm for every wound. There the great Physician will heal the soul, and the body, too. There the heavens will converse with the sons of earth, and pour down the rich treasures of wisdom to feast the hungry, longing soul. There the Lord has commanded the blessing, even life forever more. There, in the Lord's mountain, will He take away the veil that is over all flesh, and wipe away the tears of the sorrowful, and impart a fullness of life and everlasting joy.

SCRAP BOOK OF

THE STRAIGHT AND NARROW WAY.

DOCTRINES THE SAVIOR TAUGHT.

BY ELDER EPHRAIM H. NYE.

In the meridian of time, the Savior came and dwelt among the children of men. He was born in a stable and cradled in a manger. The days and years of His childhood and youth were spent with His parents in the ordinary walks and vocations of life. Many wonderful things occurred in relation to His conception and birth: Angelic choirs from the heavens descended, chanting glad tidings of great joy, peace on earth, good will toward men. Herod's cunning plans were baffled; his boundless rage, his cruel edict, the death of the innocents; Joseph's heavenly warning to flee to Egypt with the young child, his journey and return, his stay in Galilee that the Scriptures might be fulfilled; all these dropped out of the public mind, and, as the years rolled by, were forgotten and lost, except by his relatives and friends.

As He sojourned among men during the years of His youth and early manhood, there was little in His life to attract the attention of His fellows until he unostentatiously walked down into the waters of the river Jordan, and there was baptized by John; and though the Holy Ghost was seen to rest upon Him in the form of a dove, as He walked out of the water, and a voice from heaven was heard to say, "This is My beloved Son in whom I am well pleased;" yet men did not recognize in Him the Son of God.

Though He preached the gospel of repentance and baptism for the remission of sins, chose and ordained twelve Apostles and sent them forth to preach, and went forth healing all manner of sickness and dire disease, causing the blind to see, the deaf to hear, the lame to walk and leap for joy, teaching as no other man had taught, healing as no other man had healed, rebuking as no other man had ever dared rebuke men for the sins they daily committed, yet they rejected Him and condemned Him to a cruel death, and though He rose again (which fact was noised abroad so that all the inhabitants of

Jerusalem were cognizant of it), still they could not see in Him the Savior of the world.

On the great day of Pentecost, when there were gathered together devout men of all the surrounding nations, "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 (the Disciples) and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The people of the multitude were all amazed, for they heard of the wonderful works of God, each in his own tongue. Peter, standing up with the eleven, lifted up his voice and said unto them: "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." Then, repeating the words of the Prophet Joel, he showed to them that Christ should come, and briefly sketched the history of His life, recounting His wonderful works and noble deeds, showed forth to the people that they had by cruel hands put Him to death, thus crucifying the Lord of Glory; that in fulfillment of the Prophet's words, God had raised Him from the dead; that on the third day He had been seen by the Apostles and many others with whom He had conversed, "whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ."

"Now when they heard this they were pricked in their hearts and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" Not until this moment did they believe in Jesus of Nazareth as the Savior of the world. Though all His wonderful works had been performed in their midst, yet not until the story of His life, His terrible death, His glorious resurrection, and the wonderful outpouring of the Holy Ghost now manifested before their eyes, did faith spring up in their hearts, and a desire to be partakers of the heavenly gift, causing them to plead with the Apostles, "What shall we do?"

FAITH AND WORKS.

Faith is the main-spring of all action, a mighty moving power. By it Noah, Abraham and Moses performed their

wonderful works; the children of Israel passed through the Red Sea, the walls of Jericho fell, the harlot Rahab perished not; Gideon, Barak, David and others of the prophets subdued kingdoms, wrought righteousness, obtained promises and stopped the mouths of lions.

The Apostle Paul understood the wonderful power of faith when he said (Heb. xi, 6), "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." This verse is self-explanatory. If we did not believe that God lives and will reward those who diligently seek Him, we should not seek Him at all. The third verse reads, "Through faith we understand that the worlds were framed by the word of God." So then, not only could the wonderful works before recounted be performed by the old worthies, but even worlds could be framed when necessary through faith.

But will faith alone accomplish the salvation of the soul of men. As opinions differ, and he who risks his soul's salvation upon the uncertainties of men's opinions, has but a vain hope of being led aright; let the Scriptures answer the question. James 2nd ch. 14-26. This declaration of the great Apostle seems to set at rest for all time the theory that faith alone is sufficient to save mankind. In closing his speech, he very forcibly states that, "As the body without the spirit is dead, so faith without works is dead also." Shall we not say, then, that works are necessary, and if so, what are those works?

REPENTANCE.

Again let the Scriptures tell the tale. Math. 3, 2d, "In those days came John the Baptist—saying 'Repent ye, for the kingdom of heaven is at hand.'" Jesus came preaching the gospel of the Kingdom of God (Mark i, 15) "and saying, the time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the Gospel." (Mark vi, 12.) "And they (the Apostles) went out, and preached that men should repent." Jesus was evidently determined that there should be no mistake upon this matter when he said (Luke xiii, 3-5): "I tell you Nay; but except ye repent, ye shall all likewise perish. Of those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you Nay; but except ye repent, ye shall all likewise perish." The word of the Lord to Israel in the days of Ezekiel was equally positive (Ezek. xviii, 30), "There-

fore I will judge you, O House of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin." Nor does it appear that conditions had at all changed in the days of the Apostle Paul, for we find him declaring in the most emphatic terms (Acts xvii, 30), "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." This, then, is the first grand step of preparatory work in securing salvation in the Kingdom of God.

But the question may arise in the mind of our reader, Wherein have I sinned? In what have I done wrong? I have complied with all the requirements of the decalogue, I have lived according to the golden rule, doing unto others as I would be done by. What have I to repent of? Have you not been guilty of following after and believing in man-made systems of religion and of worshiping in churches erected for the purpose of making merchandise of the souls of men? Look abroad upon the face of the earth, search in all the Christian world for the true Church of Christ as organized and recognized by Him, where do you find it? Like the shipwrecked mariner whose weary eye scans the vast horizon with a lingering hope that a friendly sail will come to his relief, till his heart grows faint and dies within him, so it is with many an honest soul seeking the way to eternal life, anon as he listens to the various creeds and examines the doctrines of the different sects, he discovers discrepancies everywhere. No one has a perfect form of worship; all have dwindled in unbelief; they have departed from the faith of the ancients; they have turned away from the true and living God, as the Apostle Paul said (2nd Tim. iv, 3), "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 into fables. Having a form of godliness, but denying the power thereof. Preaching for doctrine the precepts of men."

Churches have been erected whose spires rise in every town and city, village and hamlet over all the land, in which men preach for hire and divine for money; thus making merchandise of the souls of men, having, as Isaiah says, "Transgressed the laws, changed the ordinance, broken the everlasting covenant," and "it shall be as with the people, so with the priest," and as Jesus said in Luke, "Can the blind lead the blind? Shall they not both fall into the ditch?" We answer

by saying, as the Apostles of old said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." (Acts ii, 38.) Yes, for the fruits of repentance are a broken heart and a contrite spirit; and it is provided that such an one should walk in the footsteps of Jesus, down into the water, and, like Him, be buried beneath the liquid wave.

BAPTISM.

This was the first act that Jesus did preparatory to His ministerial labors, and the very last command He gave to His Apostles prior to His ascension into heaven (Matt. xxviii, 19-20), "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." And what had He just commanded them?—*to baptize all nations*. The next witness testifies a little stronger (Mark xvi, 15-16), "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."

Oh, what an opportunity to secure eternal life, what a glorious promise, and this, too, from the Author of our salvation! Many say that they believe on Him, that they have faith in Him, and yet persistently refuse to accept the conditions that He has offered for their salvation.

Surely no one will have the audacity to assert that He who gave His life and shed His blood that we may obtain eternal life, has not the right to establish the conditions upon which we may secure the benefits of that atoning blood. His promise is plain, and in language unmistakable, "He that believes and is baptized shall be saved." Let us not forget that the declaration is equally positive that, "He that believeth not shall be damned." Nor is John the Beloved less explicit in his statement of what the Savior said to Nicodemus (John iii, 5), "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." Here is a declaration from the Great Master Himself, that ought to be a sufficient answer to all who fondly imagine that they can find some other way.

Again, there are those who believe that if they live a life of honor and integrity among men, and serve God according to the best light they have, that they will be entitled to an inheritance in the Kingdom of God. To all such, let the Scriptures once more declare the fact (Acts x, 1-6 and 48), "There

was a man in Cæsarea called Cornelius, a centurion of the band called the Italian Band, a devout man and one that feared God with all his house, which gave much alms to the people and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him and saying unto him—Cornelius; and when he looked on him he was afraid and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God; and now send men to Joppa and call for one Simon whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the seaside. He shall tell thee what thou oughtest to do.” Ah! Cornelius, you God-fearing, alms-giving, prayerful man, there is something that you have not done! Though your faith has reached unto heaven, and your prayers have been heard and your alms-giving considered by the Almighty, yet there is something for you to do of such great importance that the windows of heaven were opened and an angel sent forth unto you as a messenger, to notify you of the fact. What is it, Cornelius? He sent for Peter, as he was commanded, and when Peter came, saw his faith, and that of his household, heard their words and that they believed on the Lord Jesus, “he commanded them to be baptized.” This is the door into the Kingdom of God.

OBJECT OF BAPTISM.

Now there is a great diversity of opinion among men as to the grand object for which baptism was instituted; some believing that it should be performed in the presence of a great number of people as a testimony to them that the humble penitent has put on Christ; others, again, claiming that it is an “outward and visible sign of an inward and spiritual grace,” and still others, that it was intended as a witness before men of a “change of heart.” Not a word can be found in the Scriptures to support any of these positions, but, on the other hand, evidence abounds in the sacred record to prove that the ordinance of baptism was for the purpose of “washing away” or “for the remission of sins.” Let us take the testimony of Mark i, 4, “John did baptize in the wilderness and preach the baptism of repentance for the remission of sins;” of Luke iii, 3, “And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;” Acts ii, 38, “Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins.” Also Acts xxii, 16, “And now why tarriest thou? Arise

and be baptized and wash away thy sins." Here the grand question arises: of what does sin consist? Is it not the violation of law or the breaking of a command, and is not the sin of omission as great as the sin of commission? Surely the commandment, "Remember the Sabbath day to keep it holy," is just as binding as the one that precedes it, "Thou shalt not take the name of the Lord thy God in vain," yet the failure to obey the one would be a sin of omission, while to break the other would be a sin of commission. And are not the commandments issued by the Savior and His Apostles as much the commands of God as those uttered on Mount Sinai? And, if so, a failure to comply when "God commands all men everywhere to repent," as in Acts xvii, 30, or where Peter commanded them to "repent and be baptized for the remission of sins," as in Acts ii, 38, brings us under the condemnation of a broken law and adjudges us as sinners before God.

Having now discovered the door of the straight and narrow way that leads to eternal life, which door is baptism, and the object of which is the remission or washing away of our sins, it now becomes particularly interesting to decide who are proper candidates for baptism.

SUBJECTS FIT FOR BAPTISM.

Among the various sects and creeds of modern Christendom, many believe in the practice of baptizing little children. We unhesitatingly say that no foundation or justification for such a practice can be found in the Scriptures. It has been shown beyond question, according to the Scriptures, that baptism is for the remission of sins. Sin is the breaking of a law or command of God. The child, until it comes to the years of understanding, is not able to comprehend law or understand the binding nature of a command; hence it is irresponsible. For where there is no comprehension there is no law; and where there is no law there can be no sin; and where there is no sin, baptism is uncalled for and out of place and is in direct violation of the commands of our Savior. For if by baptism one child who dies in its infancy may be ushered into the arms of Jesus, and for the lack of baptism another child dying in its infancy is forbidden His sacred presence, then is it not strange that He did not mention this important and essential ordinance of baptism when He said, as in Mark x, 13-16, "And they brought young children to Him that He should touch them and His disciples rebuked those that brought them. But when Jesus saw it, He was much dis-

pleased and said unto them, Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them and blessed them."

The testimony of St. Luke is almost identical. It reads as follows (Luke xviii, 15-17): "And they brought unto Him also infants, that He should touch them, but when His disciples saw it they rebuked them. But Jesus called them unto Him, and said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." Clearly, then, baptism was never intended for little children, for baptism having been instituted for the purpose of washing away sins, sins already committed, and the child not having committed any, the ordinance would not apply. But what is more important, he that believes in and declares it necessary for the little child to be baptized, and baptizes it, is committing a most grievous sin in the sight of God; but it is not true, as claimed by many Christians, that the little infant that dies without baptism is shut out from the presence of God, that hell is paved with little unbaptized children, and they are erecting a barrier to those little infants in the form of the ordinance of baptism and "forbidding" all such to come unto Christ, thus breaking one of His most emphatic commands, uttered when "He was much displeased" at what the disciples were doing, and said, "Forbid them not, but suffer them to come unto Me."

The little child is pure and innocent because it can commit no sin until it comes to the years of accountability. Sin, then, conceives in its heart, and as it grows in years Satan tempts it and it becomes sinful and wicked, and the means provided by the Almighty to cleanse it and make it again as pure and as innocent as it was in the beginning of its mortal career, is the sacred ordinance of baptism. And thus may the repentant sinner become like the example that Jesus set before them, as shown by Matt. xviii, 2-4, "And Jesus called a little child unto Him and set him in the midst of them and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Thus the little child is given to us as a pattern of purity, a sample of innocence, by

the Savior Himself; and the bare theory of baptizing such little innocents to wash away their sins becomes revolting to the human mind when considered under the light of reason, and the practice of it is an abomination in the sight of God. Therefore, little children are not eligible for baptism.

This declaration stands out in bold relief when viewed in the light of the following passages, which plainly prove that all candidates for the Kingdom of God must be capable of being taught (Matt. xxviii, 13-20): "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." All must have sufficient mental development to be capable of *believing* the doctrines taught, as shown by the Savior's commandment, and Mark xvi, 16, "He that *believeth* and is baptized shall be saved, and he that *believeth* not shall be damned." "But 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" (Acts viii, 12). "And as they went on their way, they came unto a certain water, and the Eunuch said, See, here is water; what doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest, and he answered and said, I *believe* that Jesus Christ is the Son of God." (Acts viii, 36-37.)

A knowledge of the divine truths of revealed religion when once impressed upon the heart, causes faith to spring forth in the soul, and with admiration we reflect upon the life of Him whose wondrous love was manifested toward us when He offered His life as a sacrifice for our sins. By comparison we realize our own unworthiness; that our feet have strayed from the path of right and that we are steeped in iniquity.

With this conviction comes a resolution to turn, if possible, from our wicked ways and walk in newness of life. This brings repentance, a forsaking of sin, a reverence for Almighty God and an earnest desire to search after and serve Him in spirit and in truth. We resolve to tread the path in which our Savior walked, down into the waters of baptism, thus following Him through the door into the Kingdom of God, that where He is we may be also.

Sufficient mental capacity to be taught, to believe, to repent, and to voluntarily offer one's self for obedience to the succeeding principle of the Gospel, is a prerequisite to the ordinance of baptism. Little children have not this capacity, consequently there is no law of God requiring them to be bap-

tized; and all man-made systems to the contrary will be null and void in the day of judgment.

MODE OF BAPTISM.

There are so many conflicting opinions on this question. The orthodox Christian churches having departed from the faith of the Apostles, and built up churches to themselves, for the purpose of making merchandise of the souls of men, have instituted the practice of sprinkling or pouring, and call it baptism, to support which not one word can be found in the Holy Writ. The whole tenor of the Scriptures from the time that John the Baptist came preaching the baptism of repentance for the remission of sins, on through all the writings of the New Testament, conclusively prove the fact that baptism by immersion was the mode taught and practiced by Jesus and His Apostles. Jesus, when He was baptized, "Went up straightway out of the water." When Philip baptized the Eunuch "They went down into the water, both Philip and the Eunuch, and he baptized him, and when they were come up out of the water," etc. All this clearly indicates immersion, or why *go down into* or *come up out of* the water? Paul says to the Romans, vi, 4: "Therefore, we are buried with Him by baptism into death," 5th, "For if we have been planted together in the likeness of his death," certainly there is nothing in a sprinkling or a pouring that represents either a burial or a planting, but each of these passages point in unmistakable terms to a baptism by immersion. The Apostle Paul again makes this clear in his Epistle to the Colossians, ii, 12: "Buried with Him in baptism." When John baptized in the wilderness, "There went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark i, 5.)

All the evidence contained in the sacred Scriptures points unmistakably to the fact that immersion was the only mode of baptism practiced by the Apostles and early Christians. Profane history gives conclusive evidence of this fact. Speaking of baptism of the first century, Dr. Mosheim says, "In this century baptism was administered in convenient places within the public assemblies, and by immersing the candidate wholly in water." (Mosheim's Church History [Murdock], Third Edition, Vol. 1, p. 87.) Of the second century, the same great author says: "Twice a year, namely, at Easter and Whitsuntide, * * * baptism was administered by the Bishop or by the Presbyters (Elders) acting by his command and author-

ity. The candidates for it were immersed wholly in water with the invocation of the sacred Trinity, according to the Savior's precept."

Indeed, the first deviation from baptizing by immersion occurs in a case recorded by Eusebius, as happening in the third century. He alludes to it in these detracting terms: "He (Novatian) fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism (being sprinkled with water) on the bed where he lay (if that can be termed baptism), neither when he had escaped that sickness, did he afterwards receive the other things which the canon of the church enjoined should be received." (Ecclesiastical History, Eusebius, p. 113.) Even down to the close of the thirteenth century baptism by immersion was the rule, and sprinkling and pouring the exception. Yet the innovation thus made in the third century has worked its insidious way among the various divisions of Christianity until today a convert can have any kind of baptism he may desire; thus have they departed from the faith of the Apostles and are teaching for religion the commandments of men, having "Transgressed the laws, changed the ordinance, broken the everlasting covenant," in fulfilment of the words of the prophet Isaiah. (Isaiah xxiv, 5.)

GIFT OF THE HOLY GHOST.

The next step in the regular order of initiation into the fold of Christ is to secure the birth of the Spirit, or the baptism of the Holy Ghost; this being essential to enable us to pursue an acceptable course in the service of the Lord, that the Holy Ghost may be with us as an abiding gift, as a light to our feet and a lamp to our pathway through life. The Lord in His wonderful plan for the salvation of the souls of men has provided a way for the humble and penitent baptized believer to secure this blessed gift. (Mark i, 8.) "I indeed have baptized you with water, but He shall baptize you with the Holy Ghost." (Acts i, 5.) "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Behold the promise fulfilled. (Acts ii, 2-4.) "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." But this precious gift was not to be given until after Jesus was glorified, as shown by

the following (John vii, 39), “* * * For the Holy Ghost was not yet given because that Jesus was not yet glorified.”

On that great Pentecostal day the Holy Ghost was given and a glorious manifestation of heavenly light appeared sitting upon each of the Apostles who had accompanied the Savior in all His travels and had witnessed His wonderful works, and by His divine favor had been made partakers of His holy ministry. They now received the promised blessing in rich abundance, and a way was provided by which they might transmit it to others by the imposition of hands, as shown by the following (Acts viii, 17): “Then laid they their hands on them and they received the Holy Ghost.” Evidently the Holy Ghost came not as the result of the baptism, nor in answer to the prayer of the Apostles, but by the laying on of their hands, clearly showing that this was the mode the Lord had provided by which the Holy Ghost should be conferred upon baptized believers. This again is clearly set forth in Acts xix, 5-6, “When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.”

THE BLOOD OF CHRIST.

We have now pointed out the path that leads to eternal life—the straight and narrow way, and carefully noted the inscriptions along the line, down into the water through the door into the Kingdom of God. Faith in the Lord Jesus Christ, repentance of all sins, baptism by immersion for the remission of sins, gift of the Holy Ghost by the laying on of hands; this is the course marked out by the Father to prepare His children to receive the benefits of the atoning blood of Jesus Christ.

Earthly things are typical of heavenly things as set forth in the following (1 John v, 7-8): “For 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 the earth, the Spirit, the water and the blood, and these three agree in one.” By the water we keep the commandment, by the Spirit are we justified, and by the blood are we sanctified; and thus we become saints. He who has fully repented of his sins and been baptized for the remission thereof, and received the Holy Ghost by the laying on of hands, may then partake of the emblems of the Savior’s flesh and blood; and in that sacred ordinance eat and drink to his soul,

the benefits of that atoning blood. And such have the promise of the Savior that they shall never hunger nor thirst. There is no other way provided on earth by which mankind can secure the benefits of the atoning blood of Christ.

AUTHORITY.

Upon this question hinges the validity of all the acts of men. Every officer of our government must be elected or appointed according to the mode established by the Constitution of the United States, or his acts fall to the ground as null and void. The decisions of a court involving the validity of titles to land or other great interests would be void if it could be shown that the judge rendering the decisions had not been elected or appointed legally. Every deed issued by a sheriff at a sheriff's sale of real estate would be void if it could be shown that the sheriff was a usurper and not legally authorized to officiate in the duties of the office. All naturalization papers issued by a judge, if it could be shown that he had never been elected or appointed according to the constitutional requirements, would by a legal tribunal be declared worthless and the holder deprived of his citizenship. In fact, the question of authority to act in any office of the affairs of human life is so clearly understood by all persons of ordinary intelligence that time would seem to be wasted in discussing it; but not so in questions involving the future of the human soul. In these sacred and vastly more important matters upon which hang all our hopes of eternal life, the average man seems willing to trust to the opinions of a minister of some one of the orthodox sects or to the wild vagaries of an upstart who cries, "Lo, here is Christ, or "Lo, He is there," without for a single moment raising the question, Where is his authority to officiate in the sacred ordinances of the Gospel of Christ, or to initiate men into the Kingdom of God? The average merchant in conducting his regular business, when waited upon by one claiming to be an agent of a manufacturer, places his order with that agent fully expecting to receive the goods. As the time rolls on the goods come according to the sample shown and the order given. This fact alone is proof to the merchant that the agent was in touch with his principal and was a duly authorized agent. But if the goods come not, it is strong presumptive evidence that the agent was a fraud and was not authorized by the manufacturer to take orders for goods. If this test be applied to the ministers of the various sects of the Christian world, it will at once be found that they are self-

appointed agents, not in touch with the principal whom they claim to represent, as their patrons receive not the goods. In other words, the signs promised by the Savior are lacking and do not follow the believer, which alone is sufficient evidence that the so-called ministers were never sent of God.

Jesus said, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi, 15-18.) The promised blessings fail, the signs do not follow, they receive not the goods. The grand secret of it all is, God has not sent the agents through whom they seek these blessings; they hold no authority to officiate in the ordinances of His house; as agents they are not in touch with their principal. These ministers are self-appointed teachers of man-made systems of religion. They are teaching for doctrine the commandments of men.

From the time the Christian Fathers fell by persecution and death, down to the time the Emperor Constantine made the Christian faith universal through the Roman provinces in 323 A. D., the forms of the Christian religion were constantly undergoing a change. At that time there were incorporated in the Christian church heathen rites, which with the innovations added, down through the ages to the present time, stamps that church today as one entirely separate and apart from the original apostolic church. Without Apostles and Prophets through whom they might obtain the word of God, the church has steadily drifted from its moorings into the broad sea of men's opinions, until it is split and divided into hundreds of different sects and creeds, no one of which can today present an organization that even resembles the form of the Church of Christ. The most important features have been eliminated. Signs and wonders and miraculous gifts, together with the fruits of the Spirit, set forth by the Apostle Paul in I Cor. xii, have disappeared, and but the empty and powerless form is found among the children of men. The shadow alone remains, the substance has departed. And why? Because mankind have departed from the faith of the ancients. The rights, powers and privileges of the apostolic priesthood have long since been withdrawn from man, and all who officiate in religious rites do so without authority from the living God.

If we examine and see how the servants of God were called

to the ministry in other ages, we can discover a guide to direct us in obtaining authority in this age. From out of the midst of the burning bush the Lord called Moses (Ex. iii), and when he (Moses) was about to be succeeded by Joshua as leader, he conferred upon Joshua authority by the laying on of his hands. (See Deut. xxxiv, 9.) "And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him." Jesus, when He entered upon His ministry, called twelve men and ordained them; "And He ordained twelve men that they should be with Him, and that He might send them forth to preach." (Mark iii, 14.) Again He said, "Ye have not chosen Me, but I have chosen you and ordained you." (John xv, 16.) Jesus said in His prayer unto His Father, "As thou hast sent Me into the world even so have I sent them into the world." (John xvii, 18.)

The Apostle Paul evidently had this question of authority to meet as he gave vent to his feelings in the following forcible language: "Whereunto I am ordained a preacher and an Apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and verity." (I Tim. ii, 7.) It was very gratifying, no doubt, to the Apostle Paul, to be able to declare with such emphasis the fact of his ordination; and no wonder, when we consider the way in which he was called. He was justly entitled to declare it, as will be seen by the manner of his calling. "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. And when they had fasted and prayed and laid their hands on them, they sent them away, so they being sent forth by the Holy Ghost," etc. (Acts xiii, 2-4.) Paul then was evidently called by direct revelation of the Holy Ghost, and when the hands of the Prophets were laid upon him, he was sent away, so also was his companion, Barnabas.

The author of the Epistle to the Hebrews makes a most positive declaration on this question. He says: "For every High Priest taken from among men is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins; and no man taketh this honor to himself, but he that is called of God as was Aaron." (Heb. v, 1, 4.) A glance at Exodus iv, 14-16 and 27-28, will show us how Aaron was called: "And the anger of the Lord was kindled against Moses, and He said: Is not Aaron the Levite thy brother? I know that he can speak well, and also behold he cometh forth to meet thee, and when he seeth thee he will be glad in his heart. And thou shalt speak unto him and put

words into his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do; and he shall be thy spokesman unto the people." Thus Aaron was called of God; and in all ages when God has had a people on the earth, His servants have been duly called of Him and ordained, and the stamp of His approval has been placed on their labors in signs and miraculous manifestations.

SALVATION FOR THE DEAD.

In this age of religious freedom, when every man is at liberty to worship how, where or what he pleases, when the Christian church is split and divided into innumerable sects and creeds, and is still dividing and subdividing; where the opinions of men, crystallized into creeds, pass current as systems of theological truths; while spiritualism in all its various forms is rampant upon the earth, and its younger and more delicately molded brother, theosophy, is gaining acceptance as a wonderful revelation from the unseen world; while darkness covers the earth and gross darkness the people, and men are continually seeking for that which borders upon the sensational—the word of God comes forth proclaiming the principles of salvation for the dead as well as for the living.

That there is but one faith, one hope, one baptism, one way to obtain eternal life, either for the living or for the dead, is clearly shown by the Scriptures. "To the law and to the testimony; if they speak not according to the word, it is because there is no light in them." (Isaiah viii, 20.) These shall be our guide. By this divine method we are willing that all shall be judged. Opinions of men are not the words of God, nor is the word of God to receive a private interpretation, as is clearly shown by the following (II Peter i, 20, 21): "Knowing this first that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Opinions of men shall not prevail, but we will take the word of God for our guide. "And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep and that mutter, should not a people seek unto their God for the living to the dead?" (Isaiah viii, 19.) Let us then go to the Scriptures, and seek the word of God for a knowledge of the dead.

After Jesus Christ, the Savior of the world, fulfilled His mission among the living and was about to depart to the unseen world and perform His work for the salvation of the dead;

while He was suffering the pangs of death upon the cross between two malefactors, He was railed upon by one, yet worshipped by the other, to whom He said: "Today shalt thou be with Me in Paradise." This saying has created a belief in the Christian world that the vilest sinner on his death-bed or the murderer upon the gallows by confessing Christ at the last moment, can be saved. But let us find out where the Savior went. Did He go to His Father and God? Not if the Scriptures are true.

On the morning of the Savior's resurrection and Mary's visit to the sepulcher, she thought Jesus was the gardener. Yet when He said "Mary," she at once recognized Him, and in her joy evidently sought to embrace Him, for it is said, "Jesus saith unto her, touch Me not, for I am not yet ascended to My Father; but go to My brethren and say unto them, I ascend unto My Father and your Father, and to My God and your God." (John xx, 17.) If this be true, are we not justified in asking the question, "Lord, if Thou hast not been to Thy Father and God during these three days, where hast Thou been?" Let the Scriptures answer: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit by which also He went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls, were saved by water." (I Peter iii, 18-20.) So then Christ went to the spirit world, and there preached the Gospel to the spirits in prison. And why? "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." (I Peter iv, 6.) It would seem that this can need no explanation, for by this rule all men are to be judged by the same law, whether they hear the Gospel in life or after death. And herein is the justice of Almighty God made manifest, for if it were not so, and if the modern Christian theory should prevail, viz., that all mankind who do not confess Christ are lost, what shall be said of four-fifths of the people on the earth today, and those that have lived in like circumstances in the heathen world, who never heard of Christ?

If, when all mankind are brought before the judgment-seat to be judged, and the heathen hears his sentence read by the great Judge, "Depart from Me, ye cursed, into the place prepared for the devil and his angels, because you never confessed

My name," would not the heathen be justified in saying, "Who art thou? I never heard of Jesus Christ. When I was on the earth I worshipped Joss and served him faithfully."

To punish the heathen for not confessing Christ when in fact he never heard of Him is contrary to the justice of an All-wise Creator. But God has provided a better way. All who have never heard the Gospel in life will have an opportunity after death, as clearly set forth in the above as in the following: "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." "But," says the objector, "that means all they that are dead in sin," but read a little farther: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice." (John v, 25 and 28.) Again, "For as Jonas was three days and nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii, 40.) By these passages it is clearly apparent that the Savior fore-knew His mission to the spirit world in the heart of the earth, and that while there, all who were in their graves would hear His voice.

Not only was this understood by Jesus and His Apostles, but long prior to the Savior's day the Prophets foresaw the work He would do for the dead, "I the Lord have called thee in righteousness, and will hold thine hand and will keep thee, and give thee a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah xlii, 6-7.) Here the prophet foretold the labors of the Savior. During His sojourn in the flesh, we have no account of His having brought out the prisoners from the prison, or proclaiming liberty to the captives, or the opening of the prison to them that are bound. Had He done so, the Roman government would have had a case against Him, yet Pilate found no fault in Him. Hence we must look elsewhere for the fulfilment of these passages.

"And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isaiah xxiv, 21-2.) Here is the finale of a terrible picture of the earth's desolation, when it is to be empty, turned upside down, broken, dissolved, removed like a cottage, and the inhabitants thereof scattered. All are to be gathered, including the kings,

and the high ones, as prisoners are gathered in the pit, shut up in prison and after many days visited. What will be the object of this visitation? Peter has already told it: as Christ visited the antediluvians, so when these have suffered the vengeance of Almighty God in the spirit, some of His servants, ministering angels, will be sent to visit them and preach the Gospel to them as Jesus did.

“Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle.” (Psalm xxiv, 7-8.) What was the subject of the vision thus portrayed by the prophet, and where was it to take place? He saw the Savior making His triumphal entry into the infernal regions, and with irresistible power the gate and doors are made to fly open and the immortal King stands in the midst of prisoners of the spirit world. Thus the full import of that beautiful passage of the psalmist David would read: “Lift up your heads, O ye gates of hell, and be ye lifted up, ye everlasting doors of the prisons of the damned, and the King of Glory shall come into the regions of darkness proclaiming liberty to the captives and the opening of the prison doors to them that are bound in hell.”

If the antediluvians after their long sojourn in the regions of darkness were had in remembrance before God so that He sent His beloved Son to preach to them the Gospel during the time His body lay in the tomb, what shall be done for those who have died since the Savior's visit to the spirit world? As His Apostles and all His faithful followers served Him in life, who shall say that after death they will not follow His example, and continue to serve Him by going to the spirit world and there preaching to the spirits in prison who have died without a knowledge of the Gospel? And when these poor benighted beings, after their long captivity under the reign of Lucifer, listen to the precious truths of the Gospel of Christ and become converted, straightway the question arises, How can I obey the ordinance of baptism? I am in a disembodied state of existence, yet my Savior has said: “Except ye are born of water and of the Spirit, ye cannot enter into the Kingdom of God.” Oh, wonderful plan provided by the Almighty! The living may be baptized for the dead. It is very plain that this great principle was understood by the ancient Saints, as will be seen by the words of the Apostle Paul, addressed to the Corinthians: “Else what shall they do which are baptized for the dead, if the dead arise not at all, why are they then baptized for the dead?” (I Cor. xv, 29.)

MORMON LITERATURE

A MOTHER'S INFLUENCE.

A FEW WORDS ABOUT THE FIELDINGS AND THE BIRTH OF PRESIDENT JOSEPH F. SMITH.

John Fielding and his wife, Rachel, were natives of Yorkshire, England, having been born in 1759 and 1768, respectively. They were married at that place, and afterwards moved to Bedfordshire, where they lived together for forty years in the humble and happy sphere of farm life. They were both devoted Methodists, Mr. Fielding having the distinction of being a local preacher, in which capacity he labored most faithfully, often riding from ten to thirty miles to fill his appointments, but never accepting a penny for his work from the society which voted to compensate him for his services. Together with his faithful wife, he lived a life of industry, sobriety and integrity before men, fearing God and keeping His commandments to the best of his knowledge with all the sincerity and humility of his soul. Nine children were born of this union, among whom were Joseph and Mary, whom we wish on this occasion particularly to single out in our sketch. The mother died in 1828, and in 1832 young Joseph left his nativity to go to America to prepare the way for the rest of the family to follow. He located in upper Canada, being subsequently joined by the members of his family from England, his two sisters among them, who, together with himself, and also other progressive spirits of the village, applied themselves closely to the Scriptures. A little body of seekers after truth was organized, in which was found John Taylor, who afterwards became president of the Church. The Society met several times a week in company with a Methodist preacher, to study the different religions, and to pray for the Lord to send them the Holy Ghost; for through their research they had been led to believe many of the principles of the Gospel contrary to the orthodox dogmas of the times. It was during this time that Apostle Parley P. Pratt went on his mission to Canada, and was directed to the home of Brother Tay-

lor. He was admitted into the association of investigators, and as a result Joseph Fielding, his two sisters and his family, and also John Taylor accepted the Gospel and subsequently moved to Kirtland. The Methodist minister being chided by his members, rejected the truth and became a persecutor of the Saints.

In 1837 the wife of the Patriarch Hyrum Smith died, leaving him with six small children. Later he married again, taking to wife Mary Fielding, one of Joseph Fielding's sisters, who had embraced the Gospel in Canada through the labors of Apostle Pratt.

In June, 1837, in company with Apostles Heber C. Kimball and Willard Richards, Joseph Fielding left Kirtland to open up the Gospel in England, being joined at New York by three other missionaries. Brother Fielding remained on his mission four years, during which time approximately 7,000 souls accepted the truth. It was while he was in England that he received the following letter from his sister Mary, whom it will be remembered was the wife of the Patriarch Hyrum Smith, in which she tells of the birth of her "dear little Joseph F.," as the devoted mother expressed it, who is now our worthy and honored president of the Church, the letter "F" being the initial of the surname of his uncle, Joseph Fielding. The letter is as follows:

"Commerce, Illinois, N. America, June, 1839.

"My Very Dear Brother—As the elders are expecting shortly to take their leave of us again to preach the Gospel in my native land, I feel as though I would not let the opportunity of writing you pass by unimproved. I believe it will give you pleasure to hear from us by our own hand; notwithstanding, you will see the brethren face to face, and have an opportunity of hearing all particulars respecting us and our families, from their mouths.

"As it respects myself, it is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions, etc., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still the living to praise Him, as I do this day. I have, to be sure, been called to drink deep of the bitter cup; but you know, my beloved brother, this makes the sweet the sweeter. I feel at this moment, while reflecting on the events of the past seven months, so full of matter, that I am ready to wish I could convey myself into your presence for a short time, so that I might communicate verbally more than I can possibly do by the pen.

"You have, I suppose, heard of the imprisonment of my dear husband, with his brother Joseph, Elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My

husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and, in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both, so as to have them do well and grow fast.

"You will also have heard of our being driven, as a people, from the state and from our homes; but you will hear all particulars from the elders, so as to render it not necessary for me to write them. This happened during my sickness, and I had to be removed more than two hundred miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got into Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in His marvellous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi river. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am, if I can but keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.

"I greatly desire to see you, and I think you would be pleased to see our little ones: will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to us and the world. I have a hope that our brothers and sisters will also embrace the fullness of the Gospel, and come into the new and everlasting covenant; I trust that their prejudices will give way to the power of truth. I would gladly have them with us here, even though they might have to endure all kind of tribulation and affliction with us and the rest of the children of God, in these last days, so that they might share in the glories of the Celestial Kingdom. As to myself, I can truly say that I would not give up the prospects of the latter-day glory for all that glitters in this world. O! my dear brother, I must tell you for your comfort, that my hope is full, and it is a glorious hope; and though I have been left for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake (for the judge himself declared that he was kept in prison for no other reason than because he was a friend to his brother), yet I do not feel the least discouraged: no, though my sister and I are here together in a strange land, we have been enabled to rejoice in the midst of our privation and persecutions that we were counted worthy to suffer these things, so that we may, with the ancient Saints who suffered in the like manner, inherit the same glorious reward. If it had not been for this hope, I should have sunk before this; but, blessed be the God

and Rock of my salvation, here I am, and am perfectly satisfied and happy, having not the smallest desire to go one step backward.

"Your last letter to Elder Kimball gave us great pleasure; we thank you for your expression of kindness, and pray God to bless you according to your desires for us.

"The more I see of the dealings of our Heavenly Father with us as a people, the more I am constrained to rejoice that I was made acquainted with the everlasting covenant. O may the Lord keep me faithful till my change comes! I desire that you would write us, and let us know all particulars that would be interesting to us. O, my dear brother, why is it that our friends should stand out against the truth, and look on those that would show it to them as their enemies? The work here is prospering much; several men of respectability and intelligence, who have been acquainted with all our difficulties, are coming into the work.

"Sister Mary will also write to you. My husband joins me in love to you. I remain, my dear brother and sister, your affectionate sister.

"MARY SMITH."

From the spirit of and the facts presented in the above communication one is able to see, not only the noble spirit and sterling character of that devoted and self-sacrificing mother and faithful wife, but he is also brought face to face with the truth too often concealed from deserving recognition, that within the ranks of God's soldiery there are none more valiant, none more brave, none more heroic; yea, none who endure more of the heat and brunt of the battle than do the courageous and loyal-hearted wives and mothers who remain at home alone to cope with the serious problems of life and to bear the responsibility of the family while the husband is abroad in the ministry. And when we understand this, and recognize, too, that every true and faithful wife and mother realizes the importance and the magnitude of her mission, then can we appreciate more fully the tenderness and sincerity of heart, the purity and nobility of soul revealed in woman—God's masterpiece of creation—as expressed in the exalting and pathetic appeal of Sister Smith to her brother Joseph, "I think you would be pleased to see our little ones. Will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to us and the world?"

This noble mother stayed with the body of the Church, remaining loyal and true to its leaders, and firm and steadfast in the faith, and taught her children to follow in her footsteps. With the rest of the Saints, who were driven from their homes by cruel mobs incited by bitter apostates, and other despisers of the truth, she took her little family to the val-

leys of the mountains—her son Joseph, although less than ten years of age, driving two yoke of oxen and a heavy wagon across the plains, a distance of one thousand miles.

Sister Smith devoted the few short years of her eventful life to the culture and training of her children, inculcating within their minds the necessity of their clinging to the faith and remaining loyal to the cause of God; and although she was taken away in the fall of 1852, yet she had implanted within the breasts of her children a thorough knowledge that the Church had been restored and perfectly organized with apostles and prophets, with a decree from God that it should stand forever and never be disorganized or thrown down, and with a love so strong for the truth that their lives and characters stand out before the world and before God as a monument for integrity, fidelity and obedience, whose every surface, polished as bright as the noon-day sun by the faith, the prayers and the tears of that loving and devoted mother, reflects honor and glory on her sacred name that will endure forever. What a contrast between the fruits of the influence exerted by this true daughter of God upon her husband's children, one of whom is the patriarch and the other the president of the Church of Christ on the earth today, and that exercised by other mothers who have instilled within the hearts of their children the spirit of dissension and rebellion against the stability of the restored Gospel of our Lord Jesus Christ!

“The devil has put the whole world on the watch against us. It is impossible for us to make the least move without exciting, if not all the world, at least a considerable portion of it. They are excited at what we do, and, strange to relate, they are no less excited at what we do not do.”

—Brigham Young.

IS BAPTISM ESSENTIAL TO SALVATION?

This is a question of grave importance, because it involves the fate of every man and woman in the world. The minds of many have been troubled on this point, and none should rest satisfied until they have a perfect understanding in regard to it.

There is considerable discussion and diversity of opinions on this subject in the so-called Christian world; and it seems that all that has been said about it by uninspired men has only tended to bewilder the mind. But while they cling to their own opinions and wander from the truth, we much prefer believing the revealed word of God.

In Luke (*vii.* 29, 30) we read that John the Baptist, a servant of the Most High, taught baptism, and those who were baptized justified God, while some "rejected the counsel of God against themselves, being not baptized of him." No one will dare to say that men will be saved in rejecting the counsel of God against themselves. Then, as it is a counsel of God for men to be baptized, they cannot be saved without it; therefore, it is essential to salvation.

The Lord sent his angel to Cornelius, and told him to send for Peter, who would tell him words by which he and all his house should be saved (*Acts x.* 14). Cornelius did so, and when Peter came, "he commanded them to be baptized in the name of the Lord" (*Acts x.* 48). If Cornelius had rejected baptism as non-essential, could he have been saved? No; for the angel told him that Peter would tell him *how* to be saved, and Peter "*commanded* them to be baptized." According to this, baptism must be essential to salvation.

Paul, speaking to the Galatians, says: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been *baptized into Christ have put on Christ*" (*Gal. iii.* 26, 27). If it is essential to "put on Christ" to obtain salvation, then it is essential to be baptized, for we put on Christ by baptism.

Jesus, in giving the apostles their commission, said: "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," (and consequently is not baptized) "shall be damned" (*Mark xvi.* 15, 16). Here the Savior positively declares that it is the baptized believer who shall be saved. Then, of course, baptism is essential to salvation, and who will dare to say it is not.

Jesus said to Nicodemus: "Verily, verily, I say unto thee, except a man be *born of water*" (that is, baptized in water) "and of the spirit," (that is, baptized in the spirit) "he cannot enter into the kingdom of God." (*John iii.* 6). If entering the kingdom of God is essential to salvation, then being "born of water," or, in other words, being baptized, is essential also, for by one we enter the other.

The Apostle Peter, in the third chapter of his first epistle, says, that in the ark there were eight souls "saved by water, the like figure whereunto even *baptism* doth also now save us." According to this, he taught that baptism was essential to salvation.

On the day of Pentecost, many persons were convinced that Jesus was the Christ, which caused them to inquire of God's servants what they should do, to which Peter replied: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (*Acts ii.* 38). If baptism was not essential to salvation, why did Peter command them to be baptized?

When John was in the wilderness he preached "baptism of repentance for the *remission of sins*" (*Mark i.* 4). He preached the same doctrine in all the country about Jordan (*Luke iii.* 3). Peter commanded the people to be baptized "for the remission of sins" (*Acts ii.* 38). Ananias said to Paul, "why tarriest thou? Arise and be baptized and *wash away thy sins*" (*Acts xxii.* 16). From these quotations we learn that baptism is "for the remission of sins." Is the remission of sins essential to salvation? If so, baptism must be, for one is obtained through the other.

It is repeatedly stated in the scriptures that it is they who *do the will* of God that will enter the kingdom of heaven. That it is the will of God for people to be baptized, no reasonable person will deny. Then, they who say "Lord, Lord," and reject baptism, will surely receive that woeful doom, "depart ye cursed! I never knew you."

The apostles spoke by the authority that God had given them. What they told the people, while in the line of their duty was as binding on them as though the Lord had done it himself. Their words were the words of God. And when

they commanded the people to be baptized they must comply or lose salvation, for no one can be saved in disobeying God's commandments.

If baptism is not essential to salvation, why does the Lord require it? The fact that He requires it, is enough to prove that it is essential.

Some have supposed that the thief who was crucified beside the Savior went to heaven, and it is believed that he was not baptized; therefore, it is argued if one can be saved without baptism others can, and consequently it is not essential to salvation. But this supposition is not true, for Jesus said to the thief, "*to-day shalt thou be with me in Paradise,*" and three days afterwards said to Mary, "*touch me not for I have not yet ascended unto my Father.*" According to this, Paradise and Heaven are two distinct places, and as Jesus did not go to Heaven, neither did the thief; for they were both together in Paradise.

"If it is necessary for every one to be baptized," asks one, "what will become of the good people who have died without having that privilege?"

To this we may reply that the dead who died without hearing the gospel will have it preached to them as it was anciently, (*I Peter iv. 5, 6*). They who obey it will be saved but they who reject it will be condemned, as though they were in the flesh.

"But," says one, "a dead person, cannot be baptized." Very true; but God in His infinite wisdom provided a way in which the dead can be baptized for, by proxy, as shown by Paul in the questions (*I Cor. xv. 29*): "Else what shall they do who are *baptized* for the *dead*, if the dead rise not at all? Why are they then baptized for the dead?"

Paul was not speaking about *baptism* for the dead, but the *resurrection* of the dead, and brings up baptism for the dead as a *proof* of the resurrection, by asking why they were "baptized for the dead if the dead rise not at all." But this plainly shows that "baptism for the dead" was both believed and practiced by the early Christians.

Enough has now been said to prove to any reasonable person that baptism is essential to salvation, and the arguments against such a doctrine have been sufficiently refuted. So, let all people prepare themselves and be baptized, under proper authority, for the remission of sins, that they may be saved in the kingdom of God; for what shall it profit a man if he gain the whole world and lose his own soul.

MORMON LITERATURE

ALLEGED "OBJECTIONABLE FEATURES" IN THE RELIGION OF LATTER-DAY SAINTS.

BY ELDER CHARLES W. STAYNER.

THE BOOK OF MORMON.

One of the reasons for non-belief presented by those who do not obey the Gospel revealed in our day, is that our religion has "objectionable features;" and some who have acquired information concerning the industrious and thrifty character of the Latter-day Saints, and their prosperous condition in Utah, carry the idea that were it not for its "objectionable features," "Mormonism," as it is called, might engage their attention, and that its claims would be more readily entertained by the intelligent classes. One of these "objectionable features" is, that we believe in and publish a record called the Book of Mormon, which has been falsely styled the "Mormon Bible," and through which the Saints have received from their enemies the name of "Mormons." This book, instead of being a substitute for the Scriptures, as is very incorrectly stated, is a record translated from ancient plates, found in the earth on the American Continent. The record gives most valuable information concerning the origin of the American Indians, a subject which has furnished a theme for much conjecture among the learned during the present century, and on which they are still endeavoring to discover sources of information.

Notwithstanding the desire to ascertain the very historical data which the work contains, the Book of Mormon has not received much of their attention; and this reticence is the more remarkable from the fact that scarcely a year passes without the publication of some newly-discovered evidence, testifying in a most telling manner to the truth of the account given in the record. Items of information are in quick succession being obtained and brought to their notice, which have been before

the world for about fifty years, in the record of which we are speaking.

The vast discoveries in Central America made by Messrs. Stephens and Catherwood, show conclusively the statements in the Book of Mormon to be correct; and these evidences are materially increased in various ways through the diligent researches of other discoverers, as shown in an article by Apostle Moses Thatcher, lately published in serial form in the MILLENNIAL STAR. Speculations concerning the aborigines of that continent have furnished matter for volumes upon volumes, and the discovery of a skeleton or the finding of a stone has been dilated upon with zeal, and supplied conceded proof of a multiplicity of these theories and ideas, tending to show that the ancient inhabitants were a civilized race.

But here is a work translated from the actual record of those people, written by themselves when in their strength, and engraved on plates of curious and ancient workmanship, giving a lucid and narrative account of their settlement and social and religious progress, and hid away in the earth by the inspired historian for some fourteen centuries, and whose statements are sustained by undeniable proofs of a very striking character; and yet the work is comparatively ignored, and the facts therein given sought with avidity from other and less authoritative sources.

The reader would naturally inquire, what is the cause of this? Simply because the Book of Mormon has in their estimation an "objectionable feature." Its discovery was brought about by a *revelation from Heaven*. Mankind, and the learned in particular of our age, disdain any and everything that claims present revelation from God as its origin. If Joseph Smith had simply stated that he had found the plates in a mound, and had translated them by his own skill in language, it would have been regarded as a most interesting and valuable discovery, and the manuscript would have been purchased at a price, and doubtless found a place in the most prominent repository of curiosities. But the record being reserved to come forth as a means of salvation for the remnant (the American Indians and others of the seed of Israel), who should be scattered and down-trodden in the last days, it was to have a more dignified introduction to the notice of mankind, than a mere chance discovery would have afforded it. And all must concede that notwithstanding the distaste of the learned, and their prejudices concerning it, the Book of Mormon has been rendered much more generally known through the very means of its introduc-

tion, than it could possibly have been if simply discovered in an ordinary way. In fact, it is to these "objectionable features" that the Latter-day Saints owe their extensive advertising, and are thus brought prominently before the public like the Saints of old.

The question naturally arises, why is it considered objectionable for a book to have an inspired origin? Why repudiate as false a valuable record of the people in America, because written and brought to light through revelation, while we accept the record of the people in Asia, called the Bible, which also claims to be the writings of inspired prophets and sacred historians, and to contain the word of God revealed from Heaven? Prophesied of in the Bible, the Book of Mormon stands side by side with the Asiatic Record, as its witness rather than its substitute; it endorses by fulfillment some of the grand predictions therein contained, and bears sacred testimony to the crucifixion, resurrection and ascension of Christ, and the introduction of the Gospel as given us by the Evangelists.

Such, then, is the Book which is regarded as an "objectionable feature" of the religion of the Latter-day Saints; and we claim that instead of being a "stumbling block," it should be regarded, sustained as it is by Scriptural history and scientific discovery, as one of the most convincing proofs of the truth of the Gospel revealed to its translator.

APOSTLES AND PROPHETS.

Another "objectionable feature" with some is the organization of the Church with apostles and prophets. They cannot deny that the ancient Church was organized in this manner with an inspired priesthood and led by men "having authority," being commissioned of Jesus Christ to administer in the ordinances of the Gospel; and they cannot dispute that unless so authorized their acts were not recognized by the Lord, nor did they receive the seal of the spirit. In fact, the very foundation of the Church was this organization. Paul says, "it is built on apostles and prophets, Jesus Christ Himself being the chief corner-stone." He even calls Christ an "apostle," and others call Him a "prophet," showing that He did not "take this honor unto Himself," but was "ordained of God" to officiate and acted by Heavenly authority in all His ministry. "As the Father *hath sent me*, even so now send I you."

Were it not for the "darkness" which was predicted should cover the minds of the people in the last days, we would be in-

clined to marvel at the blindness of intelligent people to these things. That apostles and prophets should have been deemed requisite for the "work of the ministry" in the ancient Church, and yet be objects of Christian ridicule in the last days, is certainly very peculiar! As though worldly learning had by right taken the place of inspiration, and a college education legally assumed the throne of divine appointment. The nineteenth century is nothing if not inconsistent! And no age has been marked with more flagrant outrages upon common sense in religious theories and practice, than the one in which we criticise the Pharisaical Jews for rejecting the Savior, and the Catholics for assuming a power never delegated to them by the Ancient Church. For while these are denounced—the one for inconsistency and prejudice, the other for bigotry and usurpation, the modern "Pharisees"—professedly the followers of Christ, wag their heads at inspiration and apostleship, and "sit in high places" and occupy "the chief seats in the synagogues," assuming themselves to teach the people, without even presenting or possessing a semblance of authority for so doing. They scorn any descent of authority from the Romish priesthood as corrupt, hence lay no claim to a "chain of power" from the Ancient Church; and if they did, it would be a futile attempt, for the Romish Church, through which came even what semblance of authority they have, cut off long ago all her Protestant daughters from fellowship, and severed them from all rights and claims to the power she held.

Now, when the Latter-day Saints declare a new revelation of the apostleship, and the re-delegation to man of that sacred power of the Church, these "learned" gentlemen with collegiate prefixes and affixes, turn up their theological noses at the words "apostle" and "prophet," and deem the introduction of such inspired "non-essentials" as a sacrilegious innovation on the rights of the "modern school" of theology. Thus we find the world in the anomalous position of "Christians" fighting Christianity; professed believers of the Bible making war upon the Bible, religion, and in fact, on the Bible itself; believers in Christ discarding His doctrines, and parties placing their hope of salvation in an original form of faith, whose fundamental principles they ignore and despise! It is for the "faith once delivered to the Saints" we are called in question! And we may here say, because we believe in the correctness of the original organization of Christ's Church, that "investigation into our doctrines is impeded" (?). This is another of the "objectionable features," which keep, forsooth, the "intelli-

gent" classes from examining our claims to public attention, and is deemed a barrier to their embracing the Gospel!

SIGNS FOLLOWING THE BELIEVERS.

Another feature of our religion, which is considered "objectionable" by the religious world, is, that we claim the necessity for and the existence of the spiritual gifts of the Gospel, the "signs" which Christ said were to "follow the believer." We read that after the Savior had risen from the dead, when He was about to ascend into Heaven from the Mount of Olives, He gave His apostles a certain commission, which we find recorded in the following language by St. Mark, in chap. xvi, 15—18: "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." And lest any should raise objection to the standard translation of King James, which has been read in churches ever since the year 1611, we also give the same passage from the NEW VERSION, published last May, the chapter and verses being numbered alike: "And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

The above promise evidently furnished us a distinctive mark which should characterize "them that believe" in Christ's Gospel. It admits of no other construction than that which is given by the plain language of the Scripture. But one class of people are promised the "gifts"—the "believers," but to them the promise is positive, emphatic and undeniable! It is possible to conceive that persons of sound moral principle might exercise sufficient faith through prayer to obtain certain manifestations of God's approval, and still might not be at the time actual members of the Church, but that the "true believers," who have become members of the Church of the

Savior, should be destitute of these gifts is not only an improbability, but from the words of the Scripture a positive impossibility!

We are led by the Savior's saying directly to the following conclusions: that the disciples were to preach the Gospel as it had been taught them by its Author; that some would believe its doctrines and be baptized, and that those who did so believe would receive the evidences of spiritual gifts which Christ foretold and described. There can be no misconstruction of this Scripture, without sacrificing consistency and stultifying the Divine word. But in order that we may be still further assured concerning the literal meaning of the Savior's promise, let us consider whether such manifestations did actually follow their administrations among the people. For direct record proof of this we have but to read the two following verses, which close the above-named chapter: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and *confirming the word with signs following.* Amen."

But we also find these gifts mentioned in the course of their ministry, and not merely referred to in a general way, but the special gifts particularized which were imparted by Divine favor on certain occasions named. For instances of this kind read the Acts of the Apostles. In the second chapter it is recorded that they (the Saints) 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 in other tongues, as the Spirit gave them utterance." And we find that the gifts were so marked and prominent in their effects on this occasion, that Peter had to give an explanation to the multitude who came together, showing that they were the blessings of the Holy Spirit, as foretold should belong to the Christian Church. Then again in the third chapter, we are informed that as Peter and John went into the Temple, "a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the Temple which is called Beautiful, to ask alms of them that entered into the Temple; who seeing Peter and John about to go into the Temple, asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting :

receive something of them. Then Peter said, 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. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him." And in explanation of this manifestation Peter said, "And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Showing plainly that it was by the use of the name of Jesus, through the "gift of healing," that this blessing was conferred.

Read the smiting of Ananias and Sapphira at the word of St. Peter, when they withheld part of the purchase-money at the time of the consecration of their substance; also the healing power manifested through the shadow of the apostle (Acts v). Now read in Acts viii, the miracles performed by Philip, one of the lesser priests sent to baptize the people of Samaria, verses 6 and 7: "And 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." Also read verses from 13 to 17 inclusive: "Then Simon believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." Some may raise an objection here, and say that although the Holy Ghost was said to be given, in this instance no gifts are specially mentioned. But on reading the following verses we find that "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands,

he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." This plainly shows that the outpouring of the Spirit produced some evidences of such a remarkable character as to attract the attention of Simon, or he would not have been tempted to "offer money" to the disciples for the power to confer such gifts.

Then read in Acts ix, the case of Saul being healed of his blindness, under the hands of a certain disciple named Ananias, (this is not the same who was smitten at Peter's word): "And Ananias went his way, 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." Also the raising of Tabitha from the dead by St. Peter, recorded in same chapter.

These were literal fulfillments of the words of Jesus, spoken on the Mount of Olives. No construction of Scripture can give them any other than a literal meaning. These works were in reality performed by and for those who believed. Paul had once been a disbeliever, but now a "believer," he rejoices in the gifts and shows forth the power of God in the name of Jesus. And we find that these gifts were not confined to the Apostles, but that they existed also among the other Saints. In chapter xiii, 1—3, of the Acts, we are told, "Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 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. And when they had fasted and prayed, and laid their hands on them, they sent them away." Now, these men were not apostles who prophesied, though perhaps prominent in the Church, but possessing the "gifts," the Spirit spoke through them, and the Church was edified and blessed. Hence none can consistently say that the "gifts" and "signs" were limited to the apostleship,

and thus argue the sudden cessation of them with the death of the apostles, or that they were not to be universally enjoyed by all believers. Besides, the multitudes who, we are told in various parts of the record, "spoke in tongues and prophesied" when confirmed, fully show that the gifts were general in their character, and not bestowed exclusively on a special few of those who believed, or that any class of "believers" was debarred from enjoying them; but that it was a foregone conclusion with the Church that these evidences *should* follow, and that it was a fact in their history that they *did* follow belief and obedience to the Gospel of Jesus Christ.

Instances might be multiplied to prove the existence of the gifts among the Saints, such for instance as the case of a certain man named Agabus, who had the gift of prophecy, of whom we read in the Acts of the Apostles, chapter xxi, 11—13. We also read in Acts xxi, 8, 9, that Philip the evangelist had *four daughters*, virgins, who possessed the gift of prophecy: "And the next day we that were of Paul's company departed: and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy." Stephen also who, like Philip, was one of the lesser priests, and not an apostle, saw at the time of his martyrdom "the heavens opened, and the Son of man standing on the right hand of God."

These and many other incidents plainly show that visions, prophesyings, tongues, healing and the general "gifts of the Gospel" were disseminated among the Saints, both male and female, "severally as willed by the Spirit." Paul says (1 Cor. xiv, 26, 27), "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. 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," showing that these gifts were universal among the Saints, or "believers," and that the possessors had to be at times checked and instructed in their use.

Added to those cases recorded in the Scriptures, the blessings enjoyed by the Saints as the "signs following the believer," are mentioned in a general way by historians. In the *second* century, St. Irænæus testifies that "the Christians, by the gift of God, cast out devils, healed the sick, raised the dead, and performed miraculous works in the name of Christ, in all parts of the world." (See Gahan's Church History, page 76.)

But we find that in the third century, the government and organization of the Church began to change from the primitive form established by Christ. At least in detail, if not in a general way, some of the ordinances were even at an earlier date, materially changed and modified. Even in the second century, we find the historian Gahan refers to a change in the ordinance of baptism in the following pointed language. Speaking of Novation, who was ill, "he was baptized in bed, *not by immersion, which was then the usual method*, but by infusion or pouring of water. On recovering he received not the seal of the Lord * * says St. Pacian, that is to say, the sacrament of confirmation."—(See Gahan and Mosheim.)

There can be no doubt that this "changing of the ordinances" which had been established by Christ, as the means of obtaining salvation with its kindred blessings, gradually produced the cessation of the gifts among them, that to this, and also the withdrawal of the authority to confer the Holy Ghost, through the martyrdom of those holding the right to officiate, must be imputed their absence in succeeding centuries, until at the present day these evidences of the true Gospel are even discountenanced by parties claiming to be followers of Christ, and the Latter-day Saints condemned as presumptuous and wicked for seeking to possess them, and testifying of their existence in the Church. And it is lamentable to know that it is considered an "objectionable feature" of the religion we profess to enjoy these blessed tokens of God's approval which edified, strengthened and comforted the ancient Saints, and which Christ declared should "follow them that believe."

Reader, is it not strange that professing Christians should not only themselves fail to obtain the gifts which are an inseparable evidence of the Christian religion, but that they should take up arms with the enemies of Christ in denouncing those who possess them,—considering the existence of the gifts a bar to accepting the truth, and a stumbling block in the pathway of obedience? What they despise and denounce, however, we, the Latter-day Saints, hold as a substantial evidence of the truth of the Gospel revealed to Joseph Smith, and a standing testimony against those who "have a form of godliness, but deny the power thereof." And we reiterate the apostle's advice when speaking of this class, "from such turn away!" And the writer of this article desires to add his testimony to the many which have been recorded in the Church established in our day, through the Prophet Joseph Smith, that the gifts of the Gospel promised to the believers are with the Latter-day

Saints! That he has seen, witnessed and experienced them in his own person! That he has himself been healed under the administration of the Elders, according to the words of James, recorded in chap. v. 14, 15: "Is any sick among you? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." That others have been healed under his hands instantaneously by the power of God! That some of his immediate friends and acquaintances have the gift of tongues, others prophesy, others see visions, and all who are faithful possess the Holy Spirit, which testifies that these things are verily true,—that this is the veritable work of God set up for the preparation of a people to meet the Lord when He comes in power! And he bears this testimony in all sincerity, knowing that by our words shall we be justified or condemned, and that both writer and reader will have to meet them at the last day!

LIVERPOOL, ENGLAND.

"Posterity will yet do us the justice, when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people who sacrificed their reputation for their religion, and their earthly fortunes and happiness to preserve peace."

—Joseph Smith, July 25, 1836.

SCRAP BOOK OF

LATTER-DAY SAINTS FOLLOW TEACHINGS OF THE SAVIOR.

ADDRESS DELIVERED AT THE SALT LAKE TABERNACLE, SUNDAY,
DECEMBER 25, 1910, BY PRESIDENT JOSEPH F. SMITH.

(REPORTED BY F. W. OTTERSTROM.)

It is with a feeling of great dependence upon the Giver of all Good that I arise before you, this afternoon, in the hope of saying something by the help of the Spirit of the Lord, that will be encouraging to the Latter-day Saints and also a comfort to them with reference to some of those glorious principles which we have espoused and which, nevertheless, are very much misunderstood and misrepresented by our enemies.

We do not fully realize, it seems to me, the simplicity and naturalness of those great doctrines that are involved in the probation of man, in his mortal state. Many have sought for the origin of man in his development from the lower animals or creatures, and it is very difficult, indeed, to persuade men who are supposed to be scientific, to believe that the works of God are one eternal round, and that man is nothing more and cannot be anything less, we believe, than the offspring of God. No man, however scientific, however learned, however deeply he may search into the secrets of nature, can ever find out more than is revealed already, in the Scriptures of divine truth, with reference to man's origin. Men may speculate, and guess, and suppose many things, and can argue themselves into queer notions and beliefs with reference to man's origin, but after all it will only be their beliefs, or their imaginations or conclusions from human reasoning. It would be superfluous, no doubt, for me to cite my hearers to the Genesis in the Bible, where an account is given of man being placed upon the earth, formed in the image and likeness of God, being made in His likeness not only male but also female, for the Bible plainly implies that in order that man should become like unto God, or be created in His image and likeness, he should be a dual being, that is, he should be not only man but that his complement or other self should be woman, thus he was formed

in the likeness of God. Man was placed in the garden that was prepared for him. He was given the liberty to enjoy and partake of all the fruits of the garden except the fruit of the tree of the knowledge of good and evil, and he was told that when he should partake of that fruit, or if he should, then he should surely die.

Yet, it was foreordained, and the first man was predestined to partake of that fruit in order that the greater and real purpose of God might be fulfilled, for if Adam had kept the law of heaven, by refusing or refraining from partaking of the fruit of the tree of knowledge of good and evil, he would have remained forever in his innocence, without power of increase. Therefore, the object and purpose of God would fail in his being, for the great commandment that was given to him was that he should multiply and replenish the earth, and have dominion over it and over all living creatures upon the earth, for he was made lord of all and above all things that were created of God, or were placed here on the earth. Man was placed here to be the lord and master of all of them. Why? Because he was God's child; because he was made or formed and created in the image and likeness of his Father and, shall I add here, in the image and likeness of his Mother? If I should say such a thing it would shock the Christian world, and they would ridicule the thought or the idea that the original man had anything but a father, and owed nothing but to his father, for his existence. In the revelations that have come to us through Joseph, the prophet, and also those that are contained within the lids of the Bible, we are told that all things were created spiritually before they were temporally; in other words, they were created in the other world before they were placed here—not only man, the child of God, but all the animals that were placed upon the earth, and the fishes of the sea, and the birds of the air. All things were formed and had their existence spiritually before they were formed temporally on the earth. Even the seeds and herbs of the field had their existence in their spiritual state before they were planted in the earth.

But when man transgressed that heavenly law, which forbade that he should partake of the elements of this earth, whereby he should become of the earth, earthy, then he brought upon himself temporal death, just as God declared he would do, if he should partake of the "forbidden fruit." Not only did he bring upon himself the temporal death, that is, the death of the body, but he also placed himself in subjection to spiritual death, which death is banishment from the presence

of God into outer darkness where there is weeping, and wailing, and gnashing of teeth. Through this condition, brought upon our first parents necessarily—necessarily because it had to be, in order to carry out the great purpose of God to people the earth—man placed himself in the most helpless condition, powerless to relieve himself from the temporal death which he had brought upon himself, and powerless in and of himself, and through his own wisdom, to escape even the consequences of spiritual death—absolutely helpless. But we read, in the new revelation that has come through Joseph, the prophet, in these latest days, that the gospel which was afterwards, in the meridian of time, preached by the Son of God, was also preached unto Adam and to his children in the early stage of man's existence in the earth. The same gospel of faith in God and in a Savior of the world and in remission of sin by repentance, and the gift of the Spirit of God to lighten man in the world, in the path that should lead him back into the presence of God from whence he had fallen; all this was taught to Adam by the angels of God who were sent to minister to him and to reveal to him the plan of life and of redemption. Among other things, there was established, in the days of Adam, to be continued by his posterity, the law of sacrifice. They were required to offer the sacrifice of oxen, and of sheep, and of doves, and of various animals; and in these sacrifices, which were given to them with commandment to follow and to observe, the principle was taught them that in the meridian of time one should be sent, mighty and strong, with power to redeem and save, who should make the great sacrifice for all mankind. He would relieve the children of Adam, and all the human family, from the beginning down to the time of this great Savior, and thenceforth through all generations of time, until the winding up scene, or until every son and daughter of Adam should have the privilege of being redeemed from the fallen and helpless condition into which they had been placed because of the fall of the first parents.

So, from the time of Adam until the Son of God, whose supposed natal day we are here, perhaps most of us, for the purpose of celebrating and of reflecting upon, these sacrifices were offered in anticipation of His coming, in anticipation of the great sacrifice that He was to offer, once for all, thus doing away with the shedding of the blood of animals, of beasts, and of birds, whereby man could be kept in memory of this great principle of sacrifice which was instituted, from before the foundation of the world, for the redemption of man from temporal and also from spiritual death; first, from the

temporal death without any responsibility on his part, or act of his own, without any required virtue, honor, or worthiness upon his own part. Inasmuch as death has come upon me—temporal death—not by any act of mine, and I am not in any way responsible for that condition in which I find myself; inasmuch as you and I had no hand, in the beginning, in bringing about the conditions that now exist, we, by the will of God, and by the power of life and of salvation in the Son of God, shall be redeemed, every one, from the temporal death, no matter what we are or who we are. It matters not whether we are learned or illiterate, bond or free, white or black, old or young, ignorant or intelligent, we shall all come forth out of the condition that has come upon us temporally, and we shall have to stand before the bar of the great Judge, at last, to give an account of our deeds done in the flesh. Next to this redemption from the temporal death comes our redemption from the power of the second death, but this redemption will not be brought to pass in our behalf independently of ourselves. We are responsible for our own sins and will be held responsible for our deliverance from them, for they lead to the second death.

I will again tell you what the Scriptures tell us is the second death: It is being cut off from God; the blessing and privilege of His presence; it is indeed banishment from God and from His Kingdom, and from the glory and exaltation, the joy and happiness of eternal life. That is the second death, and that is what will come upon all men who reject the redemption that has been wrought for them in the atonement of the Son of God, whom we call Jesus of Nazareth, the Christ. And who was Jesus, the Christ? He was both God and man. Can we accept it? Can we comprehend it? It is very simple to those who will permit themselves to comprehend it. It is very plain if men will comprehend, firstly, the fact, that God is the Father of man, spiritually, and that God is the Father of Jesus Christ, both temporally and spiritually, and that Jesus Christ is nothing more nor less than the Son of God, begotten of His Father, as absolutely, and as truly as any child was begotten of his earthly father. You don't need to mince the matter. How could we be like God if we were not begotten in His image and in His likeness? Then this holy man, Jesus Christ, had God for His Father, and He had for His mother the virgin, Mary, who never knew mortal man until after the time that Christ was born. He had this human mother for His mother, and thus were joined together in Him, forever, God and man, and thus is explained to the human family the connection existing between God and man, his children, his off-

spring in the earth. Not only is God our Father, but Jesus Christ is our brother; and in the spirit He is the elder brother of the human race, whereas in the flesh Adam was before Him. Many other prophets, men and inspired persons were before Christ in the flesh, and yet He was the first born of God in the flesh; he was God's "only begotten Son" in the flesh. He came into the world in this way, clothed with double power—power to die, which He derived from His mother; and power to resist death, if He had so willed it, which He had inherited from His Father. Thus He had power both to live forever and also power to pass through the ordeal of death, that He might suffer it for all men, and come forth out of the grave to a newness of life—a resurrected being, to be clothed with immortality and eternal life, that all men might come forth out of the grave unto life eternal, if they will obey Him. They will come forth anyhow, either as vessels of honor or as vessels of dishonor. They will come forth from the grave whether they will or not. They can't help themselves. We could not help the curse of mortal death coming upon us, neither shall we be able to avoid or to prevent the resurrection of this body from that grave; for as God raised from the dead, so will all mankind.

Then the Latter-day Saints worship God, the Father of our Lord and Savior Jesus Christ, and we are instructed, and we do follow that instruction, to worship God, the Father, and to call upon His name for the blessings that we need, in the name of His Son, Jesus Christ. I do not suppose that there is a Latter-day Saint anywhere who does not believe, who has not absolutely accepted in his soul the literal and absolute resurrection of the Lord, Jesus Christ, from the dead. We accept that; it is a part of our doctrine; it is a fundamental principle of our religion. On that truth depends our hope of everlasting life, and, therefore, we have cast our lot into the plan of life and of redemption and of salvation inaugurated by the Son of God while He was in the flesh. We depend upon it for our exaltation; upon it rests our hope of happiness and the privilege of entering again into the presence of our Father, the Father of our spirits, and enjoying eternities with Him. Our hope is founded on the great truth that Jesus rose from the dead and conquered death. Now, a great many people will argue that this is, in some degree, only mythical, that it cannot be real or tangible. I shall take the liberty, if you will permit, to look at the Scripture for a moment with reference to this matter. After the resurrection of Christ, abundant evidence was given His disciples and Saints to estab-

lish the reality of His resurrection from the dead. Of course, we have the testimony of the ancient disciples of Christ with reference to this matter, but that is not all. We read here the testimony given concerning the resurrection of the Savior, by Luke, one of the disciples of Christ, who wrote a brief history of His doings and life. We read here of two of the disciples who went to Emmaus with the Savior after His resurrection, and knew Him not until they got there, and He broke bread, then they discovered that they had been walking and talking with the Lord:

“And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

“And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

“Saying, The Lord is risen indeed, and hath appeared to Simon.

“And they told what things were done in the way, and how he was known of them in breaking of bread.

“And as they thus spake, Jesus himself stood in the midst of them and saith unto them, Peace be unto you.

“But they were terrified and affrighted, and supposed that they had seen a spirit,”—just as a great many professed teachers of religion, today, claim that He was but a spirit, only a spirit, and that the body itself does not rise, but that the resurrection from death to life is the departure of the spirit from the body, the body to return to dust; and the spirit to return to God, redeemed and resurrected from death unto life eternal. This is the doctrine of some teachers of religion, for I have heard them teach and preach it. We believe that the gospel of Jesus Christ and that the life and mission and works of the Son of God are far more real and far more tangible than this. So the disciples of Jesus, when He appeared unto them, were terrified and affrighted, supposing that they had seen a spirit.

“And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?”

“Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

“And when he had thus spoken, he showed them his hands and his feet.

“And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?”

“And they gave him a piece of broiled fish, and of an honeycomb.

“And he took it, and did eat before them.

“And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

“Then opened he their understanding, that they might understand the scriptures.

“And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

“And ye are witnesses of these things,

“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endowed with power from on high.

“And he led them out as far as to Bethany, and he lifted up his hands and blessed them.

“And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

“And they worshipped him, and returned to Jerusalem with great joy:

“And were continually in the temple, praising and blessing God.”

We might refer you to many other passages here. We take this Scripture as it reads. We testify to the world that the disciple of Christ, the apostle of the Lord Jesus, the scribe, the writer of this testimony, was inspired of God to write the truth, and that he did write the truth and nothing but the truth. Jesus was no spirit risen out of the body, for the spirit had already departed from the body and returned to it, and taken it up again. While the body lay in the tomb, according to divine truth revealed in the word of God here, he was quickened by the spirit and went and preached to the spirits that were in prison (1 Peter 3: 18-22), thus fulfilling also the prediction of the prophets concerning Him, that He was anointed to proclaim liberty to the captives and to open the prison doors to them that were bound. So, Christ went to the spirit world where darkness reigned, where the spirits of men were shut out from the presence of God, where they could only be ministered to by messengers sent from the Lord, who possessed a higher and a far more exceeding weight of glory. There He went, and with Him went the

two malefactors who were crucified with Him, for He said to them that day they should be with Him in "paradise;" and they were there: not in God's glorious Kingdom, but in the spirit world, where Christ went. He had this great mission to perform, of preaching His gospel to the spirits in prison, the same gospel that is preached to the living, for there is but one plan of life, one gospel, one faith, one Lord, one baptism, one Holy Spirit, that cometh from God and that bringeth light and intelligence unto the children of men. There is only one way; it is the straight and narrow path that leads back into the presence of God. That is the way that Christ trod; that is the way that He marked out for His disciples to tread in; and that is the way that you and I must go in order to obtain the reward that has been promised to the faithful. But, says one, what a narrow idea this is. How incompetent is such a plan as this, to reach the millions and millions of the human family who have, necessarily, died without knowing the gospel of Christ, without having heard even the name of Jesus Christ.

How narrow, then, to say that no man can enter into the Kingdom of God but by the door and through the means that Jesus Christ has offered to the children of men. But, no, it is not a narrow view; it is the broadest possible view to take of this matter. Why, how can you, then, meet the necessities of the children of men, all the myriads of spirits that have passed away from this mortal stage without the knowledge of this gospel, without the knowledge of Jesus Christ, without the benefits of the ordinances of the house of God? We will tell you, for it has been revealed in its fullness in this dispensation. As Christ went to preach to the spirits in prison, that were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was preparing, in which a few, that is, eight souls were saved by water, the like figure whereunto baptism doth now save us, so this same plan prevails today, and the same principle. The great mission inaugurated by the Son of God is now being prosecuted by ten thousand thousands of those who have held the Melchisedek priesthood which is after the order of the Son of God, men who have been endowed with power from on high to preach the gospel to the spirits in prison. Not a soul that has ever lived and died from off the face of this earth shall escape a chance to hear the gospel of Jesus Christ. If they receive it and obey it, the ordinances of the gospel will be performed for and in their behalf, by their kindred, or their posterity in some generation of time after them, so

that every law and every requirement of the gospel of Jesus Christ shall be carried out, and the promises and requirements fulfilled for the salvation of the living and also for the salvation of the dead. Mormonism, as it is called, the gospel of Jesus Christ, as devised by the Son of God, provides that every son and every daughter of God, every child of the Father, every soul that has descended from Adam shall have the privilege of hearing this holy gospel of Christ and shall come to know the truth, that His name, the name of Christ—Jesus of Nazareth, is the only name under heaven by which man can be saved, exalted and restored again to the presence and glory of God the Father.

Through Him, as I have said already, all men that have died shall be raised again from the dead—every one—and not only shall they be raised from the dead, but they shall be restored to their perfect frame. We will go, now, to the doctrines that we have received in the Book of Mormon and in the Doctrine and Covenants, the revelations that have come to us through the Prophet Joseph Smith, and we will find that every soul shall not only be raised from the dead, but shall be restored to their perfect frame. There will be no hunchbacks in heaven; no one-legged or one-armed men there, nor cripples, nor any deformed sons and daughters of the Father in the celestial glory, for they will be restored by the power of God and by the principle of life contained in the gospel of the Son of God. They will all be restored to their “proper frame” and “perfect form” mark you, “both limb and joint.” We read that, here in this good book, the Book of Mormon (Alma 11:43-45). I intended, when I got up, to read you some of the doctrines of Jesus Christ, contained in this book, but let me say, the people of the world generally, seem to want to find out some different way from that which the Lord has designated, in order that they might be saved. Some men want to be saved without any righteousness on their own part, without any forgiveness of sin, without any repentance, without humility of acknowledgment that they are unworthy, except through a remission of their sins, to enjoy the blessings and inherit the glory of the Kingdom of God. They even hold out the idea, the erroneous, wicked, pernicious thought or idea, that the murderer on the scaffold can be ushered into the presence of God and to the highest glory if he will only say, on the scaffold, before the drop is cut, that he “believes in the Lord Jesus Christ.” Why, it is infamy; it is abomination; it is the essence of injustice and unrighteousness.

No man can be ushered into the presence of God in his sins, and no man can receive a remission of his sins except he repent and burial with Christ. For God has made us free agents, to choose good or evil, to walk in the light or in the darkness, as we choose, and he has ordained it thus that we might become like Him, that if we prove ourselves worthy of everlasting life and glory in His presence, it will be because we have repented of our sins and have obeyed and kept His commandments. And, if we are doomed, or cursed, or cast out into the second death, into darkness, where the worm dieth not, and the fire is not quenched, it will be because we have not obeyed the will of God, nor walked in the light, because we have chosen darkness rather than the light, and our thoughts were evil and we did not repent, therefore, we received no forgiveness or remission of our sins. The judgment of God will be just, and His rewards will be just, for He will reward men for their merits, and punish them for their wickedness. That is justice and righteousness; anything short of that, anything more or less than that would come of evil and would brand the Father of all, the God of heaven and earth, the just Judge, as unworthy of such titles and of such glory and greatness and impartiality; for it would not be possible for a just God to reward men for something that they were not worthy of, nor to condemn men for what they had not deserved.

Then, again, Jesus told the people at Jerusalem, His disciples and those who followed Him, that He had other sheep that were not of that fold, and He must go to them, and they must hear His voice. They must be taught His gospel, that there might be one shepherd and one fold. We read His words in this glorious and good book which I hold in my hand, which was given by inspiration from the Lord. The Book of Mormon tells us how the Savior of men, after He had ascended into heaven from among the Jews, descended upon this continent, among the inhabitants that dwelt here, who had been prepared beforehand by prophets and by inspired men who had taught them the gospel as they understood it, and who had foretold them the coming of the Son of man to the earth. He visited them, and He organized His Church here, as He organized it over there. He appointed twelve disciples here to preach the gospel and to lead in matters pertaining to the cause of the Kingdom that was established upon this continent; and He taught them the same doctrines—only they are preserved and revealed in somewhat greater plainness to us—that He taught the disciples and the

people among the Jews. I am going to read you some of the things that the Lord taught the disciples and the people that were prepared to receive Him, upon this continent, after His ascension into heaven. Mark you, when He came to the people here He came as the Son of God, risen from the dead. He showed to these people also the evidences of His crucifixion. They had heard of it by the revelations of God; they knew that He had been crucified, that He had risen from the dead, and that He had established His gospel and His Church there. They were expecting Him here because the Lord had promised them that He would come; and He stood upon the earth, in the midst of them, and taught them His gospel; He ordained them to His priesthood, conferring upon them His power and authority to administer for the salvation of the children of men. He sent out those whom He chose to be His mouthpieces and representatives, among all the people of this land, to preach this gospel that Jesus had preached to the Jews and had now preached to the inhabitants of this continent. He came here as Jesus Christ, resurrected from the dead, clothed with flesh and bones as tangible as man's, capable of eating the broiled fish and the honeycomb—which no spirit could partake of, for a spirit would not do that.

It would not be consistent with the law that governs them for a spirit to attempt to partake of the gross elements of this earth; but Jesus could and did do it, for he was both Lord and Christ; both man and God; possessing the power both of God and of man; and in and through Him God and man are linked together as one family in the forms that they always existed, just as they exist now, except at times possessing greater intelligence than at other times—sometimes barbarians, and ignorant, or enlightened and taught by prophets and inspired men that were raised up among them. In this way has God taught the Chinese, the Japanese, and other peoples of the world in their times and seasons, the wisdom possessed by men who have been raised up by the Lord and inspired to instruct the people among whom they dwelt, for their enlightenment and to the leading of them into moral and righteous paths—not always conferring the priesthood upon them, but giving them intelligence. The Lord did not have to confer the priesthood upon Columbus, when He moved upon him to discover this country, but He called him for that purpose and moved upon him to accomplish that work, and the man thus inspired for that work could not help but do it. He could not forsake the mission that was given him; neither could he cease until he had accomplished the work. We read

that here in this book. We are told that Columbus was inspired to do the work that he did; and so have many men, in many ages of the world, been inspired of God to do certain things and teach certain precepts akin to the gospel of Jesus Christ in order that the people might be brought nearer to the Lord and that they might not be left to become wholly heathenish and wholly ignorant, benighted and barbarous.

Now, I hope you will pardon me for detaining you; but I have chosen a few words that I want to read you, from the Book of Mormon, that were translated by the gift and power of God, through Joseph Smith the prophet. You will find a very great resemblance between some of the words I shall read in this book and those contained in the New Testament of the Bible. The recorder of the circumstance and the utterances here referred to wrote:

“And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called (now the number of them who had been called and received power and authority to baptize, were twelve), and behold he stretched forth his hand unto the multitude, and cried unto them saying, Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; 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; therefore blessed are ye if ye shall believe in me, and be baptized, after that ye have seen me and know that I am.

“And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.” Then he continues:

“Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.”

Let me pause just a moment here. Blessed are the poor in spirit—who do what? Are they blessed simply because they are poor in spirit? No; don't forget that. Let this rest upon your minds. “Blessed are the poor in spirit who come unto me.” There is the substance of it. There is the truth: “Blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.” And thus it is made a little plainer here than you will find it in the New Testament.

“And again, blessed are all they that mourn, for they shall be comforted;

“And blessed are the meek, for they shall inherit the earth.

“And blessed are all they who do hunger and thirst after righteousness, for they shall be filled”—what with? The Lord tells us here, “Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

“And blessed are the merciful, for they shall obtain mercy.”

Of all people under the heavens, the Latter-day Saints should be the most merciful people, the most forgiving, the most charitable, for no man can more easily forgive and show mercy to his fellow creatures than he who has received mercy and forgiveness from God.

“And blessed are all the pure in heart, for they shall see God.

“And blessed are all the peace-makers, for they shall be called the children of God.

“And blessed are all they who are persecuted for my name’s sake, for theirs is the kingdom of heaven.

“And blessed are ye when men shall revile you, and persecute and shall say all manner of evil against you falsely, for my sake,

“For ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.”

Now, I cannot pursue this subject longer. I will say this, that these are the doctrines of Jesus Christ. These are some of the words that He uttered to the people upon this continent, and these are the words that He uttered to the people upon the old continent, or over there in Jerusalem. Other words He uttered which we will not have time to refer to; but He taught as never man taught, and the doctrines that He taught are yet—almost at least—as high above the conceptions of mankind and their ability to carry them out, as the heavens are above the earth. Yet, His doctrine is true; His precepts are righteous; His gospel is the power of God unto salvation; and in proportion as man rises to a conception, and an acceptance of and obedience to the principles taught by the Son of God, the nearer he becomes like Him and like the Father of our spirits and the Father of our Lord and Savior Jesus Christ. He was God in the flesh; He was Emmanuel or “God with us,” the Savior of the world. The Latter-day Saints believe in Him not only because of the testimonies borne

of Him in the Bible—in the four gospels and the Epistles of the New Testament, and the predictions of the prophets in the Old Testament of the Bible, concerning His coming and mission; not only because of the evidences we have here in the Book of Mormon, where it is still more plainly given than it is in the Bible, nor because we also have further and stronger evidences of the divinity of His mission in the revelations of the Prophet Joseph Smith, but also because we have the testimony of witnesses of these divine things and, especially, of the divine mission of Jesus Christ, by and from men whom we have seen in the flesh, with whom we have conversed, with whom we have associated and whom we know to have been, in their lives, pure, upright, honest and faithful servants of the living God. Beside all this we know the truth by the witness of the spirit to ourselves. Now, may the Lord bless you.

Of course, we understand that this is not, indeed, the natal day of the Savior. He was not born on the 25th day of December; but this is the day that has been accepted by the world, at least by the so-called Christian world, as His natal day, and we have accepted it with them. It would be difficult, indeed, to break away from it and celebrate the anniversary of the birth of the Lord on the day that He was really born. So we meet, today, to celebrate that important event and to praise His name. I thank my Father in heaven for the faith He has given me in the divinity of the mission of Jesus Christ. I thank Him for the blessings of the holy priesthood that He has restored to the world in this dispensation. I thank Him for the organization of His Church. I thank Him for the ordinances of the gospel of Jesus, from baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, all along to the endowment and sealing and higher ordinances of the gospel of Jesus Christ, which were designed to prepare men, by ordination, appointment and faithfulness, to dwell with God in the eternal world. May the Lord bless us and help us to be faithful always, to the end, is my prayer, in the name of Jesus. Amen.





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