DESERET EVENING NEWS: SATURDAY, APRIL 13, 1901.



a portion of your time I desire that you will sustain me by your prayers of faith. I know that the Gospel is true. acts which have been perpetrated I also know that the standard and ability of man does not compare with it, and that it is only by the inspiration of the Holy Spirit that the Saints are edi-fied. This is one of the distinctive feaity of man does not compare with it, fied. This is one of the distinctive features of the Gospel. We are commanded to trust in Him for what shall be said to the people; and not only that, but the High Priest or Elder who presides over the meeting is to conduct the meeting by the Holy Ghost. When that is done, all is well, and the Saints of God are edified and strengthened in their faith.

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The testimonies which are borne to the people by the Latter-day Saints have a most peculiar sound to those who are not of our faith. The testi-mony which Elder A. C. Clayton has borne to us, that the true Gospel has been restored, is one that the world seem unprepared to receive. They feel that it is presumption on our part to bear such a testimony, and that it casts a reflection upon them and their faith. This testimony is borne, however, not to injure or offend, but because the conviction has come to us that the Gospel has been restored to the earth by revelation in the nineteenth century. It is borne to the people to benefit and bless them, and not to detract in any sense from the truth they already have. When we reflect carefully and with prayerful hearts, having a desire to learn the truth and not to establish some theory of our own, we must be convinced of one great truth which stands out prominently in the religious world today, and that is, it is impossible for mankind, by their in-tellectual efforts only, to ascertain what is the true plan of salvation. I remember reading some time ago, in Smith's Dictionary of the Bible-a work endorsed by sixty-five ministers of Christian churches-a statement to the effect that we must not expect to find in any faction of Christianity, no in all the factions combined, the Churc of Christ as He established it, consist ing in its Church government of Apon-tles and Prophets, and such other officers as are designated in the New Tes tament, actuated in their ministry by the gift and power of the Holy Ghost Then the very peculiar statement i made that we still have Apostles and Prophets upon the earth, but they d not know their places in the Church. In the face of such a declaration it is remarkable for men professing to be ministers of the word of God to state that it is not necessary that we should er.joy inspiration and revelation from God as it was enjoyed in ancient times. This seems a very striking contradic-tion; and yet it is in fulfilment of prophecy. The Apostle Paul, in bear-ling testimony concerning the condition of mankind in the last days, as found recorded in his second letter to Timothy, makes this statement: THE APOSTACY FORETOLD. "This know also, that in the last days perilous times shall come. 'For men shall be lovers of their own selves, covetous, boasters, proud, blas. obedient to parents, unthankful, unholy, Without natural affection, truce. treakers, false accusers, incontinent, fierce, despisers of those that are

My brethren and sisters, in occupying | ing to the world without any hope of financial reward, the bitterest opposi-tion comes from those who profess the name of the Messiah. The mobocrati against the Church have many time come from the hands of religiou Clayton, have gone forth to bear the testimony to the world and to poin out the fact that it is not unscripture to believe that such a dispensation of the Gospel as this should be established earth preceding the coming of the Messiah.

BARRIERS IN THE WAY.

The question is frequently asked by those who listen to this testimony that the Gospel has been restored, and that Joseph Smith was a Prophet of God, why has there been such a long period of darkness intervening between the martyrdom of the ancient Apostles and the restoration of the Gospel through Joseph Smith? The reason is simple, and it is not only answered in the scrip-tures, but it is answered in the history which has been made by mankind during the last eighteen centuries, Con-sidering the condition of men from the time the Apostles fell asleep, it is high-ty improbable that the Son of God could have established and maintained His Church upon the earth, unless He had operated contrary to the way in which He usually does. Men are left to the exercise of their own agency. You re-member that on one occasion the Apostles proposed to defend the Savior by force, and the Apostle Peter drew a sword and smote off the ear of a hypo Him. critical servant of the high priest; but Jesus said: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword, Thinkest thou that I cannot now pray to my Father, and He shall now bray to my rather, and He shan presently give me more than twelve legions of angels?" It has not been in the purposes of God to prevent the martyrdom of His Apostles and Proph-ets. It is a philosophical fact that the more a principle has the stamp of divinity upon it the more intensely is it opposed by the world, simply because the adversary of all righteousness un-derstands something of the truth. He was cast out from the presence of God for recelling against Him, and he has not forgotten all the principles which he understood in his pre-existent state He was present when the plan of salvation was devised, and perhaps in the councils of eternity, and he has not forgotten all he learned. He understands to a very great extent the ef-fect of principle upon the human mind, whether under the head of religion or science. He understood full well that no matter what the philosophies of the Jews were, as long as they did not pos-sess divine authority and had not been sent of God to declare the plan of salvation in its fulness, he need and oppose them particularly, nor to know the times or the seasons, whic destroy their teachers, divided and the Father hath put in His own power. split asunder as they were into so many sects. But when the Son of God came, mark the contrast in the course pursued by Lucifer. Under the Roman empire all kinds of religion were tolerited; but when the Son of God established the truth in its purity and power, Lucifer changed his tactics. You re-member the incident related by Matthew, of the two men possessed with devils coming out of the tombs, and they cried out, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to forment us be-fore the time?" They knew that He was the Son of God. Satan had not forgotten his meek and lowly brother, against whom he had risen up in re-bellion. You also remember the experince of the Savior when Lucifer tempted Him. The Savior had been fasting and was "a hungered," and the tempter said, "If thou be the Son of God, com mand that these stones be made bread. Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Lucifer was a scriptorian. He had associated with Job; he understood what Moses had written and when the Savior was taken to the of the temple, Lucifer said to Him, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." He was quoting from the Psalms of David. Then he took Him up on an exceeding high mountain, and showed Him all the kingdoms of the world in all their wealth and grandeur, and said, "Al "Al these things will I give thee, if thou wilt fall down and worship me." He would not have made such a proposition had he not known that Jesus was the Son of God, and that through Him would come the redemption of man, the loosening of the grasp of Satan, and the breaking of the bands of death. breaking of the bands of death. Now, after the Savior had deliv-ered the truth in purity and power, He was crucified. According to His Injunction, the Apostles tarried at Jerusalem until they were endowed with power from on high, and then they stood up and declared the plan of salvation and answered with purbority the emergion. What shell we authority the question. What shall we do to be saved? But the same treatdo to be saved? But the same treat-ment was accorded to them as had been to their-Master; and persecution fol-lowed until the Apostles were slain and the Saints of God, as a distinct body, were obliterated from the face of the earth. Moreover, the New Testament is full of testimony that there should be a failing away before the second coming

will of man; but holy men of God spake is they were moved upon by the Holy There is not a theological teacher on he face of this earth that can point me orded between Genesis and Revelaion, who did not speak by the gift and power of the Holy Ghost; and you canot point to any period in the history of God's people, either antedating the coming of the Messiah or during the ninistry of His Apostles, when they were guided solely by Scriptures which had been written hundreds of years be-fore. They were not directed that way. Moses was commanded to build a tabernacle in the wilderness. Why did he do it? Was it by virtue of what God had said to Enoch, or to Abraham? No. God commanded Noah to build an ark. Why did he do it? Not by virtue of some previous revelation, but because God spoke to him. It most ecause God spoke to him. It was a evelation to meet the necessities of he time. Another thing: You cannot int me to a dispensation of the Gos. bel among men when, notwithstanding the unchangeable character of the plan of salvation, there did not exist circum-stances which demanded immediate revelation from God to guide the people in the performance of their duty. And you cannot point to any Prophet who has not required inspiration to under-stand the things spoken by God to His predecessors. Did not the Son of God try to teach His Apostles what had been written concerning Him by the Decohate and did they was Prophets, and did they not, even through they were His immediate followers, misunderstand the scriptures until they were endowed with the pow-er of the Holy Ghost? When He, in speaking of His body, said, "Destroy this temple, and in three days I will aise it up," they did not understand Him. Notwistanding the plainness of the predictions of Isaiah concerning the Messiah—how that He should be born of a virgin, in Bethlehem; that He should be called out of Egypt; that He should be numbered with the transgres-sors, and that His grave should be made with the rich, etc.—all of which the Apostles had to read, they did not com-prehend them. They had not thought it possible that their Lord and Master would be slain, and when He was cruciwould be slain, and when He was cruci-fied, with disappointment they turned to their fishing nets. After the crucifix-ion, as two of His disciples walked along toward Emmaus, conversing as they went over that which had trans-pired in Jerusalem. He appeared before them as a stranger, and said, "What manner of communications are these that we have one to another, as ye walk, that ye have one to another, as ye walk. and are sad?" One of them, whose name was Cleopas, said unto Him, "Art thou was cleopas, said unto Him. "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Then Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken." And they were His dis-ciples, yet did not understand Him! Luke in the Acts of the Apoches Luke, in the Acts of the Apostles, says that on one occasion the Apostles asked the Savior, "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus replied, "It is not for you to know the times or the seasons, which Now, there was a failing away, long as there is not a church established upon the earth, having at its head an inspired man with authority to speak and act in the name of God and to receive the revelations of His will, there will be no unity of the faith and no understanding of the Gospel. The Prophets, High Priests, Seventy, Elders New Testament speaks of Apostles and Bishops, Priests, Teachers and Deacons, and where is there a theologian from the days of Martin Luther, who rebelled against the Roman Catholic church, down to the present day, who has been able to point out what the distinctive duties of an Apostle. of a High Priest, or an Elder, and t tell what duties pertain to the office o an Elder, or a Seventy, that do not per tain to some other office in the Church? They cannot do it, and it cannot be done without revelation from God. The New Testament is but fragmentary in its character, and there is scarcely subject or a doctrine in it that is eluci dated from beginning to end. It was not necessary These epistles of the New Testament were written to men and women already in the Church. If Fresident Angus M. Cannon were to write an episile to the Saints of the Sait Lake Stake of Zion he would not have to tell them all about faith, reentance and baptism; his letter would oubtless be applicable to the circum-tances surrounding the people. So it was in those days. While the epistle contain (ragments of doctrine, in some tore extensively than in others, still they were written to apply to the conlitions surrounding the Saints in those days and dwelt upon those subject that were especially needed by th members of the Church. Roger liams, who at one time was the pasto of the oldest Baptist church in America (the church still stands in Providence Rhode Island), resigned his pastorate of that church, and gave as his reason for doing so that he had not authority from God to preach the Gospel, neit er was such authority upon the earth but the day would come when it would be among the children of men. John Wesley, in speaking of the lack of spir. tual life which characterized the Christian churches, says in his 94th sermon, "The reason signs do not fol-low the believers now is not be-cause, as is vulgarly supposed, they are no longer needed, but because the Christian has turned heather again and has only a dead form left. This was the statement of John Wesle -a broad and candid statement. I find in this book a hymn from Wesley's collection regarding the primitive Church of Christ and the contrast between it and the systems of religion ex-tant in his day. He says: O what an age of golden days! O what a choice, peculiar race! Washed in the Lamb's all-cleansing



good, "Traitors, heady, highminded, lovers of pleasure more than lovers of God: "Having a form of godliness, but denying the power thereof."

There is no ambiguity about that It means exactly what it says, and one thing we learn from it is that the world at large in the last days would be "despisers of those that are good." How strikingly this reminds us of the statement of Jesus, when He said: "If I had not come and spoken to them, they had not had sin; but now

they have no cloak for their sin."-John XV. 22.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, be-cause their deeds were evil."-John iii,

19. And that did not only apply to the self-acknowledged skeptics and infidels, indeed, it applied more distinctly to those who were religious—to the Phari-sees and Sadducees and other religious sects, many of whom pretended to be-lieve in the law of Moses and had upon the pulpits in their synagogues the law, the Prophets, and the Psiams, which the Prophets, and the Psiams, which they professed to expound for the salvation of the people. It was this class of people who fought with exceeding bitterness the testimony of the Lord Jesus Christ; and when He denounced them for their hypocrisy they prided themselves in having paid their tithes on the mint, the annis and the cummin. He did not deny the propriety of their observing the law of Moses, so far as its application was appropriate to them before the coming and effective of the before the coming and offering of the Messlah, and He said unto them, that it was right for them to do that, but they had "amitted the weightler mat-ters of the law, judgment, mercy and faith: "These ought ye to have done, and not to leave the other undone." He sent out His Anorthes as His duly out sent out His Apostles as His duly au-thorized servants, and said unto them: "He that receiveth you receiveth me,

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matthew x, 40. "He that despiseth you despiseth me: and he that despiseth me despiseth Him that sent me."—Luke x, 16. "They shall put you out of the syna-fogues year that time cometh that who

gogues; yea, the time cometh that who-soever killeth you will think that he doeth God service."—John xvi, 2.

Occasionally they found in their min-istry a man like Gamaliel, who had common sense enough to know that all men were responsible to God for the exercise of their energy in religious worship; that the only boundary to human rights on the part of the individual was the line that vented that exercise of freedom from roaching upon the rights of others.

they were about to lay violent upon Peter and John, Gamaliel

in their midst and said:

in from these men, and let

work by of hern, it will come to nought. "Ent if it be of God, ye cannot over-throw it; lest haply ye be found even to fight against God."—Acts v. 58, 39.

To show you that the Apostle Paul in-To show you that the Apostle Paul in-tended to apply this prophecy that I have read concerning the last days to the religious world. I wish to call your attention to this verse: "Having a form of godliness, but denying the pow-er thereot." This prophecy than ap-ples to the religious world. It has Sainus that in the declaration of this been the experience of the Latter-day bestimony which our Elders are bear-

is foll of testimony that there should be a falling away before the second coming of the Messiah. Paul speaks of it in the second chapter of II Thessalonians. Some had evidently been trying to im-press the people with the false idea that the coming of Christ was close at hand, and Paul. In correcting this said: and Paul, in correcting this, said:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto H

"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."

What is "a falling away," unless !

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a departure from that which God as established as indispensable to salvation? And decidedly there has been a departure. I could quote many pas-sages from both the Old and New Testaments respecting the apostasy from the Church, the overthrow of right-

Anointed kings and priests to God.

Where shall we wander now to find Successors they have left behind; The faithful, whom ye seek in vain, Are 'minished from the sons of men.

Ye different sects, who all declare, Lo! here is Christ-Lo! Christ is there; Your stronger proofs divinely give, And show me where true Christians live.

Now, it requires no great amount of thought, when one reads the Scriptures as they are, to discover the fact that there was a falling away from the true plan of salvation. And I here wan to say a good word for the people of the Southern States. They know more about the Bible, they believe in the Bible more, and they have more faith than the learned Christians of New York City and Philadelphia; for I have tested both.

WHY RESTORATION WAS NOT MADE EARLIER.

l started out to explain why the Gos-pel was not restored before it was de-livered to the Prophet Joseph Smith,

