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IFTY-SECOND YEAR.

TRUTH AND DIBERTY.

SATURDAY, AUGUST 24, 1901, SALT LAKE CITY, UTAH.

& THE "MORMON" DOCTRINE OF DEITY.

whren and sisters, there are to call attention to the fact that God s which conjoin to make this Himself also acknowledged the re-lationship which Jesus claimed. Most the Young Men's and emphatically did He do so on the mem-orable occasion of the baptism of Je-Tomen's Improvement Associae Sait Lake Stake of Zion an ber how the scriptures, according to Matthew, tell us that as Jesus came occasion. One is the apworking season for Mutual up out of the water from his baptism, the heavens were opened, and the Spirit associations. I speak with reference to the exerof God descended like a dove upon Him, and at the same moment out of the the Young Men's associabegin. They will this winter ourse of study in "Mormon" first principles of the least, some of them; and on of the Manual which prepared for their use will be subject of the Godhead. on I thought the time opall attention to some of the features pertaining to this ar beloved Prophet, Joseph dur beloved Prophet, Joseph and this important statement. The first principle of the Gospel for a certainty the character and then he added something to some ears is a little offensive to know that we may converse in as one man converses with Since to know the character testined, and we have on record their testimony. So that the existence of God the Father and the relationship of Jesus to Him is most clearly shown in these scriptures. But Jesus Himself claimed to be the Son of God, and in Since to know the character this connection there is clearly claimed for Him divinity-Godship. Let ma is one of the first principles of one, the subject of the God-are, the subject of the God-s given a prominent place in head for our Young Men's asread to you a direct passage upon that subject; it is to be found in the testiduring the coming season.

SMON" FAITH CRITICISED.

is one thing which makes this alsone thing which makes this ence an interesting occasion. An-thing which contributes to the st of this conference, and also added, is the attention which of is been given to what is called gomon view of God'' by sectar-isisters among us; which interest "In the beginning was the Word, and the Word was with God, and the Word was God. dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. tion in a course of lectures apression in a course of lectures the past few months by one of mainent ministers of this city, iso in a discourse delivered by The identity between Jesus of Naza-reth-"the Word made flesh"-and the "Word" that was "with God in the be-ginning," and that "was God," is so clear that it cannot possibly be doubtse minister before the Teachers' nion of the Utah Presbytery, no ed. dan last Friday, in which certain the data ast Friday, in which certain aps were offered concerning our sets of God. It will perhaps be to read the report of what, in asse, was said on that occasion the Father is God. go to establish the fact that Jesus had the Godlike power of creation. In this very passage I have just read it is said: reverend gentleman who thought to take up this subject before "All things were made by Him;" that is, by the "Word:" "and without Him ssociation. I read from the was not anything made that was made

"In Him was life; and the life was the the morning papers: it this point Dr. Paden made address, first taking up some te standard writings on "Morlight of men." One other scripture of like import, but perhaps even more emphatic than that, is that saying of Paul's in the Epistle to the Hebrews: actrine and reading from them less of God as incorporated in "lormon" faith. He read from the "God, who at sundry times and in divers manners spake in time past unto alism in relation to the Godhead, is it is stated that there are not the fathers by the prophets, "Hath in these last days spoken unto age Gods than one, but that God bing of parts, with a body like of sman. He then read from the in and Covenants, where it is that the words of the priesthood

us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Not only one world, but many worlds: for the word is used in the plural. So that we find that God the Son was God that the words of God. After calling the Father's agent in the work of crea-tion, and that under the Father's direction He created many worlds. There can be no question then as to the divinity, the Godship, of Jesus of Nazareth, since He is not only God the Son but God the Creator also. Again, the Holy Ghost is spoken of in the scriptures as God. I think, per-chance the clearest verification of that statement is to be found in connection with the circumstance of Ananias and his wife attempting to deceive the Apostles with reference to the price for which they had sold a certain parcel of land they owned, which price they proposed putting into the common fund of the Church; but selfishness asserted itself, and they concluded to lie as to the price of the land and only conmial conception of God is the crudsecrate a part to the common fund When Ananias stood in the presence of the Apostles, Peter put this pointed question to him: "Why hath Satan filled thine heart to lie to the Holy Ghost?" * * "Thou hast not led unto men, but unto God." To He to the Holy Ghost is to lie to God, be cause the Holy Ghost is God. And frequently in the scriptures the Holy Spirit is spoken of as God.

sus in the river Jordan. You remem-

mony according to St. John and stands

"AND THE WORD WAS GOD."

"And the Word was made flesh, and

So that the Son is God, as well as Father is God. Other evidences

as follows:

Discourse Delivered Before the Conference of the Mutual Improvement Associations of the Salt Lake Stake, in the Tabernacle, Salt Lake City, Sunday Evening, August 18, 1901, by ELDER B. H. ROBERTS.

and at the same moment out of God grand stillness came the voice of God saying, "This is my beloved Son, in whom I am well pleased." On another occasion the Father acknowledges the relationship—at the transfiguration of spirit testifying to spirit—soul com-muning with soul—it is the soul of God imparting to the soul of man; and if Jesus in the mount, in the presence of three of his Apostles, Peter and James and John, and the angels Moses and Elias. The company was overshadowed men, after receiving that witness from God shall blaspheme against it, fare-well hope of foregiveness for such a sin, in this world or in the world to God was heard to say of Jesus, "This is my beloved Son; hear Him." Of come! this the Apostles in subsequent years testified, and we have on record their

These three personages are of equal dignity in the Godhead, according to the teachings of the New Testament. which teachings, I pray you keep in mind, we most heartily accept.

"THE APOSTLES' CREED."

This simple Christian teaching re-This simple Christian teaching re-specting the Godhead gave birth to what in ecclesiastical history is called "The Apostles' Creed." A dim, vague tradition hath it that before the Apos-tles dispersed to go into the world to preach the Gospel they formulated a creed with respect to the Church's be-use the God. Whether that tradition he llef in God. Whether that tradition be true or not, I do not know, and for matter of hot, I do hot know, and for inde-ter of that it makes little difference. Suffice it to say that the so-called "Apostles' Creed," for two centuries expressed the faith of the early Chris-tians upon the question of God. It stands as follows:

"I believe in God, the Father, Al-mighty; and in Jesus Christ, His only Begotten Son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, busied come from the dead on the third buried, arose from the dead on the third day, ascended to the heavens, and sits at the right hand of the Father, whence He will come, to judge the living and the dead; and in the Holy Ghost."

This was the first formulated creed upon the subject of the Godhead; and the ancient Saints were content to allow this expression of their bellef in God to excite their reverence without arousing their curiosity as to the natune of God. Happy perhaps for this world, certainly it would have contributed to the honor of ecclesiastical history had this simple formula of the New Testament doctrine respecting God been allowed to stand sufficient until it should please God to raise the cur-

tain yet a little more and give definite revelation with respect of minself and His own nature. But this did not sat-isfy the so-called Christians at the close of the third and the beginning of the fourth century. By a succession of most bitter and cruel persecutions, the great, strong characters among the Christians by that time had been stricken down; and, as some of our historians record it, only weak and timorous men were left in the Church to grapple with the rising power of "science," falsely so-called. For a long time the paganization of the Christian religion had been going on. The mer who esteemed themselves to be philosophers must needs corrupt the simpl truth of the "Apostles' Creed," respect ing the three persons of the Godhead by the false philosophies of the Orient and the idle speculations of the Greeks until this simple expression of Chris-tian faith in God was changed from what we find it in the Apostles' Creed to the Athanasian creed, and those vain philosophizings and definitions which have grown out of it, and which reduce the dignity of the Godhead to a mere vacuum-to a "being" impersonal incorporeal, without a body, without parts, without passions; and I might add without sense or reason or other attribute-an absolute nonentit; which they placed in the seat of God and attempted to confer upon this con ception divine powers, clothe it with divine attributes, and give it divine honors!

man as distinguished from the lower man as distinguished from the lower forms of creation, that which is es-sential of man and may be communi-cated by descent to his seed—the bodily form—cannot be excluded from the representation." (Messianic Prophecy, University 6.2) (Briggs) p. 70.)

I say it is rather refreshing to hear one speak like that whose scholarship, at least, is above all question. And yet still another voice from one who stands high in scientific circles, one who has written a work on the Harwho has written a work on the Har-mony of the Bible and Science, which mony of the Bible and Science, which is a most valuable contribution to that branch of literature. The sentleman I speak of is a Fellow of the Royal As-tronomical Society, and principal of the College at Highbury New Park, Eng-land. On this subject of man being formed in the image of God, he says:

"I think the statement that man was made in the Divine image is intended to be more literal than we generally suppose: for judging from what we read throughout the Scriptures, it seems very clear that our Lord, as well as the angels, had a bodily form similar to that of man. only far more spiritual and far more glorious; but which, how-ever, is invisible to man unless special capabilites of sight are given him, like that experienced by Elisba's servant when, in answer to the prophet's prayer, he saw the heavenly hosts surrounding the city of Dothan."

After discussing this question at som length and bringing to bear upon it numerous biblical illustrations, this celebrated man-Samuel Kinns-whose scientific and scholarly standing I have referred to, speaks of the effect of this belief upon man, and thus concludes his statement on that head:

"I am sure if a man would only con am sure if a man would only con-sider a little more the divinity of his human form, and would remember that God has indeed created him in His own image, the thought would so elevate and refine him that he would feel it his duty to glorify God in his body as well as in his spirit."

MAN IN THE EXPRESS IMAGE OF GOD.

But, as a matter of fact, I care not a fig for the statements of the learned divines on this subject; for the reason that we have higher and better authority to which we can appeal—the scrip-tures. And here I pass by that mar-velous appearance of God unto Abra(I Cor., viii, 4-6.) Now I begin to understand. To us.

Now I begin to understand. To us, that is, pertaining to us, there is but one God. Just as to the English sub-ject there is but one sovereign, so "to us" there is but one God. But that no more denies the existence of other Gods than the fact that to the English-man there is but one sovereign denies the existence of other rulers over other lards. While declaring that "to us lands. While declaring that "to us tands. While declaring that to us there is but one God," the passage it-self also plainly says that there be Gods many and Lords many, and it is a mere assumption of the preachers that reference is made only to heathen gods. Again, we shall find help in the fol-lowing passage in the 14th chapter of them before their favorite text, and I ask them, What think ye of Christ? Is Me God? Yes. Is He man? Yes-there is no escaping it. Is He now a man? Yes-there is no escaping that. lowing passage in the 14th chapter of

John: "At that day ye shall know that I am in the Father, and ye in me and I in For His resurrection and the immor-tality that succeeds the resurrection is you.

you." Observe this last Scripture. I pray you, "I in you," and "ye in me," as well as Jesus being in the Father. This oneness existing between God the Father and God the Son can amount to more than this: that Jesus was conscious of the indwelling presence of the Spirit of the Father within Him, hence, He spoke of Himself and His Father as being one, and the Father hence. He spoke of Himself and His Father as being one, and the Father within Him doing the works. But mark you, not only are the disciples to know that the Father is in Him, and that Jesus is in the Father; but the disciples also are to be in Jesus. In what way? Jesus Himself has furnished the ex-planation. When the solemn hour of His trial drew near, and the bitter cup was to be drained to the very dregs. Jesus sought God in secret prayer, and in the course of that prayer He asked for strength of the Father, not only for Himself, but for His disciples also. He Scotch Presbyterian is particularly zealous for a strict observance of the Sabbath. One who was a little liberal said:

"And now I am no more in the world. but these [referring to His disciples] are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, AS we are.'

Now I begin to see this mystery of "oneness." What does He mean when He prays that the disciples that God had given Him should be one. AS He and the Father are one? Think of it a moment, and while you are doing so I will read you this:

"Neither pray I for these alone, but for them also which shall believe on me through their word:

"That they all may be one: AS Thou Father, art in me, and I in Thee, that they also may be one in us."

doubtedly, with their notions of what life ought to be after the resurrection. Does that mean that the persons of all these disciples, whose resurrection and immortality He must have looked But not only did He do this, but with forward to, shall all be amalgamated into one person, and then that one fused into Him, or He into that one, and then the Father consoli-dated into the openess of the mass? His resurrected hands He prepared a meal on the sea shore for His own disciples and invited them to partake of the food that He with His resurrected hands had provided. (John 21: 9-13; Acts 10: 41.) Moreover, for forty days Acts 10: 41.) Moreover, for forty days He continued ministering to His disci-ples after His resurrection, teating and drinking with them (Acts x: 41); and Him, so He would have that same

whom are all things, and we by Him." | but for blasphemy; and because that thou, being a man, makest thyself God."

What an opportunity here for Jesus to teach them that there was but one God! How easily, too, had He been so disposed. He could have explained about His "human nature" and His "divine nature," and showed to them the distinction; for these phrases have become part of the phrasedogy of Christian polemics. But He did not do that. On the contrary, He affirmed the plurality of Gods. He said to them:

"Is it not written in your law, I said, Ye are gods? "If He called them gods, unto whom

the word of God came, and the scrip-ture cannot be broken:

"Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

If I do not the works of my Father, believe me not. "But if I do, though ye believe not me, believe the works"

ORIGIN AND DESTINY OF MAN.

Higher authority on this question cannot be quoted than the San of God Himself. While there is much more that could and doubtless ought to be must leave it here, because I have still another matter to present to you, on another branch of the subject; and that another branch of the subject, and that is, our third offense, namely, our belief that there is a possibility, through de-velopment, through growth, through do-ing what Jesus admonished His disci-ples to do: "Ba ye perfect, even as your Father in heaven is perfect"-shat the sons of God some where and some time may rise to a dignity that the Father and our Elder Brother have attained unto. attained unto.

attained unto. Is there any doubt about men being the sons of God? If I thought there was any in your mind, I would like to read to you the words of an authority upon the question. Paul, in speaking of the unknown God to whom the Athen-ians had erected an altar, said to them. "God that made the world and all things therein * * * hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before ap-pointed, and the bounds of their habi-

tation 'That they should seek the Lord, if hapily they might feel after Him, and find Him, though He be not far from

every one of us; "For in Him we live, and move, and have our being: as certain also of your iwn poets have said, For we are also

his offspring. "Forasmuch then as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art man's device." (Acts xvii, 24-29.) art and

POSSIBILITIES OF LIFE AND ETERNITY COMPARED,

Why ought they not to think that the Godhead is like unto gold or sliver, graven by art and man's device? Be-cause the very divinity within

s forth in these teachings, the er said that he thought he could atendency towards a more spirit-tea of God among the younger ate enlightened members of the at church, and noticed this in tings of Dr. Talmage especially. The the Adam-God idea, the stal that he had not investimuch, but thought that the church was ashamed of such He placed special stress on s that when men attempted to isd a human form they fashioned atter their own weaknesses and a A carnal man, he said, had anal God, and a spiritual man a mai God. The teaching of a masaid he, and of a plurality leds. I think is heathenish. Th

southle conception." CRITICISMS CLASSIFIED.

luke it that we may classify under n teads the complaints here made nost us with reference to the doc-

we believe that God is a bewith a body, in form like man's; He possesses body, parts and pas-t that, in a word, God is an ex-

ol, we believe in a plurality of els and further that somewhere, and time, through development th enlargement, through purifica mull perfection is attained, man, the last, may become a God. Ifiak these two complaints may be

is cover the whole ground of what metend critics regard as our erman the subject of God.

THE DOCTRINE OF DEITY.

Btask before me, on this occasion, It the this subject and present to W what in reality the Church of an Christ of Laster-day Saints and with reference to the God-

by naturally, one stands in awe f in subject, so large is it, and so and is it. One can only approach The feelings of reverential awe, and a deep sense of his own inability Fup the truth and make it plain The understandings of men. In the which the powers divine to aid him the undertaking: and, paraphrasing thin a little, one could well cry sed, What in me is low, raise and port, that to the height of this argument may I justify the faith haid of God.

ere let me say that we are dependspon that which God has been and to reveal concerning Himselu what we know of Him. Today, as 5-times, man cannot by searchwind out God. While it is true that i certain sense the heavens declare they and the firmament showeth bandwork, and proclaim to some an His sternal power and Godhead a tothing absolutely definite with abst of God may be learned from the works of nature. I will narrow will still more, and say that such mentions of God as we enterines the he in harmony with the doctrines inthe New Testament on this subject; the New Testament on this subject; scoepting, as we do, the Nev sament as the word of Godtext as part of it-any modern mation which we may claim to mass must be in harmony with revelation. sevasion, sil we have to do is to and the New Testament doctrine in reference to the Godhead. This, bliere, will simplify our task.

NEW TESTAMENT DOCTRINE.

AW TESTAMENT DOCTRINE. And whosever speaketh a word against the Son of Man, it shall be for-siven hims in this teachings can you find to make the second of the son of Man, it shall be for-siven hims in this teachings can you find to make the second of the son of Man, it shall be for-siven hims in this teachings can you find to make the second of the son of Man, it shall be for-siven hims in this teachings can you find to make the son of Man, it shall be for-siven hims but whosever speaketh a word to the second of the son of Man, it shall be for-siven him. but whosever speaketh a word to the second of Man, it shall be for-siven him. but whosever speaketh a word to the second of Man, it shall be for-siven him. but whosever speaketh a word to the second of Man, it shall be for-siven him. but whosever speaketh a word the second of Man, it shall be for-siven him. but whosever speaketh a word the second of Man, it shall be for-the second of Man be-the second of Man be-the second of the second of Man be-the second of the second of man be-spirit-s testimony that is better than the second of the second be second of the second be shall be the second of the second be the second of the second be second be shall be the second of the second be the second be second be second be shall be the second be shall be the second be shall be the second be the second be shall be the second be shall be the second b

THE HOLY TRINITY.

These three, the Father, Son, and Holy Ghost, it is true, are spoken of in the most definite manner as being God; but the distinction of one from the other is also clearly marked in the scriptures. Take that circumstance to which I have already alluded-the baptism of Jesus. There we may see the three distinct personalities most clearly. The Sou oming up out of the water from Hi

baptism; the heavens opening and the Holy Spirit descending upon Him while out of heaven the voice of God is heard saying. "This is my beloved Son, in whom I am well pleased." Here three Gods are distinctly apparent They are seen to be distinct from each other. They appear simultaneously not as one, but as three: and however completely they be one in spirit, in pur-pose, in will, they are clearly distinct

as persons-as individuals. THREE DISTINCT PERSONAL-ITIES.

In several instances in the scriptures these three personages are accorded equal dignity in the Godhead. An example is found in the commission which Jesus gave to His disciples after His resurrection when He sent them into the world to preach the Gos pel to all nations. He stood in the pres

ence of the eleven, and said: "All power is given unto me in heaven and in earth

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." tions.

Each of the three is here given equal dignity in the Godhead.

Again, in the Apostolic Benediction: "May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you

all! On one occasion Jesus, in one particular at least, came very nearly exalting the Holy Ghost to a seeming superiority over the other personages in the Godhead; for He said:

"All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of Man, it shall be for-given him: but whosoever speaketh

FORM AND TANGLEILITY OF DEITY.

Let us now consider the form of God. In those scriptures which take us back to the days of creation, when God created the earth and all things therein-God is represented as saying to someone: "Let us make man in our image, af-

ter our likeness. . . . So God cre ated man in His own image, in the image of God created He him; male and female created He them."

Now, if that were untouched by "philosophy," I think it would not be difficult to understand. Man was created in the image and likeness of God. What idea does this language convey to the mind of man, except that man, when his creation was completed, stood for h the counterpart of God in form? | But our philosophers have not been willing to let it stand so. They will not have God limited by form. They will not have Him prescribed by the extensions o His person to some line or other of limitation. No; He must needs be in His person, as well as in His mind of spirit, all-pervading, filling the uni-verse, with a center nowhere, with a circumference everywhere. We must expand the person of God out until it

fills the universe. And so they tell us that this plain, simple, straightforward language of Moses, which says that man was created in the image of Godmeans, not the image of God's persyn-ality, but God's "moral image!" Man Man was created in the moral image of God.

they say. It is rather refreshing in the midst of so much nonsense that is uttered upon this subject in order to hide the truth and perpetuate the false notions of a paganized Christianity, to find now and then a Christian scholar who rises up out of the vagaries of modern Christianity and proclaims the straightfor-ward truth. Let me read to you the words of one such-the Rev. Dr. Charles A. Briggs; and this note will be found A. Griggs, and this note will be found in the Manual that your Improvement associations will use the coming winter. It may be said, of course, by our Pres-byterian friends, that Dr. Briggs is a heretic: that he has been cast out of their church. Grant it; but with oper arms he has been received by the Epis-copal church and ordained unto its festhood; and has an influence that i onsiderable in the Christian world notwithstanding the door of the Presbyterian church was shut in his face. But however heretical Dr. Briggs' opinions may be considered by his forme Presbyterian brethren, his scholarship at least cannot be challenged. Speaking of man being formed in the image and likeness of God, he says:

"Some theologians refer the form to the higher nature of man [that is, to the higher nature of man that is, to that moral image in which it is sup-posed man was created]; but there is nothing in the text or context to sug-gest such an interpretation. The con-text urges us to think of the entire

ham in the plains of Mamre, when three men came into his tent, one of whom was the Lord, who con-versed with him, and partook even of his hospitality, and disclosed to him the secret of His intention with reference to the destruction of Sodom and Gomorrah. I pass by also that marvelous revelation of God to Joshua, when Joshua approached Jericho and saw a person in the form of a man standing ith sword in hand, Joshua approached him and said: "Art thou for us, or for our adversaries?" "Nay," replied the person, "but as captain of the host of the Lord am I now come." And Joshua bowed himself to the very earth in reverence and worshiped that august Joshua v. 13, 14. Do not warrlor. me that it was an "angel;" for had it been an angel, the divine homage paid by Israel's grand old warrion would have been forbidden. Do you not remember the time when John the beloved disciple stood in the presence of an angel and bowed down worship him, and how the angel quickly caught him up and said, "See hou do it not: for I am thy fellow ser vants, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22: 8, . Also Rev. 19: 10.) The fact that this

personage before whom Joshua bowed to the earth received divine worship at his hands, proclaims trumpet-tongued that He indeed was God. Furthermore, he bade Joshua to remove the shoes from his feet, for even the ground on which he stood was holy. pass by that marvelous vision shown to a pagar king of the Son of God in His pre-existent spiritual body. This king had cast the three Hebrew children into the flery furnace, and lot before his startled vision were four men walking about in the furnace, "and," said he, "the form of the fourth is like the Son of God." (Dan. 3: 25.) I pass by, I say, such incidents as these and come to more important testimony.

The great Apostle to the Gentiles, writing to the Colossian Saints, speaks of the Lord Jesus Christ, "in whom we have redemption through His blood. even the forgiveness of sins," as being "the image of the invisible God (Col. 1: 15.) Again, writing to the Hebrew Saints, and speaking of Jesus

"Who being the brightness of His [the Father's] glory, and the express image of His [the Father's] person, and up-holding all things by the word of His power, when He had by Himself purged sins, sat down on the right hand of the Majesty on high." (Heb. i: 1, 2.)

In the face of these scriptures, will any one who believes in the Bible say that it is blasphemy to speak of God as being possessed of a bodily form? We find that the Son of God Himself stood among His fellows as a man, with all the limitations as to his body which pertain to man's body; with head, trunk and limbs with eyes, mouth, and ears; with affec-tions, with passions; for He exhibited anger as well as love in the course of His ministry; He was a man suscept ble to all that man could suffer, called by way of pre-eminence the "man of sorrows," and one "acquainted with grief," for in addition to His own He carried yours and mine, and suffered that we might not suffer if we would obey His Gospel. And yet we are told that it is blasphemy to speak of God as being in human form-that it is heathenism. In passing, let me call your at tention to the fact that our friends are pretending to the use of gentle phrases now. They do not propose any more to hurt our feelings at all by harshness. We are to be wooed by gentle methods. And yet they denounce a sacred article of your faith as "heath-enism!" I think if we were to use such language with reference to them, they would not commend it for its gentle 1055.

WHAT THINK YE OF CHRIST?

But I have a text to propose to them. "What think ye of Christ?" I suppose I suppos that thousands of sermons every year are preached from that text by Chris-tian ministers. And now I arraign

then, as they were gathered together on one occasion, lo! He ascended from their midst, and a cloud received Him out of their sight. Presently, two personages in white apparel stood beside 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.) What! With His body of flesh and bone, with the marks in His hands and in His feet? Shall He come again in that form? The old Jewish prophet, Zechariah, foresaw that He would. He describes the time of His glorious coming, when His blessed, nall-pierced feet shall touch the Mount of Olives, and it shall cleave in twain, and open a great valley for the escape of the distressed house of Judah, sore oppressed in the siege of their great city, Jerusalem. We are told that "They shall look upon Him whom they have pierced and they shall mourn for Him. as one mourneth for his only son; and one shall look upon Him in that day and shall say, "What are these wounds in thy hands and in thy feet?" and He shall answer, "These are the wounds that I received in the house of my friends." (Zech. the 12th, 13th and 14th chapters.)

a reality. He Himself attested it in

numerous ways. He appeared to a num-

ber of the Apostles, who, when they saw Him, were selzed with fright, sup-

saw Him, were seized with fright, sup-posing they had seen a spirit; but He said unto them: Why are ye troubled? And why do thoughts arise in your yearts? 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." (Luke 24: 38-35.) Then in further attestation of the reality of His existence, as if to put away all doubt. He said, "Have ye here any meat?" And they brought Him some

brolled fish and honeycomb, and "He

took it. and did ent before them." (Luke 24: 41-43.) Think of it! A res-

urrected, immortal person actually eat-ing of material food! I wonder that

our spiritually-minded friends do not

arraign Him for such a material act as that after His resurrection! A

in his views of the law pertaining

the Sabbath was once arguing with an

orthodox brother, on the subject and urged that even Jesus so far bent the law pertaining to the Sabbath that He

justified His disciples for walking through the fields of corn on the Sap-

bath, and rubbing the ears of corn in their hands, blowing the ears of corn in and eating the corn. "O weel," says Donald, "mebbe the Lord did that; but it doesna heighten Him in my opinion."

And so this resurrected second Per-

sonage of the Godhead ate material food after His resurrection; but I take

it that the fact does not heighten Him

in the opinion of our ultra spiritualiy-minded folk. It comes in conflict, un-

chapters.) What think ye of Christ? Is He God? Yes, Is He man? Yes, Will that resug-rected; immortal, glorified man ever be distilled into some bodiless, formless essence, to be diffused as the perfume of a reache is diffused throughout the dirof a rose is diffused throughout the cir-Will He become cumambient air? impersonal, incorporeal, immaterial God without body, without parts, with-out passions? Will it be? Can it be? What think ye of Christ? Is He God? Yes. Is He an exalted man? Yes; in the name of all the Gods, He is, Then, why do you sectarian ministers arraign the faith of the members of the Church of Jesus Christ of Latter-day Saints. cause they believe and affirm that God is an exalted man, and that He has a body, tangible, immortal, indes-tructible, and will so remain through-out the countless ages of eternity? And since the Son is in the form and like-ness of His Father, being, as Paul tells us, "In the express image of His person"-so, too, the Father God is a man of immortal tabernacle, glorified and ex-alted. For as the Son is so also is the Father, a personage of tabernacle, of flesh and of bone as tangible as man's, as tangible as Christ's most glorious body.

THE ONENESS OF GOD.

But there are some expressions of scripture to consider which speak of the "oneness" of God. Speaking of the question which agitated the early Christian Church about eating meats offered to idols, Paul says: "We know that an idol is nothing in the world, and that there is none other God but one." Moreover, Jesus Himself made this rather strange remark-that is, strange until one understands it: "I and my Father are one;" and so much one that He said. "He that hath seen me hath He said. 'He that hatn seen me hatn seen the Father. * Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you i speak not of myself: but the Father that dwelleth in me, he docth the works. Believe me that I am in the Father, and the Bether in me? and the Father in me." Consequently, our philosophers, especially those who lived when the present Christian creeds concerning God were formulated, thought that by some legerdemain or other they must make the three Gods-the Father, the Son and the Holy Ghost-just one; so they set their with at work to perform the operation.

But let us seek out some reasonable explanation of this language. I refer again to the passage I just quoted from the writings of Paul with reference to there being mone other God but one. Immediately following what I read on that point comes this language:

"For though there be that are called gods, whether in heaven or in earth, (as there be Gods many, and Lords "But to us there is but one God, the

Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by

Spirit indwelling in His disciples, as well as all those who should believe on Him, through their testimony, in all time to come, and in this way become of one mind, actuated by one will.

So that this oneness is not a oneness of persons, not a oneness of individuals. but a oneness of mind, of knowledge, of wisdom, of purpose, of will, that all might be uplifted and partake of the divine nature, until God shall be all in all. That is the explanation of the mystery of the oneness both of the God-head and of the disciples for which Jesus prayed.

THE PLURALITY OF GODS.

There are several other items in this branch of the subject that would be of interest to discuss; but I must pay a little attention to the second indictment brought against us by sectarian ministers on the question of the plurality of Gods.

We have already shown that the Father, the Son, and the Holy Ghost are three separate and distinct persons, and so far as personality is concerned are three Gods. Their "oneness" consists in being possessed of the same mind; they are one too in wisdom, in knowledge, in will and purpose, but as indi-viduals they are three, each separate and distinct from the other and three is plural. Now, that is a long way on the road towards proving the plurality of Gods. But, in addition to this would like to know from our friends the meaning of the following expressions, carefully selected from the scriptures:

"The Lord God' is God of Gods, and Lord of Lords." That is from Moses. (Deut. 10. 17.)

"The Lord God of Gods, the Lord God of Gods, he knoweth, and Israel he shall know." That is from Joshua. shall know." Josh. 22, 22.)

"O give thanks to the God of Gods" O give thanks to the Lord of Lords! That is David. (I'salms, 136. 2, 3).

"And shall speak marvelous things against the God of Gods." That is Daniel. (11, 36).

The Lamb shull overcome them; for he is Lord of Lords and King of Kings. That is the belowed disciple of Jesus-John the Revelator, (Rev. 17. 14),

Had I taken such expressions from the lips of the pagan kings or false prophets who are sometimes represented as speaking in the scriptures, you might question the propriety of making such quotations in support of the doctrine I

teach: but since these expressions con from prophets and recognized servants of God, I ask those who criticise our faith in the matter of a plurality of Gods to explain away these expressions of the scriptures. Furthermore, there is Paul's language in his letter to the Corinthians, already quoted where he says, "that there be Gods many, and Lords many, whether in heaven or in earth." Had his expression been confined to those that are called gods in earth. It is possible that there might be some ground for claiming that he had reference to the heathen gods; but he speaks of those that are Gods in heaven as well as in earth. Right in line with this idea is the following passage from the Psalms of the Prophet David: "God standeth in the congregation of the mighty; He judgeth among the Gods (Psalms 82: 1). These undoubtedly are the Gods in heaven to whom Paul alludes, among whom the God referred to stands) among whom He judges. This is no reference to the heathen gods, but to the Gods in heaven.

In this same Psalm, too, is the passage which seems to introduce some telling evidence from the Lord Jesus Christ Himself, viz, "I have said ye are Gods; and all of you are the children of the Most High." You remember how on You remember how on one occasion the Jews took up stones to stone Jesus, and he called a halt for just a moment; for He wanted to reason with them about it. He said:

"Many good works have I showed you from my Father; for which of those works do ye stone me?"

Their answer was: "For a good work we scone thee not; ..

them, their origin from God, ought to have taught them better than to how, down to images of wood and stone, the creations of man's hands. "Ye are the offspring of God." said the Apostle. And David, as quoted a moment ago, said: "I have said: ye are Gods, and all of you are children of the Most High." Is it a strange and blasphemous doc-trine, then, to hold that man'at the last shall rise to the dignity that the Father has attained? Is it "heathenish" to be-lieve that the offspring shall ultimately be what the parent is? My soul, I wonder why men at all conscious of the marvelous powers within themselves, should question this part of our faith. Think for a moment what progress a man makes within the narrow limits of this life. Regard him as he lies in the lap of his mother, a mere piece of organized red pulp-a new-born babe There are eyes, indeed, that may see, but cannot distinguish objects, ears that may hear, but cannot distinguish sounds; hands as perfectly fashioned as yours or mine, but helpless withal; feet and limbs, but they are un-able to bear the weight of his body, much less walk. There lies a man in embryo, but helpless. And yet within the span of three score years and ten, the span of three score years and ten, by the marvelous working of that won-drous power within in that little mass of pulp, what a change may be wrought! From that helpless babe may arise one like Demosthenes, or Cicero, or Pitt. or Burke, or Fox, or Webster, who shall compet listening senates to hear him, and by his master mind domnate their intelligence and their will and compel them to think in channels that he shall mark out for them. Or such a babe may come a from Nebuchadnezzar, or an Alexander, or a Napoleon, who shall found empires a Napoleon, who shall found empires and give directions to the course or history! From such a beginning may come a Lycurgus, a Solon, a Moses, or a Justinian, who shall give constitu-tions and laws to kingdoms, empires and republics-biessine harow millions unborn in their day, and directing the course of nations along paths of orderly peace and virtuous liberty. From rderly peace and virtuous liberty. From the helpless babe may come a Michael Angelo, who from some crude mass of stone from the mountain side shall work out a heaven-born vision that shall hold the attention of men for generations, and make them wonder at generations, and make them wonder at the God-like powers of man that has created an all but living and breathing statue. Or a Mozart, a Beethoven, or a Handel, may come from the babe and call out from the silence those melodies and the richer harmonies that lift the early out of the present murraw prison soul out of its present narrow prison house and give it fellowship for a sea-son with the Gods. Out from that pulpson with the arise a master mind who babe may arise a master mind who shall seize the helm of the ship of state and give to a nation course and direc-tion through troublesome times, and and give to a nution course and direc-tion through troublesome times, and anchor it at last in a haven of peace, prosperity and liberty; crown it with honor, too, and give it a proud standing among the nations of the earth. While he, the savior of his country, is fol-lowed by the benedictions of his coun-trymen. And all this may be done by a man in this life. Nay, it has been done, between the cradle and the grave -within the span of one short life. Then what may not be done in eternity by one of these God-men. Remove from his path the incident of death; or, bel-ner yet, contemplate him as raised from the field; and give to him in the full epiendor of machaod's estate on immor-tality-condless existence-what may we not hope that be shall accomplish? What limits can you verture to fix as marking the boundary of his develop-ment, of his progress? Are there any limits thad can be conceived? Why should there be any limits thought of? Grant immortality to man and God for his guide, what is there in the way of intellectual, meral and spiritual de-velopment that he may not aspire to? of intellectual, meral and spiritual de-velopment that he may not aspire to? If within the short space of mortal life there are men who rise mortal fits there are men who rise up out of infancy and so become master of the elements of fire and water and earth and air that they well-nigh rule them as Gods, what

(Continued on page twelve)

