

Vol. 12

No. 3

THE GOSPEL BANNER

JULY, 1904

Subscription,

15c a Year

ANOTHER .. WITNESS..



BY ELDER H. O. SMITH



ENSIGN PUBLISHING HOUSE
INDEPENDENCE, MO.



Entered at the Independence, Mo., Post Office as second
-class mail matter.

ANOTHER WITNESS.

I will read a portion of the 6th chapter of Luke, as a basis for my remarks tonight:

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.—Luke 6: 43-45

In connection with these passages read, I wish to call attention to the 8th verse of the 4th chapter of Paul's Epistle to the Philippian brethren:

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

There is no individual, perhaps, who realizes the unpopular doctrine more than the individual who presents it. And in going here and there throughout the world for the purpose of presenting that which we believe to be the gospel of Jesus Christ, we are made to keenly feel the position occupied by Paul upon a certain occasion, which would possibly be applicable to our condition tonight, and perhaps always applicable, so far as that is concerned, as we endeavor to present this unpopular gospel to the world. The condition of Paul is represented in the 24th chapter of Acts, where

he was given the privilege of answering for himself—a privilege of which we are glad to avail ourselves at any time and any place—and in his defense he makes this statement: “And they neither found me in the temple disputing with any man;” this was one of the accusations brought against Paul, “neither raising up the people, neither in the synagogues, nor in the city. Neither can they prove the things of which they now accuse me. But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.” And Paul’s defense would be our defense tonight. And while we recognize the fact that in the world we are called movers of sedition, as Paul was called a mover of sedition in the days of the past, that accusations are brought against us as teachers of false doctrines, doctrines that are contrary to good morals that, as one of the prominent men of the past has said, even a school boy ought to know better than to believe, yet we can, like Paul, make the statement that they cannot prove these things. We can plead as Paul plead nineteen hundred years ago, that after the way which the world calls heresy, so we worship the God of our fathers, believing all things that are written in the law and the prophets.

There is one thing of which I am proud, so far as my religion is concerned, and that is that I was brought up to examine for myself anything that might be presented to me, without fear; that the examination of principles could not hurt me; that if I would make a study of God’s word, go to him and ask for wisdom

when I needed it, it would be granted to me; and that I must never shun an open, honest investigation of anything that might come up for my consideration. That there was only one thing in this world that would benefit me, and that was the *truth*, and that if I had imbibed error from the teaching of my father or my mother, or my associates, that the individual who redeemed me from that error by teaching me the truth was my greatest benefactor; and hence I was not to fear an investigation of the principles that I advocated for the simple reason that if untrue the sooner they were proven to be so, the better it would be for myself and those with whom I came in contact. Hence I cannot comprehend why men should be loath to read; I cannot comprehend why men should be loath to study the position as we present it to the world; and especially is it a wonder to me why some of those who profess to be teachers of the people should remain for years and years ignorant of the actual position that we occupy before the world.

Now my purpose tonight is to present to you some of our belief, some of the things that are taught in our sacred books, some of the things that we are taught as a church, we might say, from the inside, and yet while we are taught these things from the inside, I do not wish it to be understood that there is anything in our theology that we would be afraid to preach anywhere and any place, but, like the Master, when he sent his disciples out into this world, he said, "that which ye hear in the ear, preach ye unto the house-tops." I relate an incident tonight for the simple rea-

son that some people think that there are some things from the inside that we dare not preach publicly. A number of years ago, in preaching in a certain locality, a gentleman approached me and made the statement that he believed that our doctrine was the best that he had ever heard, and said, "If you are not holding something back, it is the grandest set of principles that I have ever listened to," and he candidly asked the question "Are you not holding something back?" I said, "No sir, if there is anything in the doctrine taught by the church that I represent that I cannot teach you here in this tent, then I do not know it myself, and I have been brought up a Latter-day Saint, and so far as my religious character is concerned, I am a product of this latter-day gospel, never knowing any other doctrine, never knowing what it was to have a membership in any other church than the church that I represent here."

I am religiously a product of what we call the latter-day work, and hence I believe if there was anything in this church or in this doctrine that I could not present to you here, I ought to know it, and if there is, I do not know it. This gentleman was candid enough to begin his investigation, and before I left that place I baptized him. But there are a great many people who stand aside simply because they think that there is something in the church that is always kept in the back-ground until the individual has become a member and then that particular thing is sprung upon them. Sometimes that is a barrier to their investigation.

I hold here in my hand the Book of Mormon. A great many people think that it is a bad book, and they think it beneath their notice and beneath their dignity to read it; they will not even read and find out what the book really teaches, they will not condescend to make an examination of it, that they may be able to carry on an intelligent conversation about it. That is one of the strangest things to me, that any individual should fail to study carefully the character of the teachings of any man or set of men. Tonight I propose to read to you some of the things that I find contained in this book, that we may have an intelligent understanding of its teaching, and that I may give you an intelligent reason why I am a believer in it; and not only an intelligent reason why I am a believer in it, but a reason why every man who professes to love Christ and to believe in Christ, should also be a believer and a teacher of that book which we believe to be a sacred one.

If I should go out into this world and ask the question, What particular principle has the most to do with the salvation of man, I should be answered, "A belief in Jesus Christ." That would be my answer, no matter where I might go in all the religious arena, no matter of what church the speaker might be the representative, no matter of what shade of religious belief, the answer would be that the fundamental principle upon which salvation rests, and the means that leads up to a man's emancipation from sin and redemption in the final kingdom of God, is a belief in Jesus Christ. Then anything that teaches me a belief in

Jesus Christ is a good thing. Is not that right? Can you find any fault with that statement? Furthermore, does it make any difference where I obtain my belief in Christ, just so that belief is correct, just so I have the right conception of his mission? Just so I have the right conception of the work that he was to do here in this world? If not, then I turn here to this book, and I begin to read some of its teachings; and I wish to read from a statement made by it as to its own mission; for mark you, there is one particular thing that is guaranteed to every individual in this world in these United States at least—and that is, freedom of conscience, and not only freedom of conscience, but freedom of speech; and it would not be right for me to make a statement, not being a believer in this book that lies before me here, as to what that book taught, but it would be right for me to let that book speak for itself, and that is what we propose to do tonight; hence I turn to page 23, chapter 3 of the first book of Nephi, and I wish to state for the benefit of those who do not know what this book claims to be, that it represents itself to be the history of a people who once inhabited North and South America; and it represents itself as telling what God's work was with this people, his dealings with them, their wars and their contentions, their religious ups and downs; and it is supposed to have been written, or this language that I am about to read was supposed to have been written something like six hundred years before Christ, and to describe a vision that one of these prophets had of the future. He says:

“And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren; and after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb, are true.”

Here, this individual receives a vision similar to that which came to John, the Revelator, upon the isle of Patmos, and he saw records come forth, records that came from God; the first record that came forth he called the book of the Lamb of God which proceeds from the mouth of the Jew. That we understood to mean the Bible. And he says then he saw other records come forth, and the mission of this second record that came forth was to establish the truthfulness of the first.

“And the angels spake unto me saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindred, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be

saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed as well as in the records of the twelve apostles of the Lamb.”

Now we have the mission of the Book of Mormon set forth by itself, and I believe that you will agree with me, whether you are members of the church or whether you are not, that it is a laudable mission, going out in this world to prove to men that the Bible is true; and that not only the Bible is true but that Jesus Christ is the Son of God, and that “all men must come unto him or they cannot be saved.”

I find some very, very pointed declarations made in regard to the question of the salvation of man coming through Christ. And I turn to page 84 of the 2d book of Nephi, chapter 11, verse 23, and read:

“And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.”

Now can you do any more than that for Christ? In your teaching of Jesus Christ and striving to get men to believe in him, can you do more than this book

claims to have done in the days of the past, when he says, we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins?

I turn to page 130 and I read another passage, that in the mouth of two or three witnesses every word may be established; 71st verse:

“And, moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.”

Now we have the statement made here that Jesus Christ is the Savior of the world, and I venture to say that you will agree with me when I make the declaration that the individual who accepts the Book of Mormon as the divine revelation of God's will to man, cannot reject the Bible. The individual who accepts the Book of Mormon as the divine revelation of God's will to man can never reject the Christ, but will believe in him as the Savior of the world, as it is utterly impossible to believe in that book and not believe in the Bible; utterly impossible to believe in the Book of Mormon and not believe that Jesus Christ was the Son of God and the Savior of the world. But I am not going to take the position that a belief in Jesus Christ alone is going to save a man, for I do not believe that belief alone will save any man, or a profession of belief in Jesus Christ will save you. I be-

lieve that Jesus Christ is the means through which salvation comes to man, but that belief must be our incentive to accomplish good or it cannot benefit us. Unless we carry out the belief in Jesus Christ to that extent that we are ready to perform the commandments which he has given for our development, we cannot be accepted as redeemed individuals in his name. And hence I believe it depends upon development in a moral and a spiritual way whether or not we shall be saved in the kingdom of God, and not simply upon the statement that we believe that Jesus Christ is the Son of God. Hence we take up this book again, and see if we can discover whether or not it teaches us the proper development along the lines of Christian character, along the lines that will enable us to accomplish those things that will make us grand men and women. I turn to page 270, book of Alma, chapter 17, verses 47 and 48, and I read something there that bears along these lines:

“And now, my son, remember the words which I have spoken unto you: trust not those secret plans unto this people.” These secret plans that the prophet is speaking of here and giving his instructions to his son just prior to his death when he is about to deliver up the work to his sons, were the secret plans of a band of robbers that infested this western country, and which personally I believe the cliff dwellers represent, because the book tells us that they had their rendezvous in the fastness of the mountains and they could not be dislodged from those places by any of the artillery or weapons that were

used in that day, and the only way that they were ever overcome was by stratagem; and this man and his people had captured the robbers and destroyed them and had captured their secret works whereby they knew each other, their pass words and so on, and he instructed his son: "Trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity; preach unto them repentance and faith on the Lord Jesus Christ; teach them to humble themselves and be meek and lowly in heart; for such shall find rest to their souls. O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever; counsel the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day."

Now I call that good teaching. I do not know what you think about it, but as far as I am concerned, as a christian, as a professed follower of Christ, I can teach that with a perfectly clear conscience. I was up here in northern Iowa a few years ago preaching and we had a Union Sunday School established there using our own literature, Quarterlies that were published

by our people; we had a lady teaching a class in that Sunday School who did not belong to the church, and one day she came across something from the Book of Mormon in one of these Quarterlies; it was just simply introduced as a kind of corroborative testimony along a certain line touching the principle of humility; the next Sunday she came to the Sunday School and resigned her position, making the statement that she could not conscientiously teach the Book of Mormon. I took that for my text in preaching that day, and used some of the passages that I read to you tonight, and I asked the question if there was a Christian in the audience who could not conscientiously teach such doctrine as I had read, I would like to see them raise their hands. Not a hand went up; and tonight I might ask the question of this audience, if there is a christian who could not teach the doctrines and principles that are used by this man in instructing his son in regard to his duty toward God and his fellow man, and I would like to have them raise their hand and make the statement here tonight that they could not conscientiously teach that, and if you cannot do so then you ought not to blame me for teaching it as a christian. But that is not all. I wish to call attention to another statement made in this same record and that to me is very good teaching, at least I am willing to abide by it, whatever may be your opinion in regard to the matter. This may be of benefit to Latter-day Saints as well as others. I find that those who are members of the church do not always follow out the teachings of the church in every respect, so you might take notes to-

night to know just exactly what God requires of you as we find it in the sacred books. I read from page 263 (I am using the large edition of the Book of Mormon), chapter 16, book of Alma, paragraphs 197 to 200:

“Therefore, may God grant unto, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy, for he is mighty to save; yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all.”

Now it seems to me sometimes when I read these passages that this is about all that ought to be required of an individual, but the prophet here makes the statement, This is not all.

“Ye must pour out your souls in your closets, and your secret places and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. And now behold, my beloved brethren, I say unto you, Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy,

and the naked, and visit not the sick and the afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith; therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out (it being of no worth) and is trodden under foot of men."

Now here are the requirements of this book that the world today has been taught to despise as a book unworthy of the belief of a school boy, and yet do you see anything wrong in its teachings? Do you not believe that if the teachings of the book were followed out the world would be better? If men were taught such doctrine as is taught there, would not the world rise higher in the scale of righteousness and moral advancement? I believe you will agree with me in regard to this fact that it would. Then if that be true, why find fault with me for teaching it and using it as one of the instruments that God has placed in my hands for the betterment of those with whom I come in contact from time to time.

But I wish to read to you again. It will be necessary for me to do considerable reading tonight, for you know that sometimes when we cannot get people to read this book, we read it to them when we get them in an audience and endeavor to show them that the book is not so bad as they claim it to be. The Rev. Dr. Martin the other night paid us a compliment; I was glad to hear it, I believe it came from his heart,

when he made the statement that he had studied the character of these Latter-day Saints and that he had discovered that they were good christian individuals, upright and honest in their deportment and did not visit the saloons and usually were found upon the side of right, etc. And this is one of the reasons why, because they believe in such teachings as we have presented to you here tonight. I quote now from page 132, chapter 2, book of Mosiah, beginning to read at the 9th verse:

“And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children, that they go hungry or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which has been spoken of by our fathers; he being an enemy to all righteousness, but ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another; and also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance to him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, the man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man,

whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God."

Pretty straight talk, isn't it? when this world is filled with tramps, and we turn those tramps away from our door. This book makes the statement we have no right to do this; we have no right to judge that man and say he has brought this misery upon himself, but it is our business to assist him and let God judge whether he is worthy or unworthy; let God judge whether he has brought this upon himself or not, but it is our business to relieve the sick and the afflicted, the poor and the needy and to manifest in our daily life the character of our Master. I read on.

"For, behold, are we not all beggars?" There is the argument. "Do we not all depend upon the same being, even God, for all the substance which we have; for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind? And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay, he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped, that ye could not find utterance, so exceeding great was your joy."

Here the prophet represents us all as beggars supplicating at the throne of grace for the benefits that he alone can give us, and then for us to turn aside

the individual who puts up his supplication to us for our assistance when we can relieve him, he says our prayer would be vain under such circumstances. So we see that this book teaches good morals. I wish now to call attention to some other points along the same line. A great many people in speaking of this latter-day work speak of it in a slighting way, say that the individual who instituted it in the beginning had no other motive except the gaining of the riches and the comforts of this world; for the money he could make out of his dupes, and so on. That was a common accusation made against the individual who originated under God this work, who was the instrument we believe in God's hands of establishing it. Now I want to read to you something from this book, not only to overthrow the idea that that man, who, under God, had established this work had any mercenary ideas in view, but to overthrow the thought that we have anything hidden and that God would tolerate under the doctrine of the Church of Jesus Christ of Latter-day Saints, a secret doctrine. I read then from page 87, chapter 11, second book of Nephi, beginning at the 17th verse:

“For behold, I say unto you, *that the Lord God worketh not in darkness.* He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay, but he saith,

come unto me, all ye ends of the earth, buy milk and honey without money and without price. Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay; hath he commanded any that they should not partake of his salvation? Behold I say unto, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged, the one like unto the other, and none are forbidden. He commandeth that there shall be no priestcrafts, for behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion."

There is a definition of priestcraft. We have heard a great deal about priestcraft but I never saw a definition of priestcraft until I saw it clearly portrayed in that record; and sometimes when men ask me, what particular benefit comes from present revelation, I can say that at least we have a clear definition of what priestcraft is.

"Behold, the Lord hath forbidden this thing; wherefore the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But

the laborer in Zion shall labor for Zion; for if they labor for money they shall perish."

Now in all candor I ask every thinking individual here tonight, if the man who under God originated the work that we represent here, had intended to make a mercenary thing out of it and his motives were all mercenary, would he have placed upon record such a statement as that, that the individual who labored for money was to perish? No, I think not. I believe that overthrows that thought. I do not believe that any individual should labor for nothing. I believe, as is stated in this statement here in the record, that they will not suffer the laborer in Zion to perish, and the statement made by Paul that the laborer is worthy of his hire; but to make merchandise of this gospel of Jesus Christ I believe is contrary to the doctrine of Christ. Every man that is engaged in it should engage in it for the love of God, for the love of truth, and for the sake of seeing humanity progress in the divine life, and to establish the principles of truth and righteousness in the world. I believe that, and hence I believe in the statement here that the laborer in Zion shall labor for Zion, for if they labor for money they shall perish, hence I would not dare to make it a matter of barter and sale; where God called me to work, I would work, whether it was for a hundred dollars a year, or a thousand a year. But we know that this gospel has been made merchandise of, and that is one of the reasons I believe this book is true because it strikes at such evils as that.

I take up this book, which is another sacred book of the church, and it gives me to understand some of the things that are required of me as an individual worker for God, and if I cannot comply with the conditions named therein, then I am unfit to represent God in this world. I turn to page 29, section 11, paragraphs 3 and 4 of the Doctrine and Covenants, and read:

“Now as you have asked, behold I say unto you, keep my commandments and seek to bring forth and establish the cause of Zion.”

God says Zion is the pure in heart, and if I am commanded to seek to establish the cause of Zion, then I am to work along the line of purifying the hearts of men, and if I work along that line, I must become pure myself, if I am an effectual worker for God and Christ, because an individual cannot work along these lines without being pure in heart, if he is an honest worker.

“Behold, I speak unto you and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be intrusted to his care.”

You see the conditions that are enjoined upon the individual who enters into this work that we call the great latter-day work; and I will turn over here, and show you that the accusations that are made against us from time to time that the priesthood dominate

the membership to that extent that they demand implicit obedience to all of their commands and statements, is not true. An individual who is as well acquainted with the membership of the Latter-day Saint Church as I am would not make such a statement as this. It may be possible that such a condition as that prevails as far as the people in the west are concerned, but when it comes to the Reorganized Church of Jesus Christ of Latter-day Saints, I do not believe that there was ever in this world a body of as independent thinkers as the membership. But here is something that God declares we must do as members of the priesthood; for I have discovered this one thing, that God never gives commands singly, he always gives commands in a double sense; that is, if he commands the wife, he commands the husband; if he commands the child, he commands the parents; if he commands the employee, he commands the employer, and God's commandments always go double, and if the membership are commanded along a certain line, he commands the minister as well; and if the minister fulfills his part of the work, then he can demand a fulfillment on the part of the membership, but if he does not, he cannot. Speaking of the leading quorums of the church, he tells us how the quorums shall make decisions that will be binding upon the church:

"The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and in long-suffering, and in faith and virtue and knowledge, temper-

ance, patience, godliness and in brotherly kindness and charity."

Do you think a body of men that would go before God and make a decision under such conditions as that would be apt to make a decision that would be wrong or unjust? I hardly think so.

"Because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord."

These are some of the requirements of this church, in the bringing about of the conditions that we want to see exist in the minds of men and women today, and these commandments are binding upon us as individuals and as members of the church.

Now sometimes I am asked the question—while men are willing to admit that what we have read here tonight is good doctrine, that they have a tendency to develop a man in a moral way, and advance him in spiritual things and all that—they sometimes ask the question, "Does not the Bible teach the same thing exactly?" I say, Yes, but not quite as plainly as the Book of Mormon; but the question arises right here with me; here is one witness for God—the Bible. It teaches morality, it is true. It came from an obscure nation back there in the old country, a nation that does not occupy as much territory as the state of Missouri, and it is one witness for him. I may go out with that book in my hand and I cannot convince an infidel; but let me take this second book along with me as a witness for God, and I have such an impenetrable and impregnable position that the infidel cannot overthrow it; and we have the statement in the 37th chapter of Ezekiel that is literally fulfilled that the two books shall become one, they become one in my

hand in testifying that Jesus is the Christ, and I cannot afford to place that witness aside just because I am prejudiced against it. In the rejection of the Book of Mormon today and its claims, the religious world is rejecting one of the grandest testimonies that can possibly be given by God and man of the truthfulness of the gospel of Jesus Christ and the ultimate triumph of his work in the salvation of men.

Some individual may have made the statement here tonight within his own mind, The gentleman has presented some good things from that book, but isn't there anything bad? I say, no. I have stood before thousands of audiences in the past, I have presented that book to them from time to time; I have made the statement to men frequently everywhere I have gone, Show me just one thing in that book that is derogatory to the character of Jesus Christ, or to the character of Christ's gospel, just one thing, and I will lay it aside; but until that time shall come when men can show me that the book teaches things that are contrary to the gospel of Jesus Christ, derogatory to his character and the character of that gospel that he taught, then I shall continue to preach it, and I hope that when death shall claim me it will find me with the armour on, preaching just such things as I find recorded in the record that is before you here tonight.

I might take up the question of the doctrine of polygamy. Some people claim that the book teaches polygamy, and I want to just briefly make the statement: I was down here in Texas four years ago, and I met a gentleman there who asked who I was and what I was. I told him a minister of the gospel, and I told him the church. He said, You are Mormons. I said, No sir. He says, You believe in the Book of Mormon, don't you? Then you must believe in polyg-

amy, because it teaches it. I said, Who told you so? He replied, I always knew that. How did you know it; did you ever read the book? He said, No. I told him if he would read it, I would get it for him. He said, I will read whatever you tell me. I told him I wanted him to read some of the things contained therein upon this question, and I turned to the second chapter of the book of Jacob:

“Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old. Wherefore my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God delighteth in the chastity of women. And whoredoms are an abomination before me. Thus saith the Lord of hosts.”

He says, I have learned one thing, Mr. Smith, and I can make this statement to you, that whenever I hear a man say that the Book of Mormon teaches polygamy, I can tell him intelligently that it does not.” I told him, I hope you will always do that wherever you go. And so we find that the book stands the test upon every hand, teaching good morals, good principles, and I would not dare to lay it aside, because if I were to go into the presence of my Master tomorrow, having laid it aside, I would have to acknowledge that I had laid aside one of the best weapons that he had ever placed in my hands for the teaching of morality.