

TRUTH MADE MANIFEST;

A DIALOGUE,

On the First Principles of the Oracles of God.

BY ELIZA.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”—Matt. 7: 21.

MARY.—Good evening Eliza, I thought I would call and spend the evening with you, for I have not seen you at church lately, and you have been such a regular attendant that I was afraid you were sick.

ELIZA.—I thank you. I am quite well, and shall be happy to have your company for a few hours, so lay off your things, and I trust we shall spend the evening together in a little profitable conversation.

MARY.—But, Eliza, why have you not been at church?

ELIZA.—Well Mary; I have been to hear the Latter Day Saints.

MARY.—O, Eliza! How could you think of going to that church? I am very sorry indeed that you have neglected the means of grace to go after those people, you who have always been looked upon as such a good Christian. Don't go again.

ELIZA.—I cannot make that promise, but if you can convince me that I am wrong in seeking

after truth, my mind is open to conviction, so we will speak freely, and ask God to give us wisdom and understanding.

MARY.—You say you are seeking after truth, have you not been in the enjoyment of truth? Were you not converted?

ELIZA.—Yes, my friend. I once vainly thought so, but I find that the Scriptures will not warrant me in saying I was converted, or my sins forgiven. It was a presumption that the law of God will not bear me out in. O, Mary! with all my sincerity, I find I have not been obedient to the requirements of the law of God, and by His law I shall be judged, and by His law condemned.

MARY.—That is right Eliza. We have His holy law to go by, and in it is written, “he that believeth shall be saved,” for God gave his only begotten Son “that whosoever believeth on Him should have everlasting life,” and if we sin, Christ is our advocate with the Father

ELIZA.—Those quotations from the holy book are very good, Mary, but those promises are not made for me in my unregenerated state. I must be obedient to the law before I can claim any of those promises. Jesus said, "he that believeth and is baptized shall be saved," (Mark 16: 16,) and James said, "faith without works is dead, being alone." James 2: 20. Jesus said, "if you love me keep my commandments," and "he that hath my commandments and keepeth them, he it is that loveth me." John 14: 15-21. How was I to keep His commandments unless I was taught them agreeable to the law of God, for as Paul asked, "how shall they hear without a preacher and how shall they preach except they be sent," Rom. 10: 14, 15. In your last quotation you say, "if any of us have sinned, we have an advocate with the Father," but, Mary, who was John writing to? Unquestionably to those who had been obedient to the law, and kept the faith, so that the Lord had manifested himself unto them, (see John 1: 1,) and should *they* at any time be overcome by sin, **THEY** have an advocate with the Father. We must be careful when we read those precious promises made unto the saints, to examine ourselves and know whether we have that *same faith*, if we have not, our hope is vain, and we are deceiving ourselves, and if we have that same faith, it will be *because we have done the same works*.

MARY.—Eliza, are we not all seeking after that faith?

ELIZA.—Yes, many are seeking, but not according to the law of God, therefore they receive not the Holy Ghost, and they have no promise only as they obey His law.

MARY.—You ask, how can we hear without a preacher, and how can he preach except he be sent! Have we not a great many preachers! Are they not sent to college to be instructed in the divine law. Our preacher says the

Latter-Day Saints are not learned men

ELIZA.—Neither was our Savior nor His apostles. God "hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." 1 Cor. 1: 27-29.

MARY.—That is very true, Eliza, but we have been so used to have studied and written sermons, that I am afraid that if Jesus Christ or any of His apostles were to come, we would be too proud to receive them. Only to think, Eliza, of seeing those poor fishermen enter one of our fine churches. O, I hope I may be forgiven, but the very idea makes me laugh. I can imagine I see their looks, as if they had entered into one of the temples of Diana; but really, Eliza, please excuse my levity

ELIZA.—Very excusable, Mary, but neither Jesus nor His apostles were considered worthy to associate with the learned men of the world, neither will His disciples be, "for the disciple is not above his master, nor the servant above his lord." Mat. 10: 24 "If the world hate you, ye know that it hated me before it hated you." John 15; 18. "If they have persecuted me, they will also persecute you." 18 v.

MARY.—O, indeed, Eliza, I would not mind their unpopularity in the world, but you know they have such a strange doctrine.

ELIZA.—I admit the doctrine they teach appears strange, because you have never heard it only by report; nevertheless it is the pure apostolic doctrine: the very same that Jesus Christ commissioned His apostles to teach. Read Mark 16: 16-18.

MARY.—Eliza, you surprise me. Do not all our preachers teach that same doctrine?

ELIZA.—No, Mary. If they did, the doctrine of the Latter-Day Saints would not appear so strange, neither would there be such a diversity of creeds if all were taught by one Spirit, and that Spirit was of God. It would teach all one way. There cannot be any schism in the Church of Christ. "One Lord, one faith, and one baptism," (Eph. 4: 5.) and the Savior says, "a house divided against itself can not stand." Mat. 12: 25. Yet this is the precise condition of the different churches: one says, all will be saved; another says, very few will find salvation; one says, baptism is all-important, another party says it is non-essential.

MARY.—I have often thought of that commission which Jesus gave to His disciples, to preach to all the world, telling them that the signs should follow the believer and I have no doubt but what they did, for we read that the believers spake in tongues and prophesied, and I never could feel satisfied why that order of things was done away. I asked a friend concerning it, and he said that that order was for the establishing of the Church of Christ, and confined to the times of the apostles, and that we did not need the signs now; but I think we need them more now than at any time, for there are so many churches that we need some infallible rule to go by.

ELIZA.—That order of things did continue, and will continue as long as Christ has a church upon the earth, and we read in Mosheim's Church History, that 'baptism by immersion, and the laying on of hands for the gift of the Holy Ghost, was practiced until the middle of the third century,' afterwards men began to depart from the truth, and seek after other gods, and grieve the Holy Spirit, and it departed from them. St. Irenus testifies that in his day the christians, by the gift of God, cast out devils, healed the sick, raised the dead, and performed miraculous works in the name of Christ. See

Gahan's Church History, p. 76. The Rev. John Wesley, the founder of Methodism, in his sermon on "The More Excellent Way," said "the real cause why the extraordinary gifts of the Holy Ghost were to be no longer found in the Christian Church was, because the christians were turned heathens again, and had only a dead form left." But, Mary, in the ushering in of the dispensation of the fullness of times, that same "everlasting gospel," (Rev 14: 6.) will be preached again. Then it will produce the same effect; the signs will follow the believers, and the church will be organized according to the pattern given in former days. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: *till we all come in the unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 10-14.

MARY.—That is a new idea, I have always understood from our preacher that we were living in the last dispensation.

ELIZA.—That shows conclusively that we were not taught in the school of the prophets. Amos says "surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets," (Amos 3: 7,) and Paul said that God had revealed unto him a mystery "that in *the dispensation of the fullness of times*, he would gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. 1: 10. For the dispensation established by Jesus Christ and His apostles was a dispensation of *scattering to Israel*. "They shall fall

by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24.

MARY.—Eliza, how are we to know when the times of the Gentiles are fulfilled?

ELIZA.—We are to know it by the renewal of the everlasting gospel in the hour of God's judgments, (see Rev. 14: 6, 7,) and the gathering home of the Jews to Jerusalem, with the *return of the former and latter rain*. See Joel 2: 23, and Deut. 11: 14.

MARY.—How is it, Eliza, that after the renewal of the everlasting gospel as you call it, the opening of a new dispensation, the building upon prophets, evangelists, pastors and teachers, claiming all the gifts which God did bestow upon His people if they did receive those blessings, *why was it they departed from them*, and gave the church cause to be so evil spoken of?

ELIZA.—Well Mary, I will let the apostles answer those questions: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. * * Having eyes full of adultery, and that cannot cease from sin; * * which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." 2 Peter 2: 1, 2, 14, 15. In 1 Tim. 4: 1, Paul says, "now the spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Who do you think Paul was prophesying of? Was it not those who once held the faith, which was once delivered to the saints? If they had not that faith, how

could they depart from it? Besides this, I heard one of their elders say, in answer to an enquiry of that kind, that he thanked God that there was a remnant of that church left who had not departed from the faith, and that the Lord had reorganized the church upon its original platform, with the son of Joseph the martyred prophet, as the legitimate President of the Priesthood.

MARY.—Well, Eliza, in candor, I am compelled to acknowledge that you have proven that the church in the latter-days would be evil spoken of, because of them who would forsake the right way and depart from the truth: I will study my Bible more than I have done, that I may have a correct understanding of these things, and learn the truth according to the law of God. Our preacher, last Sabbath, quoting from Mark 16: 16, said he felt he was called to preach the gospel, and he had been preaching it for the last ten years.

ELIZA.—Mary, shall I try him by the word of God? "No man taketh this honor upon himself but he who was called of God as was Aaron." Heb. 5: 4. How was Aaron called? By revelation through Moses. Was your preacher called in the same way, and does he preach the same gospel? We will try him again by the same rule. "These signs shall follow those that believe." Did the signs follow the preaching of the gospel by him? Was he preaching another gospel?

MARY.—Indeed, Eliza, I cannot answer those questions, but will certainly examine them closely, to see whether we have been taught any other doctrine than that which the apostles taught. I think I must go and hear your new fangled preacher. I have been told they do not use the same Bible which we use.

ELIZA.—Yes, Mary, they use the same Bible that you do. I had my pocket Bible with me, and followed him through all his quotations, and I do not think that you would have found much

fun in the text, I have it marked down in my Bible, and you will find it in Rom. 1: 16, 17, as follows: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

The preacher said, "in every age of the world the gospel is the same. 'It is the power of God unto salvation.' By obedience thereunto men received power to become sons of God, and to become joint heirs with Christ." See John 17: 20, and Rom. 8: 17. They are thus empowered to sit down on the throne of his Father. See Rev 3: 21. If you have received this gospel according to the law of God, then have you received that Spirit, even the comforter, which is the spirit of truth, (see John 14: 16, 17,) and 'the Spirit searcheth all things, yea, the deep things of God.' 1 Cor. 2: 10. By obedience to the gospel we receive power to gain eternal life, for we read this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' John 17: 3. If the gospel which we have received does not impart this power to know God, and Jesus Christ whom He hath sent, then are we without eternal life dwelling in us, for 'no man can say that Jesus is the Christ but by the Holy Ghost,'" 1 Cor. 12: 3. Then my friends, I would advise you to yield unto the requirements of the gospel that you may receive this power; that you may be pure when Jesus Christ descends from heaven, for He is coming to 'take vengeance on them that know not God and obey not his gospel. 2 Thes. 1: 8. O, then, let me say unto you, in the language of Peter repent, every one of you, and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost. Friends, it is by receiving the Holy Ghost that you can

get power to become the sons of God, and you can not receive it only in the Lord's way. You must be obedient unto His law, for 'the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.'" Ps. 19: 7.

But, Mary, I can not tell you all he said, but these are some of the outlines of his discourse, and I feel in my heart a desire for this power. I know that I have not been baptized for the remission of sins, therefore, what right had I to claim a remission of sins, when I had not fulfilled the requirements of the law. Sister Mary, I have tried to be a faithful member of your church for some years, and attended meetings regularly. I also set apart one hour each day for meditation and prayer, but my friend, I found that I had not really taken one step towards gaining eternal life. How was I to gain eternal life by my dead works?

MARY.—Eliza, I am pleased to hear you talk, it does me good; and I sincerely hope that you will realize all that you are seeking for. I know you are sincere, and wish to do right. But, Eliza, cannot you stay in our church and believe as you do, for it is all good scriptural doctrine, and we all profess to believe in the Bible?

ELIZA.—No. The churches have a dead form, but it is the Holy Ghost, the manifestation of the power of God that I want.

MARY.—I could wish we had more power in our churches, but, Eliza, we must not pry too far into the things of God, lest we be led away by strange doctrines. Be careful or you will become a Latter-Day Saint, as they call themselves.

ELIZA.—If in so doing I become obedient unto the law of God, the sooner I am one the better, for I need the Holy Ghost to guide me into truth. If this doctrine is strange, I wish to be led away by it, for I cannot go too far

in the things of God, for "the Spirit searcheth all things, yea, the deep things of God," (1 Cor. 2:10,) and that is the Spirit that I am seeking after.

MARY.—I know we need more of the Spirit of God, but, should you join that church, would you have to be rebaptized?

ELIZA.—Yes, Mary, for I have not been legally baptized. Neither can I receive the gift of the Holy Ghost only through the laying on of hands of those who are called to administer in that calling. Acts 14: 17.

MARY.—I know that we read that the apostles administered, or laid on hands for the gift of the Holy Ghost, but were any others authorized to lay on hands for the bestowment of that gift?

ELIZA.—Did not Annanias lay hands on Paul and say unto him? "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose and was baptized." Acts 9: 17, 18.

MARY.—I remember it, since you call it to mind, but have we any evidence that the apostles re-baptized any.

ELIZA.—Certainly, we read in Acts 19: 1-6, as follows:

"Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that

is, on Christ Jesus. When they heard this, *they were baptized* in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

MARY.—Were you not baptized in the name of the Lord Jesus?

ELIZA.—I expect I was, if you call it baptism, but I did not know any thing about it, for I was too young to have any knowledge, therefore I could not repent, neither could I believe in the Lord Jesus, and baptism is for the remission of sins that are past, and I had not committed any sin, therefore it was folly to baptize me, for Jesus said of little children, "their angels do always behold the face of my Father which is in heaven." Mat. 18: 10.

MARY.—Well, Eliza, you present baptism in a new light, and I perceive that in the performance of it is shown forth the death, burial, and resurrection of our Lord Jesus Christ. But, Eliza, did not Jesus say that His Father would give the Holy Spirit to them that ask Him? See Luke 11: 13.

ELIZA.—He did, but we must ask in God's way. Jesus at that time was talking to His disciples, those to whom He had preached the gospel, and who had been baptized, and was encouraging them to ask the Father, so that they might have the Holy Spirit to be with them. "If any man be a worshiper of God, and doeth His will, him He heareth" John 9: 31. "Ye ask, and receive not, because you ask amiss." James 4: 3.

MARY.—But, Eliza, what about that book that they call the Book of Mormon?

ELIZA.—Well, Mary, it is a history of a fallen people, of whom the Indians of this country are descendants, being a branch of the house of Israel, unto whom Jesus appeared after His resurrection, and preached the gospel, and organized a church after the same pattern given unto His disciples at Jerusa-

lem, having the gifts of God, apostles, prophets, evangelists, pastors, and teachers, gifts of healing, tongues, interpretation of tongues, building them up unto his most holy faith, on the *rock, revelation*, and these were some of the sheep that Jesus had reference to when He said unto His disciples, "other sheep I have that are not of this fold, them also I must bring: and they shall hear my voice, and there shall be one fold, and one shepherd." John 10: 16.

MARY.—Indeed, Eliza, I have never heard that scripture explained in that way before. I always thought Christ was referring to the Gentiles.

ELIZA.—No, Mary. The Lord calls them *His sheep*, and says, they "*shall hear my voice*," and the Gentiles never did hear His voice after His resurrection, neither is there any promise left on record that they ever will, as Gentiles. They can surname themselves Israel, and be adopted into the family of Jacob. See Isa. 44: 5. Paul said, "as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27 'Ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 28, 29 v.

MARY.—What promise Eliza?

ELIZA.—A promise made unto Abraham, that when Christ establishes His kingdom upon the earth, it should be with the house of Israel. Christ said, "I am not sent but unto the *lost sheep of the house of Israel*." Mat. 15: 24. The Lord said unto Abraham, "in thee and in thy seed shall all the families of the earth be blessed," therefore the Lord could not, in justice, give the kingdom to any but a branch of the house of Israel.

MARY.—Did not the Lord say that He would take the kingdom from them, and give it to a nation bringing forth the fruit thereof?

ELIZA.—Yes, Mary, He told the Jews so, but then it must be given to a branch of the house of Israel, and they

heard His voice, and as I before stated, the Gentiles never heard His voice, neither did they as a nation bring forth the fruit, but acted precisely as the Jews did with Jesus. He was sent to them, and they put *Him* to death; and He sent the twelve to the Gentile nations, and they put *them* to death. The kingdom of heaven suffered violence, and the violent took it by force. See Mat. 12: 12. Jesus would have established the kingdom with the Jews, but they would not receive him. "He came unto his own, and his own received him not," and he mourned over them saying, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Mat. 13: 37-39. The birthright was given to Ephraim. The Lord said, "I am a Father unto Israel, and Ephraim is my first born." Jer. 31: 5. Therefore, in the restitution (the subject upon which the prophet was speaking) the everlasting kingdom will be established with Ephraim, and Jacob said, they will become a multitude in the midst of the earth. See Genesis 48: 16-19. Ephraim was promised a great blessing, which was sealed on his head through the administration of his grandfather, Jacob, to be *realized* in the *last days*. "He blessed them that day, saying, In *thee* shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Gen. 48: 20. Afterwards "Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." 49: 1. And his blessing on the head of Joseph, the father of Ephraim and Manasseh, was that he shall be "a fruitful bough, even a fruitful

bough by a well, whose *branches run over the wall*: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel.)" 22-24 All these things were written for our learning, although we have not been taught them. But you will perceive, Mary, that the blessing on the head of Joseph was, that his branches should run over the wall, (or across the sea) for Jacob's own blessing was greater than his progenitors, and he sealed it on the head of Joseph, and the Book of Mormon states that a branch of the tribe of Joseph came to this continent in the reign of Zedekiah, previous to the destruction of Jerusalem by Nebuchadnezzar, king of Babylon, and it was to this branch that Jesus had reference when He said, "other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice," and the Book of Mormon states that Christ appeared unto them after his resurrection, and organized them into a church, and they brought forth the fruit of the kingdom for four hundred years, afterwards they began to depart from God and dwindle down in unbelief, and they are now the roving Indians of this country. But during the time of their prosperity, whilst the Lord blessed them with prophets, and endowed them with great power, they were commanded to keep a record of all their doings, to be brought forth in the last days, for God had made a covenant with their fathers, that if they should depart from the truth that their record should be preserved, and the last of their prophets hid it in the earth. "For there is nothing covered that shall not be revealed; and hid, that shall not be known." Mat. 10: 26. Well might the Psalmist sing, "truth shall spring out of the earth, and righteousness shall look down from heaven." Ps. 85: 11.

In that day this prophecy of Ezekiel will be fulfilled; "Thus saith the Lord God; Behold, I will take the stick [or record] of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Ezek. 37: 19. It is evident that these sticks were the symbols of a record, because they were written upon; one for Judah, and one for Joseph, in the hands of Ephraim, and they will be used by the ambassadors for the gathering of Israel.

MARY.—Why did God make such great promises to Israel, and not to the Gentiles?

ELIZA.—It was because the Gentiles never honored God by getting promises sealed upon their heads for their posterity, and for this cause they will have to identify themselves with Israel, and change their relationship; and Jesus said in His day that "salvation was of the Jews." "Unto them was committed the oracles of God." Rom. 3: 2. Paul said, "if you put on Christ, then are you Abraham's seed." Abraham's seed had faith in God, and believed that what He said, He would perform; and that He never changed, but was always the same, a God of revelation; not so with the Gentiles; they had no confidence in God as a revelator *unto them*; and it is evident that the relationship was changed by what Paul said to the Corinthians. He said, "ye were *Gentiles*, carried away unto these dumb idols." 1 Cor. 12: 2. Because of this unbelief, there is no promise left on record for them, only as they obey the law of adoption through baptism.

MARY.—What did the Savior mean by the keys of the kingdom which He said that he gave unto Peter, and which the Latter-Day Saints profess to hold?

ELIZA.—The keys are knowledge and authority to act in the name of our

Lord Jesus Christ, agreeably to the laws of His kingdom, and they are the centre of authority under which the entire priesthood or ministry act, in the name of the Lord in the whole world, and the person who holds that power, for the time being, is the vicergerent or mouthpiece of God upon the earth, holding power to bind and seal both in heaven and upon earth, agreeable to the commission conferred upon Peter, James and John. See Mat. 16 c. You will remember that John, when he was banished to the Isle of Patmos, was called of God to act as His vicergerent, and that was thirty years after the death of Peter, which proves conclusively that he held the keys, and was a special messenger to all the earth, and as Jesus promised him that he should tarry until He comes in His kingdom, (see Mat. 16; 23, and John 21: 23,) therefore he held them until he conferred them upon another for the gathering of Israel, to fulfill the promise of God made to their fathers. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31: 10. "They shall not sorrow any more at all." 12 v.

MARY.—You know Jesus Christ said that there would be false prophets in the last days, which would deceive many, and if possible, the very elect.

ELIZA.—Yes, Mary but He has given very plain rules for determining the character of all such pretenders. He says by their "fruits ye shall know them," they wear "sheeps clothing but inwardly they are ravening wolves," (Mat. 7: 15,) that is they make a gain of godliness, "they divine for money." Micah 3: 11. But these outward manifestations of character are not the only means by which truth can be discerned, Jesus has pledged himself in such a manner that none need be deceived. He says, "if any man will *do his will*, he shall know of the doctrine, whether it

be of God," John 7: 17. The doctrine is the grand criterion after all. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31. But, Mary, permit me to illustrate my views more fully by a parable, setting forth in more general terms the principles of the divine government of God, and the losses you are likely to sustain in going contrary to this law.

A PARABLE.

There was a certain nobleman, who had a very rich and beautiful country, bounded by a cold and barren soil, with a deep and dark water running around it and he looked with pain upon the different nations of the earth, and saw that they were oppressing and making slaves of each other, and he said unto his son, "what shall we do for this people?" The son said, "father, have we not room for all in this beautiful country? Send and invite all to come and partake of your bounty, and make them sons and daughters." The father answered, "son, I can not receive any into my kingdom except those who have some knowledge of my country and my laws, and are willing to keep all my commandments." The son said, "father, there is one very narrow path that leadeth to these domains, I have walked on it, and know that it is strait and narrow, therefore, O my father, grant unto this people that same love that you gave unto me, and give unto them a lighted lamp (Holy Ghost) to guide their feet, lest they should stumble and lose their way, and by this I will know that they are keeping your commandments, for their lamps will be bright and burning." Then the father said, "it shall be even as you said my son, go and make proclamation, but let it be to all the world, for I am no respecter of persons, tell them that every one who will be obedient unto my law I will receive as sons and daugh-

ters, but I will not allow any to come into my city but through the narrow gate, and all who attempt to enter in any other way shall be treated as thieves and robbers." (See John 10: 1.) Then the son went and called chosen messengers and instructed them, giving them power and authority to go and invite all nations, the rich, the poor, the halt and the blind, telling them that it mattereth not how poor or ragged their garments may be. He said, "I have made provision for all, and to prevent all jealousy or bickerings by the way, each one must have a new robe, for you must be one, or my father will not receive you into his presence. Go then and teach all things whatsoever I have commanded you, and I will be with you, but should you teach anything more or less I will not be with you, but cast you off as unprofitable servants, for my father's law is perfect, go then and make this proclamation:

"O, all ye inhabitants of the earth, the nobleman of the great city has heard your cry for redress, and has had compassion on you, and sent us, his chosen messengers, to invite all to come and partake of his bounty, and as many as will be obedient unto his law he will adopt as sons and daughters, therefore hearken unto the word. Pay strict attention to what the son hath said, lest you should be led astray and enter the wrong path, for there are a great many ways, but they lead into the barren land, but know this: if you prefer travelling any other way, you are free to choose for yourselves, the nobleman will not restrain you, neither will he give you a lamp to guide you on your journey, and all those who choose to try any other than the narrow way shall become servants unto his children who have chosen the narrow path, therefore *be ye wise, O ye nations*, and come while we, the messengers of the great nobleman, are here to conduct you to to the stream that leadeth to the narrow path, for be assured, O all ye in-

habitants of the earth, that there is but *one strait and narrow way* that leadeth into the city, and that lieth through a stream of living water, where you must cast off all your filthy garments, and put on one pure and white, then shall you receive the gift of a lighted lamp, for the promise is to all who pass through the stream and leave their filthy garments there, but be assured that no one can give you a lighted lamp (the Holy Ghost) except those whom the *son has sent*, for he went unto his father and received these gifts for all who keep his commandments, and none other. After you receive this lamp you must be very watchful not to let the light go out, but keep it burning bright and clear. No person can take it from you if you are watchful, but should you become careless and be enticed to step aside into one of those numerous paths that are branching out from the narrow way, your *lamp* will become *dim* and your *mind* will be *confused*, by these tokens you will know that you have stepped aside, and must hasten to return lest you should be left in the dark. Keep your lamp clear and it will shine brighter and brighter all the way, and in it will be written all you wish to know, (see James 1: 5,) to guide you on the way. The nobleman has made this wise provision that you may learn to enquire for yourselves, and not be dependent on each other."

While the messengers were making this proclamation, the people came together to hear what they had to say; some few rejoiced but others mocked at the idea of all travelling one way, and became contentious, but a few of them said in their hearts:

Come life, come death, come what may,
We will the Nobleman obey,

but the majority of them turned aside, and in their blindness shut their ears lest they should hear the truth, for the desire of their hearts was to go their own way. Then came many teachers,

who told the people that it was not necessary to hearken to all that those men had to say, They said, "many things in that proclamation are non-essentials, Pay us and we will lead you any way you choose." See 2 Tim. 4: 3-4. Then they felt satisfied, for each had a desire to go his own way

The messengers looked at them with astonishment, but read the decree of the nobleman. They said, "now go which way you choose, we have done our duty," and they left them to walk in their own steps. Then came various teachers to lead them, but they could not agree. Some directed them one way and some another, until many of the people became fearful, having a desire to do right, but had not paid sufficient attention to what the messenger had said, and their minds became confused, and they were easily led astray, not having any *certain* knowledge which way to go, and their teachers were not any better off, for they had no light to guide themselves, for the Son had not chosen *them* as his messengers, and they were acting without authority from the nobleman. So one says, "come with me and I will sprinkle a little water on your face. Going through the water is a non-essential. I have found out an easier way." Another teacher says, "come kneel down at this bench, and we will try and put you on a garment clean and white." Others say, "pick up some flowers (promises made to the saints) from the path that those deluded people went, and wreath your garments with them, that is all you need, and we will lead you through." Thus were the people satisfied, having great confidence in their teachers, and rejoicing together, feeling justified in what they had done, traveled onward as they were told, expecting to arrive in the promised land. But there was one of the company more pensive than the rest, who, with bitter sighs and an aching heart, resolved in his mind to return to the way he knew

was right, lest darkness should overtake him and he be forever lost. "O!" he cried, "I will go back. I will no longer walk in this way. I know I am not doing right, for I once went through the stream and left my filthy garments there, and received one clear and white, and a lighted lamp to guide me on my way, but there came on a heavy storm; the winds blew and shook me fearfully. I left my companions and turned aside to save myself, and defiled all my garments. Then my lamp went out, and I was left to wander in forbidden paths; but I am now resolved to go back and seek a messenger before it is too late, lest I become a servant instead of a son." Then the people became indignant and cast him out, not thinking him worthy to associate with them; some mocking, said, "have not our fathers gone this way, and not one returned to say that he was wrong, and we believe that we are right, at least our teachers say we are, so we will travel on this way." Onward they go until their journey is ended. They have reached the troubled waters (death), all pale and ghastly stood they there with mute astonishment. Some thought of the words of the messengers, and trembling cried for a lighted lamp to guide them through the dark and surging billows. Their teachers try to comfort them, but have no lamp to give them, but handing them a few flowers, (promises given to the saints) they said, "take these, they will revive your drooping spirits," then plunge into the dark and foaming stream, and land upon the opposite shore; then all will be well, some in full confidence of what their teachers had taught them, expected that the Son would be there to bear them in his arms across the gloomy billows. But O! alas! They have to go alone. So each one drops into the stream, and is dashed with anger to the other side. But O what disappointments meet them there! No Son to wipe away a tear!

No balm to soothe their drooping spirits, but angry servants with frowning brows call out, "How dare you come this way? Did not the nobleman send you a chart (Bible) and messengers to guide you through the narrow path? but you heeded them not, but scoffed at those who did. Go to, now, you ungrateful servants, and work and cultivate this land and make it fertile, (see Isa. 14: 2,) for his children who have obeyed his law." See Isa. 1: 19. "And there was weeping and wailing and gnashing of teeth." Not so with those who walk the narrow way: they reach the waters (death) "but fear no evil," for the Son is there and "His rod and staff doth comfort them." Having "oil in their lamps," which shines brighter and brighter, they cross the water with joy, and enter into the city, and to them is given as it is written: "To him that overcometh will I grant to sit down with me in my throne, even as I also overcame, and am set down with my Father in His throne."—Rev. 3: 21.

MARY.—I feel quite interested in the conversation, but the evening is far advanced and we will have to part.

THE HOLY SCRIPTURES.

(Inspired Translation by Joseph Smith.)

This is the King James's text as corrected by the Spirit of Revelation, by Joseph Smith, the Seer. The work was begun in June, 1830, and completed July 3d, 1833. A comparison with King James's, the Revised Version, and other translations will demonstrate the superiority of this version. Published years before the Revised Version, it corrected many errors afterwards discovered and corrected by Bible scholars and critics, in addition to furnishing many corrections and changes which scholarship in the absence of original or early manuscripts was unable to make. The evidences of Divine Inspiration in the work are clearly apparent. Its corrected and improved renderings, and the restoration of many lost portions of the text of the original writings throw much light upon the Sacred Word, and remove many moral, historical, and doctrinal errors and inaccuracies.

The Inspired Translation supplies a demand that theologians in modern discovery, recent criticism, and by various versions admit to exist. In the preface is contained much information of value in connection with the history and character of this and other versions of the Scriptures.

THE BOOK OF MORMON.

This work is an Inspired Record of the Nephites and Lamanites, also of the Jaredites, the Ancient Aboriginal Inhabitants of America—the record or work referred to in Bible prophecy in Ezekiel 37th, Psalms 85th; the Sealed Book of Isaiah 29th; of a people mentioned also in Ezekiel 17: 22–24, Genesis 48: 5–22; 49: 22–26; Deuteronomy 33: 13–17; Hosea 8: 12; John 10: 16, etc.

It was translated from the original ancient plates by Joseph Smith Jr., the Seer, and contains Sacred Writings of two colonies of the Aboriginal Inhabitants of the American Continent: First, of the Nephites and Lamanites, a Branch of the House of Israel, of the Tribe of Joseph, which left Jerusalem B. C. 600. Second, of the Jaredites, an Asiatic Colony which left the Tower of Babel at the Dispersion.

The work composes a book of 544 pages, intensely interesting to all Bible believers, to Archaeologists, and all Scientists. It is the only work that accounts for the ancient civilizations of America, the abundant evidences of which have been brought to light by American and European travelers and scientists. It is another strongly corroborating and confirming witness of the divinity of the Bible, and that Jesus is the Christ.