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Vol. 10, No. 1.

Jan. 1903.

THE GOSPEL BANNER.

Subscription,

15c Per Year.

Angelic Ministrations IN FORMER AND LATTER DAYS.



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Issued Quarterly by the Ensign Publishing House, of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo.

Entered at the Independence, Mo., Post Office as Second Class Mail Matter.

www.LatterDayTruth.org

ANGELIC MINISTRATIONS

IN FORMER AND LATTER DAYS.

BY ELDER I. M. SMITH.

The Bible frequently speaks of angels, and of what they have done for God's people in the past, and also of what they will do in the future. All Bible believers, so far as I know, concede that those beings called angels, did, at one time, visit and talk with people here on the earth. But, for some cause, I know not why, the religious world has decided that those heavenly messengers have done their work, having finished it when the angel delivered that wonderful message to the Apostle John, while on the Isle of Patmos, and that since then, they have never visited any of the human family. And, worse still, they have decided that such favors are not for the Lord's people now, and that we must not expect to be so highly favored of our heavenly Father as to expect a visit from one

of those messengers. But, knowing that the popularity of a doctrine or belief is not a safe guarantee of its being correct, I am not prepared to lay aside my Bible and accept the popular theory respecting angel visits. The Apostle Paul, speaking of the angels, says:

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Heb. 1:14.

This tells us what the angels are, “ministering spirits,” and also teaches that they are to “minister for them who shall be heirs of salvation.” And, believing that there are those living on the earth at the present time who “shall be heirs of salvation,” I must believe, to be consistent, that the angels will minister for them, just as they have ministered for the heirs of salvation in the past. And their visits were of such a nature in the past, that this same apostle, in this same letter, admonished the Saints:

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.—Heb. 13:2.

It seems to have been a very common thing for those ministering spirits to visit the saints, and sometimes they were not recognized. On other occasions, however, they were recognized, and the messages which they brought were of the

highest importance to man. To the statement of the Apostle Paul, that the angels are "sent forth to minister for them who shall be heirs of salvation," let us add the statement of another inspired writer, long before Paul's day. David says:

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. 34: 7.

This, although not recorded in the New Testament, is just as true of New Testament times, under the gospel dispensation, as of the times and day in which David lived and wrote, as will appear further on in this article.

For centuries before the birth of our Savior, the prophets had been predicting his coming. They had said that he should be born into this world as a child, and also that he should be born of a virgin. They had also said that a messenger should be sent before his face to prepare the way before him: the voice of one crying in the wilderness, "Prepare ye the way of the Lord." And when the time came for this messenger to make his advent into this world, an angel was sent to apprise his father of his birth and also of the work he should do. His father, Zacharias, was a priest in Israel, and he and his wife, Elizabeth, were

both "righteous before the Lord, walking in all the commandments and ordinances of the Lord blameless." Zacharias was officiating in his office, as priest, meditating, no doubt, upon the condition of Israel:

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.—Luke 1: 11.

And this angel began to talk to Zacharias, telling him that a son should be born to him and that they should call his name John; that this son should bring "joy and gladness" to his parents, turn many of the children of Israel to the Lord, and that he should be great in the eyes of the Lord. And then the angel said:

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord—Luke 1: 17.

This is John the Baptist. Further on in the same chapter, the birth of our Savior is announced in a similar manner:

And in the sixth month the angel Gabriel was sent from God into a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.—Luke 1: 26, 27.

The angel told her that she should "bring forth a son," "call his name Jesus," and that this son "shall be great," and "shall reign over the

house of Jacob forever." And when her husband "was minded to put her away privily":

The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. —Matt. 1: 20, 21.

And when our Savior was born in Bethlehem, we are told that there were shepherds in the country, watching their flocks, of whom this is recorded:

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, and good will toward men,—Luke 2: 9-14.

Shortly after this there were wise men from the east, who, having "seen his star in the east," came to Jerusalem in search of him that was "born king of the Jews." They found their way to Bethlehem and, after they had worshiped the babe, they took their departure, and it is written:

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.—Mark 2: 13.

Joseph did as the angel told him.

But when Herod was dead, behold, the angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.—Matt. 2: 19, 20.

Again Joseph did as the angel said, and came and dwelt in the city of Nazareth. Jesus grew up to manhood, came and demanded baptism of John the Baptist, and, after his baptism, went into the wilderness and fasted for forty days. Then Satan came and tempted him, or tried to tempt him, but the Savior refused to follow him:

Then the devil leaveth him, and, behold, angels came and ministered unto him.—Matt. 4: 11.

Again, near the close of his mission here, while in the garden of Gethsemane, he was sorely tried and in great anguish of mind:

And there appeared an angel unto him from heaven, strengthening him—Luke 22: 43.

His mission on earth, in the mortal body, was at an end; he was taken and crucified, laid in the tomb, and the stone covering the mouth of the sepulchre was sealed;

and then, to make doubly sure, a guard of Roman soldiers was set to watch the tomb lest his disciples might come and steal his body by night. On the morning of the third day after his crucifixion, "Mary Magdalene and the other Mary" came to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.—Matt. 28: 2-7.

After his resurrection, the Savior tarried forty days before taking his final departure; and, during that time, he taught his disciples many things concerning the kingdom of God. And while he was teaching on one occasion, he was taken up into a cloud:

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also 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: 10, 11.

Nearly every important event

connected with the ushering in of the gospel dispensation was proclaimed, either before or after its occurrence, by an angel. Before the birth of John the Baptist an angel was sent to tell Zacharias of his birth and of the wonderful work he should perform. Another messenger from heaven was sent to Mary, the mother of our Savior, to tell her of the miraculous birth of him who should reign over the house of Jacob, and of the great work he should do. And when her husband, Joseph, was in doubt as to what he should do, an angel of the Lord was sent to give him light and set his mind at rest.

When the Savior was born an angel was sent to tell the good tidings to the shepherds out on the plains of Galilee; and a multitude of the heavenly hosts came to confirm the message of the first angel and to proclaim peace on the earth as a result of this event. And again, when Herod was plotting to destroy the young child's life, the angel of the Lord came to Joseph and told him to flee with his family into Egypt. He did so, and remained there till Herod died; and then the angel of the Lord came to him again and told him to take his family and return to his own coun-

try. When the Savior had fasted forty days, and had been firm in resisting the temptations of Satan, angels came and ministered unto him. Again, when he struggled in the Garden of Gethsemane, and would that he might not drink the bitter cup, an angel came from heaven and strengthened him. When he had been crucified, and had lain in the tomb for three days, an angel of the Lord came down from heaven, rolled the stone from the door of the sepulchre, and told the women of his resurrection: the first to proclaim that "he is risen from the dead." And at his ascension, forty days after his resurrection, the angels were again present, with a message of consolation for his disciples; to assure them that "this same Jesus" shall come again, in the clouds of heaven, just as they had seen him go into heaven.

That the angels had much, *very* much to do with the ushering in of the gospel dispensation, there can be no doubt. But the Savior had now finished his work in his mortal body here on earth. He had been crucified, raised from the dead, and had ascended into heaven to sit with his Father "on his throne." His disciples, having been commissioned of him, and having received

the endowment of the Holy Spirit, now began to preach the gospel, at Jerusalem first, as the Savior had commanded. The Spirit of the Lord gave them power and success in reaching the hearts of the people, and when the high priests and religious bigots saw that thousands were being converted, that the power of God was indeed with the disciples, and that the sick and lame and blind were being healed through the name of Jesus, their indignation knew no bounds, and in their mad frenzy, they "laid their hands on the apostles and cast them in the common prison."

But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.—Acts 5: 19, 20.

So the angels did not cease to visit the "heirs of salvation," when the Lord ascended into heaven; but "the angel of the Lord" did continue to encamp "round about them that fear him," and did deliver them, just as in the days of the Psalmist David.

Not long after this there was an Ethiopian eunuch riding along the road in his chariot reading the Scriptures; but he could not understand what he read. There was a servant of the Lord at Samaria, by

the name of Philip; he knew nothing of this eunuch, but the angels are sent forth to minister for them who shall be heirs of salvation," and:

The angel of the Lord spake unto Philip, saying, Arise and go towards the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.—Acts 8:26.

Philip did as the angel told him, and was just in time to meet the eunuch and preach "unto him Jesus." The result was that the eunuch was converted and obeyed the gospel; became an heir of salvation.

Further on, in the Acts of the Apostles, we read of another good man by the name of Cornelius, who, like the eunuch, knew nothing of the gospel of Christ, had never been born again, but:

He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.—Acts 10:3-6. (See also Acts 11:13.)

Cornelius did as the angel instructed him; Peter came and preached the gospel unto him and his household, and they obeyed it;

became "heirs of salvation" through the ministering of the angel.

A few years after this, when bitter persecution was being waged against the disciples, Herod, the king, had James, the brother of John, killed "with the sword." This pleased the Jews, and he took Peter and shut him up in prison. Peter was chained, sleeping between two soldiers, and the keepers stood before the prison door:

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garments about thee, and follow me.—Acts 12:7, 8.

Peter followed the angel till they were out in the streets of the city, when the angel left him.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.—Acts 12:11.

Surely the angel of the Lord encampeth round about them that fear him, and delivereth them, was a reality to Peter. In this same chapter we are told that Herod arrayed in royal apparel, sat upon his throne and made an oration; and the people said it was the voice of a god and not of a man.

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.—Acts 12: 23.

“The angel of the Lord smote him.”

Some years after this the Apostle Paul was shipwrecked while on his way to Rome as a prisoner; and, after fourteen days and nights of fasting, he gave assurance to all on board that no man's life should be lost, and said further:

For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.—Acts 27: 23, 24.

Paul, in concluding, said, “I believe God, that it shall be even as it was told me;” and so it was.

The last book in the New Testament, “the Revelation of St. John the divine,” is introduced as follows:

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants the things which must shortly come to pass; and he sent and signified by his angel unto his servant John.—Rev. 1: 1.

And further on:

And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.—Rev. 22: 6.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.—Rev. 22: 8.

I, Jesus, have sent mine angel to testify unto you these things in the churches.—
Rev. 22:16.

From the first chapter in Matthew to the very last chapter in the book of Revelation we have accounts of angels coming to earth on missions of love. Sometimes they came to warn God's people of danger, sometimes to deliver them out of prison; sometimes to direct the Lord's servants where to go, sometimes to strengthen the weak; sometimes to slay a wicked king, sometimes to direct an honest investigation where to find the truth; and sometimes to show the Lord's servants things which are yet in the future, but which must sooner or later come to pass. Did their work along these lines end with the Revelation of St. John? Have any of the inspired writers told us that the angels would cease to visit God's people, cease to minister for them who shall be heirs of salvation, cease to encamp "round about them that fear him" and deliver them, when the angel finished his message to John upon the isle of Patmos? Have they? How readest thou? Please remember that the mission of this angel to John, on the isle of Patmos, was to show him "things which must shortly come to pass"

(Rev. 1:1), "things which must shortly be done" (Rev. 22:6). And John also says:

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.—Rev. 4:1

John says that he was immediately in the Spirit, and then proceeds to describe those things which were shown him: "Things which must be hereafter." And, among those "things which must be hereafter," he says:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Rev. 14: 6,7.

This angel is to restore "the everlasting gospel." I use the word *restore*, because they had the gospel on the earth at that time; and if they should continue in it, there would be no necessity for an angel to bring it from heaven to preach unto them at the hour of God's judgment. But the very fact that this angel is to have "the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," shows that every nation, kindred, tongue

and people will have departed from the gospel as it was then taught by God's inspired servants, and that it will have to be sent down from heaven again. And, as it was before, an angel of the Lord is used as a messenger to "minister for them who shall be heirs of salvation." And, besides bringing the gospel, the angel is to declare that the hour of his judgment is come." It is to be in the last days; just before the end shall come. And then he says:

And there followed another angel, saying, Babylon is fallen, is fallen.—Rev 14:8.

And then a third angel followed him, pronouncing great war upon those who should "worship the beast and his image." (Rev. 14:9.) Then he describes a white cloud with one "like unto the Son of man" sitting upon it, having a crown on his head and a sharp sickle in his hand; and says:

And another angel came out of the temple, crying with a loud voice to him that sat in the cloud. Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat in the cloud thrust in his sickle on the earth: and the earth was reaped.—Rev. 14: 15, 16.

All the comment I wish to make here, before quoting what follows, is that this is "the harvest of the earth," and that "the harvest is the end of the world," as we shall show now soon. But please keep in mind

that the first angel, the one "having the everlasting gospel," said that "the hour of his judgment is come;" and then read, in connection with verses 15 and 16, what follows:

And another angel came out of the temple which is in heaven; he also having a sharp sickle. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle; saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.—Rev. 14: 17, 19.

Now please keep in mind this chapter, from verse 6 to verse 19, and read the parable of the wheat and the tares. In this parable, a man is represented as sowing good seed in this field; but, while men slept, an enemy came and sowed tares among the wheat. When the wheat and tares were found all growing up together, the servants wanted to go and pull the tares out from among the wheat; but the householder showed them the danger there would be in such a course of procedure, and said:

Let both grow together until the harvest: and in the time of the harvest, I will say to the reapers, gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into my barn.—Matt. 13: 30.

The disciples did not understand

this parable, and they asked the Savior for an explanation.

He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.—Mat. 13: 37-39.

“THE HARVEST IS THE END OF THE WORLD, AND THE REAPERS ARE THE ANGELS.” With this explanation of the meaning of the terms used in the parable, the Savior proceeds to make the application:

As therefore the tares are gathered and burned in the fire; so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.—Mat. 13: 40-43.

At “the end of this world,” which is “the harvest” the Savior says he will “send forth his angels,” and they shall cast the tares, “the children of the wicked one,” into a furnace of fire.” John says that when the harvest of the earth is “fully ripe” the angels shall be sent forth to gather “the vine of the earth,” and that they shall “cast it into the great winepress of the wrath of God.” But the harvest must have a beginning and an end. It does not all

pass in a moment. The Savior uses the expression: "AND IN THE TIME OF THE HARVEST." Not at the *beginning* of the harvest: it is "in the time of the harvest" that he is to command the tares to be gathered and burned. And John says it is when the harvest is "FULLY RIPE" that the sickle is to be applied to the vine of the earth. The beginning of "the time of the harvest" is when the first angel is sent forth, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people;" when he shall say, "fear God and give glory to him, for the hour of his judgment is come." And then, "in the time of the harvest," those other angels are to follow, proclaiming the downfall of Babylon, the danger of worshiping the beast or his image, telling when the harvest is "fully ripe," and also when to "thrust in the sickle" and gather "the vine of the earth." And the angels are to do the separating, too: separate the tares from the wheat. They are to cast the tares into a "furnace of fire," and "gather the wheat into my barn."

The same thought is presented in the parable of the net that was cast into the sea; it gathered of every kind, but when it was dragged to

shore, they "sat down and gathered the good into vessels, but cast the bad away." And the Savior said:

So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.—Mat. 13: 49, 50.

Please note that this is to be at the "end of the world;" the angels are to come and separate the bad from the good, casting the bad away "into a furnace of fire," and are to "gather the good into vessels;" and, in connection with this, please read what the Savior says of his coming, and of the end of the world. He says there shall be false Christs and false prophets, signs in the sun, signs in the moon, and signs in the stars.

And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from the one end of heaven to the other.

He shall send his angels, to gather his elect. But, before this, something else is to be done:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

Jesus says "this gospel of the kingdom;" and John says "the everlasting gospel." Jesus says it "shall be preached in all the world for a

witness unto all nations;" and John says it is to be preached "to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Jesus says, "and then shall the end come;" and John says it is "the hour of his judgment," and that "the harvest of the earth" shall follow.

"The hour of his judgment" is to be introduced by an "angel flying" in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth," just as the Lord has always introduced his work among the children of men in the past. Other angels are to follow, introducing different events, just as they did in the days of our Savior; one to Zacharias, one to Mary, one to Joseph, one to the shepherds, one to the women at the tomb, and two at his ascension. Angels are to be sent, from time to time, all through "the hour of his judgment," "the time of his harvest," from its very beginning even until the final separation of the bad and the good. And yet some people who *think* they believe the Bible don't believe in angelic ministrations in our day; think that all such visits ceased when the New Testament was written. But if a man really believes the Bible, he will believe in angelic ministration

“in the time of the harvest,” for the Bible so teaches.

The Jews, in the days of our Savior, were inclined to give more credence to the “traditions of the elders,” than to the writings of Moses and the prophets; and there are people today, who seem to hold their traditions a little higher than the teaching of Christ and his apostles, especially on the subject of angelic ministration. There is not an intimation, no, not even the shadow of an intimation, in all the New Testament, that angels would cease to visit God’s people when the angel delivered his message to John, on the Isle of Patmos; and yet there are hundreds, yes thousands, of honest people who believe that, just as sincerely as though it was taught in the Bible. If the Bible was silent on this, it would not seem so inconsistent to so believe; but, when the Bible speaks so plainly, and in so many places, as it does on this subject, there is surely no excuse for anyone to make the word of God of no effect, simply because it does not agree with the “traditions of the elders.” The New Testament teaches that angels did “visit” people on the earth in the beginning of the Christian dispensation; and it teaches just as clearly and as positively, that they

will visit the earth again "in the time of the harvest," "the hour of his judgment." And while you, reader, may not be able to believe as we do, that the time has come, and that the angel has been sent to restore "the everlasting gospel" and usher in the beginning of "the time of the harvest," yet you cannot afford to disbelieve your Bible. And if you believe your Bible, you must believe in angelic ministrations; in the latter days as well as in the former days, for the one is as clearly taught as the other. The only difference is, one is history, and the other is prophecy; but both are clearly taught.

Please read, reflect, compare with your Bible, and ask the Lord to direct you aright. Life is too short, and there is too much at stake, for a man to grope his way in the dark like a blind man when the truth is shining out so clearly in God's word. It is the truth that makes men free, hence it is the truth we want; and it matters not, dear reader, if the truth is unpopular, it will make you free just the same, if you will accept and obey it. May you so do is the prayer of the writer.

WHAT WE BELIEVE.

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

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

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

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of Hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the body; that the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good or evil they shall have done.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who have authority from God to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

BOOKS AND PAMPHLETS

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