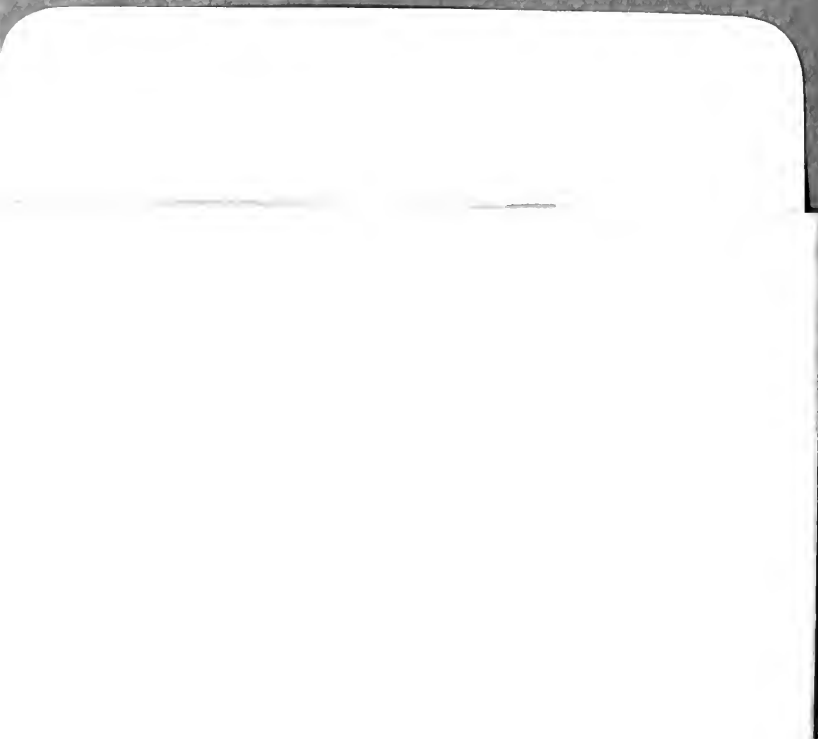


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QUIET CHATS ON
"MORMONISM"



BY

H. W. NAISBITT.

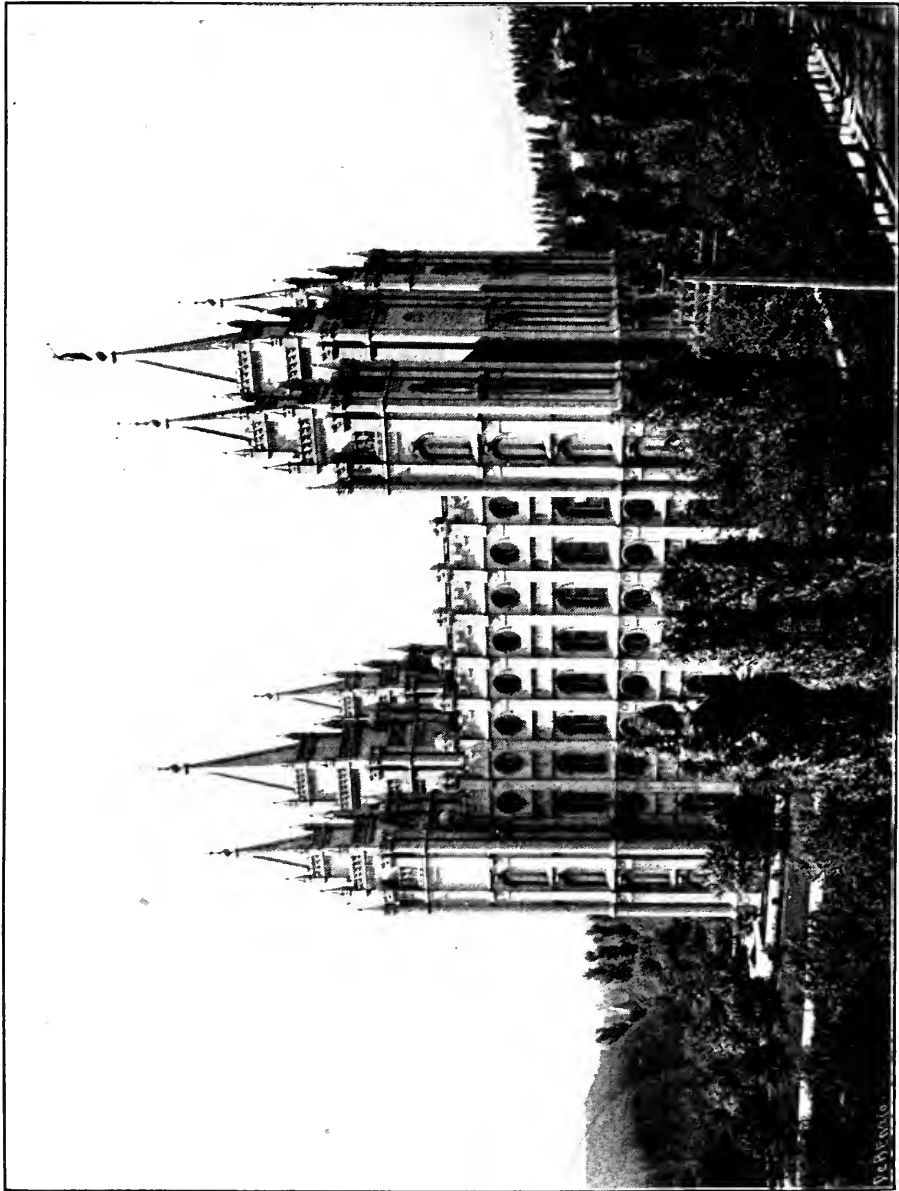
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QUIET CHATS ON
"MORMONISM"



SECTION I.

So truth be in the field,
Let her and falsehood grapple.

—Milton.

Cast thy bread upon the waters, and it shall be seen after many
days.

—Bible.



PREFACE.

Christendom affirms that the Bible is the revealed will of God to man; it also claims that the noblest and best interpreter of that will in the flesh, was "Jesus Christ the Righteous."

That there are sceptics as to this cannot be denied, the sceptic, however, is not near so inconsistent or dangerous as the one who with equivocating lips and equivocal logic, sets aside at pleasure the authority of record and the absolute claims of the Savior of the world.

Let both may be amenable to the showing of error, and repentance may be affected by means uncommon in the so-called Christian pulpit.

The writer of the ancient Book of Job discoursed in dialogue, and the "Dialogues of Plato," of less antiquity are familiar to students; both were effective in their time, so that modern critics may allow that precedent exists for the presentation of eternal principles after the antique.

It has been said that Charity rebukes the individual assertion of truth when it reflects upon the opinions or traditions which by usage or education

PREFACE.

have in a measure become sacred to others, the theory is too far-fetched for this progressive age, and the writer therefore offers no apology for his thought or the presentation thereof, providing there is that harmony and reverence for divine authority and consistency, which it is claimed is the basis of all religion and the boast of Christendom at large.

“He that judgeth a matter before he hear it is not wise.”—Bible.

H. W. NAISBITT.

Salt Lake City, July, 1902.

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RIGHT.

SHOULD wrong prevail o'er all the earth.
'Twere naught if only we discern
The one great truth, which, if we learn,
All else beside is little worth:

That right is that which must prevail;
If not here, there; if not now, then;
If the one truth, which shall not fail,
For all the doubt and fear of men.

Who knows the "eternal right" knows well
That whoso loves and seeks the right,
For him God shines with changeless light.
Aye, to the lowest depths of hell!

And whoso knoweth God indeed,
The fixed foundations of his creed,
Knows neither changing nor decay,
Though all creation pass away.

Lewis Morris.

A NOBLE THOUGHT.

Afar into the world it went,
And, always spending, ne'er was spent,
In every place it dwelt it grew,
And human hearts took strength anew.
The breast of noble youth was fired,
With all the life that it inspired,
And age looked up with brighter eye
And realized life's harmony.
Oh! brother man, deem it not nought
The power of a noble thought!

—A. O. B.

DO SOMETHING FOR THE TRUTH.

You cannot set the world right or the times, but you can do something for the truth; and all you can will certainly tell if the work you do is for the Master who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction, and repose even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plans, point them to your Master who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.

—Phillips Brooks.

RELIGION.

“Religion is an ordinary function of humanity. Nothing is more easy or natural than to believe in the supernatural. * * * If the battle rested between rationalism and superstition, superstition would win in the long run. Physical science does not make the universe less mysterious, but considerably more so when one comes to think of it. There are a multitude of instincts and susceptibilities, besides the strictly ethical, which contribute to the sense of religion; and the soul puts out its feelers on every side to touch the invisible world, groping after Him who is not far from any of us. We will define Faith, then, as the spiritual faculty, the recognition of God and the supernatural. It has not to be created in men or imparted so much as to be elicited, moralised, informed, directed to the right objects, and brought into fellowship with the true God. This is the Bible.”

It is important that a man should believe, but it is equally so that he should believe aright.

—Beecher.

The Bible and the Bible alone is the religion of Protestants.

—Chillingworth.

QUIET CHATS ON "MORMONISM"

I.

THE PERSONALITY OF DEITY.

FIRST INTERVIEW BETWEEN THE NON-BELIEVER AND THE ELDER — PROBING QUESTIONS — RELIGIOUS MATTERS LEFT TO THE MINISTRY—GRAVE CONCLUSIONS—KINDLY CONTROVERSY ON THE GODHEAD.

"Come now, and let us reason together." Isaiah i: 18.

"This is life eternal, that they might know thee the only true God." John xvii: 3.

MR. WHITE. Good evening! Mr. Binks.

MR. BINKS. Good evening! You see I have come according to promise and your kindly invitation to talk over, or interchange, opinions in regard to religious matters.

MR. W. Well, I am very glad to see you, still, I have understood that you are not a religionist but a freethinker, and in a general sense independent, neither a follower nor being followed?

MR. B. I hardly approve of the latter part of your remark, for we all have influence at home or abroad; some one is affected by our thought and our example, therefore, I hold that it is more than an individual matter. Might I ask you if you have any family?

MR. W. I am happy to say that I have, and that my wife is a first class woman, my two sons and three daughters are reputable and devoted, and, as I think, they are probably beyond the average, whether in society or at home. And you, as I remember, have some family too, even if few in number.

MR. B. Of course I have; I think man generally should at least keep up the number of his race, so I have one of each; that, however, is as much variety as the largest can possess. I have many friends as well.

MR. W. I am really glad to hear this, for I thought possibly you and yours had become isolated because of your liberal views.

MR. B. No! not much; besides I allow, if I don't actively encourage, my family to make a profession of religion if they are so disposed, if only for its preservative character.

MR. W. So you think there is something in profession any way, whatever there may be in possession?

MR. B. Well I am not a religionist, because I have seen much and read more of the contention, bitterness and strife growing out of this more than out of any other thing.

MR. W. So be it, but how does that militate against religion itself? or do you hold that religion is founded on human nature?

MR. B. As to that, I have often cherished the idea that it was really a necessity of man's organization.

MR. W. You are right in that, but did you ever

reflect that if the religious sentiment is natural to man, man's Creator must have supplied somewhere the necessary means for its cultivation and its proper and successful direction.

MR. B. I had not philosophised upon it in that way, but as there is in existence, provision made for all man's common needs, it might easily be presumed that there must be provision for the religious section of man's organization also.

MR. W. That is undoubtedly logical, but human nature does not appear primarily to demand that class of supply, so much as it does in regard to natural or temporal things.

MR. B. My friend, you strike the right chord there, for all strings do not vibrate in unison as they do in regard to food, clothing and shelter. You know that these things are the first essentials of life, but mental and spiritual culture come or are needed as the man or woman is developed.

MR. W. We have no argument on that; you have concluded that the religious instinct, aspiration, sentiment or drift toward religious practice and expression is not a forced or temporary feature of his nature.

MR. B. I am perfectly willing to admit this, because if this were not a primitive and normal attribute, I doubt whether it could be implanted or established as an integral part of man.

MR. W. You are an apt or thinking student, for no human wisdom, no friction of life, no influence of schools, no form of teaching can engraft on to man

as he is, any new attribute or characteristic, all that can be done is to arrest, warp or pervert faculties already existent, or these can be cultivated, developed, rendered more active for good or evil, but they can never be created or imposed upon an organization already pronounced of his Creator as very good.

MR. B. There I am in conflict with you on one point, man's creation is an enigma, and as to his Creator, I know man only as the product of generation.

MR. W. Indeed! then you are not in any degree a Bible student, or a believer in the Divine origin of man as recorded in that ancient book.

MR. B. It is many years since I read the Bible, and controversy as to the truth thereof is and has been common for generations, even divines (?) have never been able to give more than a misty incomprehensible definition of the term God, and then their explanations are verbose, contradictory and beyond the pale of reason, they belong in fact to that mysticism, which the common man may not, neither can, understand.

MR. W. It is quite true that men innumerable have "darkened counsel by words," but it is equally true that man by wisdom knows not God; neither can He be discovered by the learning of the world.

MR. B. O that makes Him too far off for my use or comprehension, and therefore I know not whether He is or otherwise.

MR. W. Nor will you know until you return to

the Scriptures, and take the plain, unvarnished record as it is, then you will find some light at least, and the introductory understanding may be followed by deeper and grander faith and knowledge, for it is said that to know God and Jesus Christ whom he hath *sent* is eternal life.

MR. B. Oh! you are too fast for me altogether, according to religious reckoning the world was four thousand years old when that was said, and a knowledge of God was as much needed in the early ages as in the latter times, if knowledge was of value to men at all.

MR. W. Thank you! I am glad you recalled me, as the more ancient history is quite as clear as to God, His form, His character, His ways as any later revelation, and the very first chapter of Genesis tells enough of the Divine being to enable man to comprehend Him in part at least.

MR. B. Ah! but the scholars, divines and learned men have said that He is "incomprehensible," and the old church in which my father and mother lived and died, and in which I was taught and raised, makes this knowledge beyond all human understanding.

MR. W. Oh! that is only the mysticism of scholastic speculation and schools of perverted theology wherein men may grope as the blind man gropeth for a wall and never able to find it. Did I understand you to say that you were raised in the mother church?

MR. B. Surely not! my family have belonged to

the respectable and venerable Established church. No, no, no popery in mine, I tell you.

MR. W. Well of course you are familiar with the ideas of the Deity, as expressed in the prayer book used by the church of your fathers?

MR. B. I am not sure, but if you can quote it, I will answer freely although I do not claim to be positive as to that.

MR. W. I can repeat it to you verbatim, and then you can give your impression in regard to it. "The Father incomprehensible, the Son incomprehensible; and the Holy Ghost incomprehensible. The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternal: but one eternal. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible. . . . This is the Catholic faith: which except a man believe faithfully, he cannot be saved."

MR. B. Do you mean to say that the prayer book reads like that? for I do not remember it.

MR. W. It is surely repeated in every English church fourteen times in each year, and these occasions are really the most important days and feasts in the order of that church.

MR. B. I have nothing to offer in regard to it. I presume it would be included among the "mysteries of godliness." I might, however, ask for the author's name or ask where it originated.

MR. W. On the face thereof it is attributed to

Saint Athanasius, one of the theological fathers of the church, though this is now disputed; it was known as early as the sixth century, and in the seventh was received into the Gallic church; as early as 800 A. D. it was in use in Britain, and later the Reformers adhered to it, Luther himself doubting, "whether since the time of the Apostles any more important and more glorious composition had been written." Do you understand it?

MR. B. How should I understand what the fathers (whoever they were) have solemnly declared to be "incomprehensible?" And besides they assert that unless every one shall keep this faith whole and undefiled, "without doubt he shall perish everlastingly." Therefore my hopes of salvation are vain if this be true.

MR. W. The Great Teacher said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.) And on another occasion He said, "No man knoweth who the Father is but the Son, and he to whom the Son will reveal him."

MR. B. Excuse me, you persist in referring to the New Testament, am I to infer that the "Old" gives no key, or clue, or countenance to the claim of a personal God or of His attributes and character!

MR. W. I beg your pardon Mr. Binks, this is the second time I have forgotten myself; and now we will take the Hebrew Scriptures and if afterwards they need any corroboration we may take the New.

I think either or both come nearer the truth, besides being less complicated and wordy, than the creed already referred to.

MR. B. It is just this way, if as the world says, all the revelations are included in those books, and they are indefinite, it must be but speculation and the opinion of men after all, and surely a loving Father never intended this.

MR. W. "Verily thou art a God that hidest thyself," is an old quotation from the Prophet Isaiah, nevertheless His presence and person were known to Adam in the Garden when He blessed Adam and Eve, and said, "Be fruitful, and multiply, and replenish the earth," etc., (Gen. 1: 28,) also after they had partaken of the forbidden fruit, and afterwards to Cain. The Lord also spoke to Noah, instructing him how to build an ark preparatory to the flood, (Gen. 6: 14,) and when the flood subsided he talked and covenanted with the patriarch and his sons as he had done with their predecessors. (Gen. 9: 8, 17.) Abraham also was privileged to talk with the Lord. To Jacob the Lord revealed Himself in the form of a man, wrestling with him till break of day, and he declared, "I have seen God face to face;" when Jacob was coming out of Padanarum God appeared unto him again, then blessed him and changed his name to Israel, and confirmed this by saying, "I am God Almighty;" and after the blessing and sundry promises, "God went up from him in the place where he had talked with him."

MR. B. I had no idea that the Scriptures were so explicit as to the personality of Deity, or that there was so much in favor of that fact.

MR. W. Well, the fringe only of the topic has been touched yet, for it is the great and prominent feature of the Bible, a now nearly obsolete book, and was surely as much of a certainty in ancient times as it is now repudiated or forgotten. You remember how Moses, Aaron, Nadab and Abihu with seventy of the Elders of Israel upon invitation "saw the God of Israel," and in Exodus 33: 11, "The Lord spake unto Moses face to face."

MR. B. Yet my friend you seem to overlook a statement in the same chapter which says as if in reply to Moses, "Thou canst not see my face and live," and I have a vague memory that it reads somewhere, "Our God is a consuming fire."

MR. W. You are right, the original passage is in Deuteronomy 4: 24, where Moses is rehearsing the mighty works that God had done for Israel, "For the Lord thy God is a consuming fire, even a jealous God;" the same expression is repeated in Hebrews 22:29, but both passages refer to the consumption decreed upon forgetfulness and disobedience.

MR. B. I am satisfied with that explanation, but I have a poser which seems to overturn your fabric and to deny its possibility.

MR. W. Ah! what is that? as I am interested with you.

MR. B. Well, I have rebuked you for fleeing to

the New Testament, but there I am going now if I can find it. Oh! here it is, (I Tim. 6: 15,) "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see;" and in I Timothy 1: 17, "Now unto the King eternal, immortal, *invisible* . . . be honor and glory for ever."

MR. W. When a passage of Scripture is produced which appears to conflict with the general tenor thereof it needs all consideration, and I think yours worthy, and yet easily answered. Paul addressing his favorite pupil Timothy, was showing that men who followed after money were only following the shadow; he exhorted the believer in the Gospel to flee these things and to follow after righteousness, godliness, faith, love, patience, meekness, promising that on the appearing of our Lord Jesus Christ, he shall show the blessed and only Potentate, etc., the one dwelling in light which no (unpurified) man can approach unto, and no (unpurified) man hath seen or can see; thus emphasizing those words in the sermon on the mount: the pure in heart shall *see* God.

MR. B. As you have said, the preponderance of Bible evidence so far as adduced is in favor of a personal God, though I confess I had not given much thought to or taken the interest in it which I have done and now feel, since we have begun on this increasingly interesting subject.

MR. W. All divine subjects grow in favor with a

pure spirit when the object sought for is truth and there is a disposition to follow wherever that may lead. However, now that we have touched the New Testament I want to cite you to Hebrews 1: 3, where the writer, speaking of Jesus Christ, says, "Who being the brightness of his glory, and the express image of his person," and He Himself when asked by one of his servants, saying, "Lord, show us the Father, and it sufficeth us," the answer was ready, "He that hath seen me hath seen the Father . . . I am in the Father, and the Father in me."

MR. B. Well you have coupled together pretty fairly and closely the Old and New Testament; you have not only demonstrated their unity but you have brought in reason as the hand-maid of so-called revelation, and I do not know that I have any solid objection now, to the possibility at least, of a personal God.

MR. W. I am glad to hear so frank a statement, and I will now present by quotation that great statement as to the creative epoch when the earth was prepared and man introduced thereon.

MR. B. I have had that in my mind several times during our conversation, and wondered why you did not give it some prominence at least.

MR. W. To tell you the truth it might have preceded all the others, but as you were an unbeliever, it was best probably to anticipate your objections, and to open up gradually the idea which all religionists reprobate, while at the same time they claim to

hold to the record from which the argument is drawn.

MR. B. Is it possible then that there are but few religionists who accept this interpretation which now appears so simple and sensible?

MR. W. You yourself can be witness that thought is not centered in this way, in fact, religious people have looked upon query in this direction as sacrilegious, nay, almost blasphemous and forbidden.

MR. B. But to my mind it does not appear so much derogatory to the Creator, to believe that "He made man in his own image," for it appears to indicate continuous divine interest in man, also that it helps to elevate man's thought of himself, and so to lead him from all sin and unworthiness in consideration of an origin so sublime.

MR. W. I quite agree with you and yet can see that a greater inference may be entertained if we accept the record as it is, for not only in the creation was it said, "Let us make man in our image, after our likeness," but it further says, "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 26, 27.)

MR. B. It seems to be incontrovertible that the record bears out your idea, at the same time the likeness is surely now but very indistinct in large numbers of the human race.

MR. W. Why yes, in the exercise of agency and as the result of disobedience, it is as an old writer

said, "God made man upright, but he hath sought out many inventions," and of ancient Israel it was said, that "they provoked the Lord to anger because of their inventions."

MR. B. I can see in this, somewhat, not only of form, but also of Fatherhood, but it is still vague and misty to my mind.

MR. W. You certainly strike a key here which revelation accepts, for it is expressly declared that "God is the Father of the Spirits of all flesh," and human organization can only be the dwelling place of a spirit possessing the same or a similar form, and of Jesus, Paul said, "Who being in the form of God thought it not robbery to be equal with God."

MR. B. One thing I must confess, there is a nearness in this conception of God which never can obtain in the vague, diffuse, non-understandable and unreachable idea of the creed.

MR. W. You are right, and it interprets that scripture which says, "that he is a God at hand and not afar off," and that "he is nigh unto every one of us if we will but believe."

MR. B. Then there is a certain sympathy apparent even on the surface; and prayer would seem easier and response more sure.

MR. W. You have climbed a big step already, and from that you can invoke aid and receive blessing, even in regard to our little conversation and comment, as I know for myself.

MR. B. Probably we have now pursued this topic

as far as it can be either necessary or profitable at present, I am, in fact, about convinced, and the Bible certainly has more in it than I thought it had.

MR. W. There are yet numerous evidences unrepresented, and yet once agreed upon the personality or form of God, it seems superfluous to refer to the different organs of personal organization, to which allusion is so frequently made; as for instance to the hands, arms, lips, ears, eyes, nostrils, mouth, head and feet, or to refer specifically to the fact that these organs were all used, for God talked, walked, listened, heard; he also ate and drank.

MR. B. It is strange that the religious world have overlooked this representation of the Deity in the very book which they claim to be divine.

MR. W. So it is, but their conclusions are all part of the "inventions" deprecated, and for which neither He nor the scriptures are in any way responsible.

MR. B. I can see now, too, that attributes belong also to organization or to personality, that faculty and function must be together, and that both imply use of course.

MR. W. We need not do more than admit at this time, at least, that God loves, hates, respects, is angry, merciful, just and righteous, in fact, exhibits only in a degree uncomprehended of man, all the attributes of character which we are taught by the religious sentiment to create or to foster in ourselves, and which, when so exhibited, compel us to

say of a man, he is God-like, in all that is implied so far as human action harmonizes therewith.

MR. B. I am indeed grateful for the consideration you have given me in this matter, it has extended far beyond my thought or intention, and I shall be glad to pursue further our investigation when you have time and the conditions are equally favorable with the present.

MR. W. I certainly have enjoyed your visit and your attention, and I cordially invite you to come again when you desire.

MR. B. Before we part, I want again to express a thought which you have evidently overlooked and that is, excuse me, in this chapter of Genesis from which you quoted where it says, speaking of the creation of man, "Male and female created he them."

MR. W. As to that, all that we know of Nature which is God manifested in His works, points out sexual variety—male and female—and it in no way runs counter to observation and experience, if this feature which is everywhere, includes even the Creator.

MR. B. I am free to confess that this idea is altogether new to me, and I cannot say that I accept it or can grasp it at present.

MR. W. Oh, "there are far more things in heaven and earth than is dreamt of in your philosophy!" as Shakespeare says, but the hour is late and we will leave this at present, only in the interval I ask you

to read carefully these verses by a beloved and gifted author, which I very much admire, the first verse begins "Oh my Father," etc.

MR. B. I shall have great pleasure in doing so, but it is too late now and I will take it home and read it at my leisure.

MR. W. That is just what I intended, and now, good night! God bless you and give you the Spirit of Light and Truth.

MR. B. Thanks, good night! I shall long remember this interview with you, and hope it will not be the last.

MR. W. Thank you, good night!

MR. B. Good night!

(For a further elucidation of this interesting subject, see Appendix to this book, copied by permission of the writer, Elder George Reynolds, from the "Juvenile Instructor.")

II.

THE DIVINE MISSION OF JESUS CHRIST.

NEW QUERIES ON DEEP SUBJECTS—ORAL TESTIMONY—
THE NEED OF A CHRIST INDICATED FROM THE FIRST
—PROPHECY VEILED THEN MADE MORE DISTINCT BY
INSPIRATION—THE TESTIMONY OF THE PROPHETS—
THE CULMINATION.

“And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Gen. 3:15.

“I am the light of the world.” John 8:12.

MR. BINKS. Aha! I am glad to see you.

MR. WHITE. I may pay you the same compliment, but as you have not hurried your return visit, I had begun to think your interest had waned, or that I should have to come and see you.

MR. B. Well I should have made you heartily welcome, albeit my house may not be quite as orderly as yours.

MR. W. I am surprised to hear you say this, for my family being mainly grown, we often have company, and when alone there are so many topics which interest us, that at times we are quite noisy if not strictly argumentative.

MR. B. You find new topics then all the time?

MR. W. To be sure we do, there are current

events, public questions, local matters, general reading, with interchange of comment, and then the never failing questions of religious faith and action, seem so important at times, that they get the preference.

MR. B. Why I thought you and yours more stable than that; then surely in this enlightened age there can be nothing new in theology?

MR. W. Oh! there you are mistaken, true theology is a divine science, and consequently we are always making discoveries,—finding heights and depths, connections, inferences and associations of ideas to which there is no end.

MR. B. Well tastes differ, or as the old proverb says, "One man's meat is another man's poison," although I have really given more thought to these—what I might call—unprofitable things since our conversation, than in all my life before.

MR. W. I have no regrets about this, for it has long been evident to me that human nature can never be fully satisfied by either observation or common experience; we feel as if there was something more than this life; bread and butter and clothing and home, fail to stifle certain inner longings—the longings of the heart, or to explain the mystery of life and death; nay even the present presents problems we cannot solve as yet, and the future is almost a blank.

MR. B. But why worry? you remember an old saying, "What we know not now, we shall know hereafter."

MR. W. Yes, "Wise saws and modern instances" have their uses, but existence is a curious, a knotty, a serious problem, and surely man with all his powers, faculties and possibilities is for more than the present time.

MR. B. Never mind; we talked about God when I was here last, you looked upon Him as your Creator, surely He is able to take care of "the workmanship of His own hands."

MR. W. He evidently does in great part; the birds of the air, the animal creation, all forms of life in fact are the subjects of His care; there is provision in abundance for their subsistence and continuance, as the earth provides for them, and season, climate, conditions create or affect types of life; but man is more than they, he is a sovereign, if a subject, intellect is his, judgment and reason are the hand-maids of his well being; and while toil and effort appear to be his destiny, yet from that toil he, out of the elements which surround him, multiplies, invents, discovers, applies, advances, until ignorance might easily conclude, "Surely he is a God."

MR. B. I too am a lover of nature, its moods charm me, its variety attracts my attention, there is an unutterable glory in the starry heavens, and in the silent music of the spheres, and all the nearer chords of melody on earth fall on my gratified ear, from the singing of birds to the rippling of a brook, from the surge of the ocean to the softly falling flakes of snow; then mountain and waterfall, rivers and rills, fertile

fields and the uncultivated parts of the earth possess, each in their turn, a perennial feast for observation, and become a psalm of joy. Man alone seems to be an enigma; all things besides are good, very good.

MR. W. This is the one great theme of mine, and without the Bible most of it would be as "a sealed book;" and yet if there is purpose in nature or creation, there must also be purpose in man.

MR. B. I half believe now, in God the Eternal Father, the One regarding whom much can be learned through His works, but theological ideas are not so obvious, for instance, Nature, while it partially unveils a God, says nothing of the necessity for Jesus Christ.

MR. W. Probably not, God is certainly a necessity in and to nature, but the latter is not so plainly written, and a superficial look would declare Him to be superfluous. But even your conceptions of Deity in Nature have to be supplemented by revelation before you grasp Him, and the value of a Christ needs possibly more to be manifested by the same light of revelation.

MR. B. Now you touch quite a mystery, a something needed, valued in the dark ages, in the infancy of man perchance, but unheeded and unneeded in this age of progress and wonderful intelligence.

MR. W. You are sadly mistaken there, both as to the mystery and the necessity, for all human activity and progress is based on this so-called mystery.

MR. B. It almost appears as if you were a mystery as great, but please explain yourself.

MR. W. Why, the world moves in an atmosphere of revelation, it is an every day condition, we are all engaged in it and are subject to it.

MR. B. Well I have to smile now, and while I am not a crank as I think, and would not call you one, one of us or both are out of our depth.

MR. W. Why this is only shallow water if you only think; everyone who communicates light or knowledge to the ignorant is a revelator to that one; the parent to the child, the teacher to the pupil, the expert to the apprentice, the mother to her daughter, indeed wherever intelligence is needed there a revelator is a necessity also, for revelation truly is *the imparting of knowledge possessed by one to another without it*, no matter what the topic or study, no matter how it may vary in degree, whether it pertains to this life, or any other, this is its essential characteristic.

MR. B. This surely simplifies what all men have believed to be beyond comprehension, but as to religion or religious matters all the orthodox divines assure us, that in their department, there has been no revelation since the Apostolic age, as I have heard many declare.

MR. W. That, as you can see, has made religion an uncertainty or a stand-still science, while knowledge in every other avenue of human thought has increased almost to excess, or as fast as it could be appropriated.

MR. B. You overlook, my friend, one grand distinction, all the illustrations you give teach by personal contact, and as you observe we all have learned and still learn in that way.

MR. W. I am well aware of that, and there is a veritable difference in action, though results are very similar; the Bible is not only a record of communication between man and man, but between man and intelligences beyond the veil, those outside the reach of ordinary human vision or of men in the flesh, for the presence and voice of God Himself was heard in commandment when the earth was young, as you have lately read, and afterward angels or special messengers were employed when the machinery of earth and man was fairly started, then Patriarchs and Prophets became the medium through which "the word of the Lord" was given, and prophecy was in later times so often fulfilled after this method came, that men counted the Prophet as a medium between Deity and themselves—His children; or in scriptural phraseology, "Holy men of God spake as they were moved by the Holy Ghost"—that great central light of the universe of God.

MR. B. But why did not God or the Lord continue the original method of personal manifestation?

MR. W. Simply because all His ministers and messengers were ever willing and ready to do His bidding, just as the servants of the King of England or the servants of the President of the United States are ready in their calling; these dignitaries do

not personally attend to all the minutiae of the state.

MR. B. The analogy is accepted, and its fairness beyond controversy, I think.

MR. W. Then besides, the economy of God was vastly broader than the moment or the occasion; it had already been decreed that His posterity should come to the earth after it was prepared, so as to secure a body, for purposes reached only through the coming of a Savior and the opening of the doors of the resurrection, so to Him "all the prophets bear witness."

MR. B. Your thought unfolds purpose and pre-arrangement, but it would seem that men coming from a higher or other sphere, should remember something of your theory, if it be true.

MR. W. The veil of the flesh intrudes, so that man may be tried in ignorance, perplexity and darkness; but there can be no doubt that we all once knew of "the Lamb slain from before the foundation of the world," and that in the meridian of time He should dwell in the flesh as the Savior and exemplar to all who would listen to His voice.

MR. B. You are getting far ahead of me and of the Bible too, I should imagine; however I am here to learn, if you know anything that will do good to me and mine.

MR. W. I also am an inquirer after truth, although the search for this may have led me in one direction while your drift has been in another, yet in

the long run the potency and the value of truth must become as important to one as the other.

MR. B. Well I have a half memory that the question was once asked of the Great Teacher, as you would call him, What is Truth? but He did not deign to reply to so proper and yet so momentous an inquiry.

MR. W. That part of our subject will come up by and by; in the meantime you remember, no doubt, the story of Eve and the Serpent, with the promise or prophecy attached.

MR. B. Well that of course is an old story, fable or allegory, and devoid of credence as a matter of fact.

MR. W. Yet it may have been both, but if an allegory, it simply concealed a truth, one that will ultimately be established beyond all refutation.

MR. B. How then was that, or am I blind?

MR. W. It would appear that the eternal contention between good and evil, between obedience and disobedience, between God and Satan had to be fought out here, as it always will be where progress is intended.

MR. B. You don't mean to say that you believe in a personal devil too? Why I thought you free from all those old superstitions.

MR. W. Contrast is the law of being apparently; men taste the bitter that they may enjoy the sweet, darkness that they may enjoy the light, sickness that they may enjoy health, and error is manifest that men may learn to entertain and enjoy the truth.

MR. B. We appear to be getting wide of our subject somehow, or the connection is not clear to me.

MR. W. I am glad to return, and will now repeat the promise and prophecy for comment any way. After partaking of the forbidden fruit, an act of direct disobedience, the Lord said to the serpent, the representative of transgression according to the record, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Now woman has for ever been the better part of human nature, more loving, more righteous, more susceptible to truth and to spiritual influences than man, although he was the appointed leader, and in this promise concerning her seed there was by the consent of all antiquity, and the full endorsement of both true and perverted Christianity, the prophecy of a Messiah or Redeemer, who should literally bruise *the head* of evil, while evil might barely bruise *the heel* of good.

MR. B. There may be a grain of truth beneath this mountain of theory, but it is interesting none the less, and you may see your way out whether I do or otherwise.

MR. W. Theory you may esteem it, but it is the golden thread running all through so-called sacred history, and to trace that is the highest wisdom, for it was placed there by the Divine hand, and "He will make it plain."

MR. B. We are advancing now my learned friend,

but we may not "hollo, till we are out of the wood," although I begin to see light.

MR. W. Now this promise was never lost sight of by the prominent men of the patriarchal era, as it probably harmonized with the then uneffaced memories of pre-existence and the pre-determination of the councils of heaven.

MR. B. But is there not in the supposed length of patriarchal life, some possibility of transmitting knowledge direct from sire to son?

MR. W. I am glad you reminded me of that, for doubtless the knowledge of God and the remembrance of Divine promise was handed down from one to another, even if we suppose that the art of reading and writing was unknown, though there are reasons for doubting even this conclusion.

MR. B. Whether or no, some modern and more ancient undeveloped nations have transmitted *viva voce*, "songs, legends and historic facts," and I see no reason why this could not have been done in earlier ages.

MR. W. I am sure you have the key there to the transmission of religious knowledge, truth, prophecy and testimony, for Adam lived 800 years after Seth his son was born, and Enoch, who is called "the seventh from Adam," was translated fifty-seven years only after the death of the father of men, and nine prominent later patriarchs were cotemporary also with Adam while he was still in the flesh.

MR. B. Why, you surprise me! how can it be that

more consideration is not given to this remarkable phase of history or fact?

MR. W. Well I am not apologizing for ignorance or for indifference, but it is clear that of the number of these righteous men who knew Adam our great progenitor, there were six living in the days of Noah.

MR. B. I had no conception of these figures or as to the probability of patriarchal association, or of the certainty of an intelligent transmission of both knowledge and tradition.

MR. W. And yet it is true that Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech, were all living at the same time.

MR. B. Was there not the same opportunity of transmitting intelligence in regard to God, His promises and true religion after the flood that there was previously?

MR. W. There was of course, for Noah was 600 years of age when the flood came, and Lamech, his father, had only died some five years before that, then as you remember Lamech was fifty-six years old when Adam died and could have known him, and Noah certainly knew many of the later patriarchs, and must have known of Adam from his father.

MR. B. Yes, but as to the flood, that was the question?

MR. W. Well, wait a little: this Lamech the father of Noah lived until he was 777 years old, and by this time Noah was 595 years old when his father died, consequently he had ample time for acquiring full

information as to God and things associated with Him as already said.

MR. B. That is right, and you therefore infer that he could intelligently and truly educate his posterity.

MR. W. That is a righteous conclusion, and of the prominent men of the later period, "Shem the son of Noah; Arphaxad, Salah, Eber, Reu Serug, Terah, Nahor the brother of Abraham, and Abraham himself all lived at the same time," so there were eight great characters living who were cotemporary with both Noah and Abraham, and these were all, without doubt, believers in God, His promises, and were preachers of righteousness. Still further we have seen that prior to the flood, those persons named (less Adam and Seth) including Noah, all lived at the same time, and that Enos, Canaan, Mahalaleel, Jared, Methuselah and Lamech, knew both Adam and Noah; and thus you have the names of those who both before and after the flood were able to transmit that positive knowledge which otherwise might have been no more than a tradition.

MR. B. Surely we may live and learn, and I am beginning to get a glimpse of an idea that there is order in other sections of God's works and ways as well as in the beautiful operations of nature.

MR. W. The longer you are a student the less you will feel that you know; and now that we have come to the history of that great character, Abraham, who was called "the friend of God," we shall find that human life was becoming apparently modified, chil-

dren were born earlier and men died of fewer years, the design of the Almighty seemed to become concentrated both by promise, blessing and election, hence it was said to him specifically, "In thy seed shall all the nations of the earth be blessed;" lineage became of more import; to Isaac also was the covenant renewed, and to Jacob his son; and in the history of Jacob, the grandson of Abraham, or Israel as he had been named of the Lord, there is a sort of culmination, for he in blessing his family just prior to his death declared, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," which most religionists interpret as a prophecy concerning the Messiah.

MR. B. This prophecy, you no doubt claim, was fulfilled.

MR. W. Not only this, but many others, and after the house of Jacob by blessing had become the twelve tribes of Israel, every woman thereof for generations, although Judah was indicated, had an ambition to become the mother of the promised Messiah. Judges and kings, priest and people were imbued with that foreshadowing, which became brighter and brighter unto the perfect day.

MR. B. You must have spent all your time in tracing and theorizing upon a matter, which I had supposed only belonged to "the Cloth."

MR. W. There you are in error; I have been and am still interested, but I have only given a little leisure time now and then to this very significant

subject, and claim even now to know but little concerning it, however I can go a little further still if you feel interested.

MR. B. Why, my friend, my interest is increasing, I do not want to be fascinated so as to interfere with the duties I must attend to, but I am at your service.

MR. W. You may remember that Moses prophesied that the Lord would raise up unto Israel a prophet like unto him, whose message and the penalty of disobedience to it were also told (see Deut. 18: 15, and Acts 3: 22). This is by inspiration claimed for Christ.

MR. B. Well, it took a long time to make the connection, and that may be erroneous.

MR. W. Not to a believer in inspired prediction, but I will refer you to a paragraph from Dr. William Smith's Dictionary of the Bible by way of narrowing our field.

"Prediction, in the shape of promise and threatening, begins with the Book of Genesis. Immediately upon the Fall, hopes of recovery and salvation are held out, but the manner in which this salvation is to be effected is left altogether indefinite. All that is at first declared is, that it shall come through a child of woman (Gen. 3: 15). By degrees the area is limited: it is to come through the family of Shem (Gen. 9: 26), through the family of Abraham (Gen. 17: 7), of Isaac (Gen. 22: 18), of Jacob (Gen. 28: 14), of Judah (49: 10). Balaam seems to say

that it will be wrought by a warlike Israelitish king (Num. 24: 17); Jacob, by a peaceful ruler of the earth (Gen. 49: 10; Moses, by a prophet like himself, *i. e.* a revealer of a new religious dispensation (Deut. 18: 15). Nathan's announcement (II Sam. 7: 16) determines further that the salvation is to come through the house of David, and through a descendant of David who shall be himself a king. This promise is developed by David himself in the Messianic Psalms. Pss. 18 and 41 are founded on the promise communicated by Nathan, and do not go beyond the announcement made by Nathan. The same may be said of Ps. 89, which was composed by a later writer. Pss. 2 and 110 rest upon the same promise as their foundation, but add new features to it. The Son of David is to be the Son of God (2: 7), the Anointed of the Lord (2: 2), not only the King of Zion (2: 6; 110: 1), but the Inheritor and Lord of the whole earth (2: 8; 110: 6), and besides this, a Priest forever after the order of Melchisedek (110: 4). At the same time, he is, as typified by his progenitor, to be full of suffering and affliction (Pss. 22, 71, 102, 109); brought down to the grave, yet raised to life without seeing corruption (Ps. 16). In Pss. 45, 72, the sons of Korah and Solomon describe his peaceful reign. Between Solomon and Hezekiah some 200 years intervened, during which the voice of prophecy was silent. The Messianic conception entertained at this time by the Jews, might have been that of a King of the royal house

of David, who would arise, and gather under his peaceful scepter his own people and strangers. Sufficient allusion to his prophetic and priestly offices had been made to create thoughtful consideration, but as yet there was no clear delineation of him in these characters. It was reserved for the prophets to bring out these features more distinctly. In this great period of prophetism there is no longer any chronological development of Messianic prophecy, as in the earlier period previous to Solomon. Each prophet adds a feature, one more, another less clearly, combine these features, and we have the portrait; but it does not grow gradually and perceptibly under the hand of the several artists. Its *culminating* point is found in the prophecy contained in Is. 52: 13-15, and 53."

Isaiah, who has been called the evangelical Prophet, had said, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;" He (Christ) was called "the son of David who was the son of Jesse," and in that revelation which claims to be dictated and applied by Jesus Christ Himself, He deliberately assumes this utterance saying, "I am the root and the offspring of David, and the bright and morning star."

MR. B. You have literally overwhelmed me with quotation, testimony and evidence from Genesis to Revelation, and surely if all these are applicable and count, there is more of Christ than I have ever dreamed.

MR. W. Surely your wonder is much lessened that Christendom should so exalt and glorify the name which in itself carries suggestion with or against our will, for as you may have heard and remember, Jesus is the Greek for Joshua and signifies Savior, and Christ is the synonym of, or rather means, the anointed; the two conjoined make the "Anointed Savior," whether we will or no.

MR. B. I am assuredly gratified for so elaborate an exposition in regard to the Christ, for as I said before, Nature may not indicate so broadly and clearly the necessity for such a character, but by admitting the idea of a personal God, probably in the nature of things in the Divine economy, as you observe, there is as much need of a Savior as of a Creator.

MR. W. Just so, and if you will, I shall introduce to you a few of the most striking titles given to this same character in sacred writ, as testimony to a certain something which no man can explain save on the principle of Divine revelation.

MR. B. I am all attention as becomes an increasingly interested pupil, and at present can only express surprise at my ignorance.

MR. W. Oh you are far from being alone as to that condition, the only trouble is that too many are more than willing to remain there.

MR. B. I need not apologize to you at all events, for your patience has indicated your charity, and your presentation has captivated my thought and increased my desire to know.

MR. W. The end is not in sight yet by a long way, but I will give you the names promised as given by one of deeper research than myself:

OLD TESTAMENT.		NEW TESTAMENT.	
The Branch.	Zech. 3: 8	Advocate.	I John 2: 1
Counsellor.	Isa. 9: 6	Apostle.	Heb. 3: 1
Desire of all Nations.	Hag. 2: 7	Finisher of Faith.	Heb. 12: 2
Immanuel.	Isa. 7: 14	Bread of Life	John 6: 48
Everlasting Father.	Isa. 9: 6	Corner Stone.	Eph. 2: 20
The Mighty God.	Isa. 9: 6	Deliverer.	Rom. 11: 26
The Prince of Peace.	Isa. 9: 6	Head of the Church.	Col. 1: 18
Holy One of Israel.	Isa. 41: 14	Image of God.	Heb. 1: 3
Judge of Israel.	Micah. 5: 1	Emmanuel.	Matt. 1: 23
Plant of Renown.	Ezek. 34: 29	Messias.	John 1: 41
Redeemer.	Isa. 59: 20	Morning Star.	Rev. 2: 28
Refiner.	Mal. 3: 3	Only Begotten.	John 1: 14
Sun of Righteousness.	Mal. 4: 2	Seed of Abraham.	Gal. 3: 29
Servant.	Isa. 49: 3	Stone Refused.	Matt. 21: 42
Wonderful.	Isa. 9: 6.	Wisdom of God.	I Cor. 1: 24

MR. B. Do you mean to say that all these titles were applied to Christ?

MR. W. Yes indeed, and these were but a few, others as suggestive and significant can be found in the pages of Holy Writ to demonstrate that He was indeed the "Hope of Israel," and the "Redeemer of the World."

MR. B. Wonderful, wonderful! You have opened a new world to me, but I am sure it must be getting late, and no doubt you wish to retire.

MR. W. Shall we continue our "Quiet Chats" here, or can we change visits as a matter of con-

venience to you, seeing you have to come quite a distance!

MR. B. Well, I have been telling my wife of our interviews, for you know the best of women want to inquire occasionally how and where their husbands spend their evenings, particularly when they are as late as this.

MR. W. True, and when I come down to your house I shall have to tell my wife, so she may not be anxious if we talk too long.

MR. B. I shall look for you in two weeks then; I like the arrangement wonderfully, for my son and daughter have both expressed interest after my recital.

MR. W. Well now that is good, and I shall be delighted to make their acquaintance and their friendship, even if they are a little noisy as you said when here last.

MR. B. Oh I must have you overlook that, for while they are not man and woman, neither are they children.

MR. W. So! Good night again! 'Tis pretty dark, you will have to mind your steps; peace be with you, good night!

MR. B. Good night, my growing friend.

O, say, what is truth? 'Tis the fairest gem
 That the riches of worlds can produce;
 And priceless the value of truth will be, when
 The proud monarch's costliest diadem
 Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains
burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

John Jaques.

III.

THE CHARACTER OF JESUS CHRIST.

THE HISTORIC CHARACTER OF THE CHRIST—HIS OWN
ASSERTIONS OF AUTHORITY—THE SPIRITUAL OR
ANGELIC TESTIMONY—THE TESTIMONY OF HIS
ENEMIES—THE TESTIMONY OF DEVILS OR DEMONS.

“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” John 8:12.

*He had done no violence, neither was any deceit in his mouth.”
Isaiah 53:9.*

MISS BINKS. Good evening! Can I do anything for you.

MR. WHITE. Well, I promised Mr. Binks, your father, I presume, that I would call and see him.

MISS B. Oh you are Mr. White then; Father will be here almost immediately.

ENTER MR. B. My friend you are heartily welcome; Mrs. Binks, my daughter Lucy, my son John, my family I may say.

MR. W. I am pleased to see them, but how about that noise, you know?

MR. B. Time will tell Mr. White, familiarity brings freedom you know, and we indulge at home, if we are subdued before strangers.

MR. W. True enough; are you feeling any better as to our little encounters?

MR. B. Better! Why you surprise me, and yet, shall I say it, I have not only become interested myself, but I have interested my family; and they may be extra bashful before you, for a time, for I have said you are a prodigy.

MR. W. Nonsense! I have only touched briefly on an item or two of what I believe should be the true glory of any man's character, that is religion, that which includes some understanding of things which reach beyond this bustling, contentious, anxious world of ours.

MR. B. Well, my boy, now sixteen, seems to take an unusual interest in my repetition of your arguments, if I have got them right, and my daughter—shy though—listens intently, but probably thinks more, and then, as to Mrs. B., she was religiously brought up, and I am afraid I have been a thorn in her side, though she is patience itself.

MR. W. That is a good beginning, and I see no reason why they should not sit with us and listen, even if they have no questions to ask.

MR. B. They will only be too glad, and then, like yours, home is all in all to them. I have been looking over the Old and New Testaments since our last "Chat," and I have been struck by what that man Jesus said of Himself, probably as much so as by what the Prophets (as you call them) said of Him.

MR. W. I have never seen any reason for rejecting His own words or the words of the Prophets, they seem to harmonize, and as there could be no collu-

sion something more than accident must account for their unity and accord; Jesus Christ must have been a necessity, to recall an idea approached in your argument.

MR. B. Well, He must have been a truthful man, or one of unbounded presumption, and yet His whole demeanor seems to be against the latter.

MR. W. Your allusion to the question put to Him by Pilate seems to come in handy right now, you remember the query, "What is Truth?" also that the querist waited for an answer.

MR. B. Yes, but I had lost sight of that for the moment, and He it would seem missed a grand opportunity for an exposition.

MR. W. If wisdom had not characterized the Savior we might so conclude, but He had prior to that announced Himself as "the way, *the Truth* and the Life," and appealing to His Father later, He invoked this blessing on His followers, "Sanctify them through thy truth, thy word is truth," and John emphatically calls Jesus, "the Word," and tells that *the Word* was God," and that that "was made flesh, and dwelt among us, . . . full of grace and truth."

MR. B. When we began our conversation, I reminded you that I had been reading what Jesus said of Himself, and I will take the liberty of repeating some of those things.

MR. W. I am fairly familiar with the life and words of the Savior, but I shall listen pleurably to you, because you evince interest and research.

MR. B. I was much struck with an early incident in His career where the lad had become separated from His parents on their return from Jerusalem, His query was, "Wist ye not that I must be about my Father's business?" Surely this was a premonition, a forecast beyond His years and almost unlike a growing boy, although He sat among "the doctors, both hearing them, and asking them questions."

MR. W. I thought you were going to refer to that truly beautiful episode in the synagogue, where being appointed to read, He opened to that eloquent prophetic utterance given by Isaiah many centuries before, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Having thus modestly yet decidedly assumed His Messianic character by appropriating the prediction to Himself, He closed the book, and sat down.

MR. B. Ah, that would have made a sublime subject for a gifted artist! It surely was the entering wedge against Pharisaism and the intolerance of fanatical zeal.

MR. W. You may say that, for His after discourse so aroused religious frenzy that they not only hurried Him out of the synagogue, but they "thrust him out of the city, and led him unto the brow of the

hill whereon their city was built, that they might cast him down headlong." (Luke 4:29).

MR. B. Yes, His life had a sad beginning, and an inglorious end, as might be thought, but I am losing sight of my intention to quote His own estimate of Himself, either admitted or expressed; just listen to the following:

JESUS GIVES TESTIMONY OF HIMSELF.

Jesus claimed before the Scribes that He did some things "that they might know that the Son of man hath power to forgive sins."

Jesus gave His twelve disciples "power against unclean spirits, to cast them out, and to heal all manner of sickness and disease "

Jesus said, "Whosoever shall deny me before men, him will I deny before my Father which is in heaven."

Jesus said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Jesus said in the parable of the judgment awarding the penalty of neglect, "Inasmuch as ye did it not to one of the least of these ye did it not to me."

Jesus claimed to be the subject of the prophecy in Esaias, "Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

Jesus said to the Pharisees, "In this place is one greater than the Temple, for the Son of man is Lord even of the Sabbath day."

Jesus said unto His disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me."

Jesus said, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were

hanged about his neck and he were drowned in the depths of the sea."

Jesus said, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither any man the Father save the Son and he to whomsoever the Son shall reveal him."

Jesus told the woman of Samaria when at the well that He was "the Messiah, or the Christ which was to come."

Jesus said, "The Father which sent me, He gave me a commandment what I should say and what I should speak."

Jesus again asked the Pharisees, "What think ye of Christ, whose son is he?" they say, "the son of David." He saith unto them, "How then doth David in spirit call him Lord? How is he his son?"

Jesus said, "Verily, verily, I say unto you, before Abraham was, I am."

Jesus also said, "The Son can do nothing of himself, but what he hath seen the Father do, these also doeth the Son likewise."

Jesus said, "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand."

Jesus spake to His disciples, "Be not ye called Rabbi, for one is your Master even Christ, and all ye are brethren. . . . Neither be ye called Masters, for one is your Master, even Christ."

Jesus, when taken before Caiaphas, the high priest, was asked, "Art thou the Christ the Son of the living God?" and Jesus said, "I am."

Jesus, when standing before Pontius Pilate, was asked, saying, "Art thou the King of the Jews? and Jesus said unto him, Thou sayest."

Jesus said unto His eleven disciples at that appointed meeting on the mountain just prior to His ascension: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world."

MR. W. Of course I have, like another, "Known of all these things from my youth up," though probably not so as to present them consecutively, and I am surprised at you.

MR. B. Surprised! Why I surprised myself; but then Mrs. B. was interested and aided me, and the boy wrote as I read out the expressions, and then to tell you the truth, it was a good deal of a job, for I have not read the record hardly since I went to school.

MR. W. When combined and self-applied, with all that may be inferred, these quotations constitute such an array of testimony as can not be set aside on any plea of egotistical fanaticism or misapprehension; they are only compatible with legitimate and understood claim as to the speaker being indeed "The Truth," and our assent can be the only possible reply, while our hearts instinctively seek to find out whether His *friends* of that date thought as He did, so far as this may be discovered in the same alluring record.

MR. B. You have surely got a start of me there, I had not thought of consulting their opinions, but no doubt they were in His favor.

MR. W. But is it not remarkable that He had friends, seeing that the priestly leaders of the people, a people used to prophets and revelation were among His bitterest enemies, and were indeed His

implacable foes? But we will hear now what those friends had to say. From the earliest history of the man Christ Jesus until His resurrection, He had been—as we have read—the subject of prophecy and that spirit was manifest somewhat, even in the infancy of his wondrous life. Simeon said—

MR. B. Hold on a moment! Surely the birth of this subject of prophecy should have—must have had some supernatural phenomena associated with it.

MR. W. Thank you, I am a lover of order, and now remember as “coming events generally cast their shadows before,” that there were many startling manifestations and strange occurrences which we should now read, for they have a bearing on our topic.

MR. B. I have no desire to instruct my teacher, yet with your permission I will introduce some evidence of this character:

THE TESTIMONY OF ANGELS.

Angels said that, “He was conceived of the Holy Ghost, and that he should be called Jesus, for he shall save his people from their sins.”

Angels announced to the shepherds, “Unto you is born this day in the city of David a Savior, which is Christ the Lord.”

A voice from heaven at his baptism by John, said, “Thou art my beloved Son, in whom I am well pleased.”

When Jesus took Peter, James and John into the mount where He was transfigured before them, a bright cloud overshadowed them and from thence came a voice saying, “This is my beloved Son in whom I am well pleased; hear ye him.”

Angels announced the fact of His resurrection and delivered a

message to the disciples and Peter as to where the Lord should be seen.

At His ascension two men stood by the disciples in white apparel and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

MR. W. Now you have given the celestial side, I will take up the terrestrial as shown by his friends, first pointing out that the wise men, miraculously guided by a star to the place where Jesus was born, called him "The King of the Jews."

THE TESTIMONY OF HIS FRIENDS.

Simeon said in the Temple "This *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

Anna a prophetess, aged four score, "spake of him to all them that looked for redemption in Jerusalem."

John said, "Behold the Lamb of God, which taketh away the sin of the world. . . . He must increase but I must decrease."

"The common people heard him gladly."

The two blind men recognized him saying, "Thou son of David have mercy on us."

Nicodemus said, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."

Nathaniel said, "Rabbi thou art the son of God; thou art the king of Israel."

The Samaritans believing the "woman at the well" invited Jesus to tarry with them, and "many more believed because of his own word," and they said unto the woman, we "knew that this is indeed the Christ, the Savior of the world."

When the Savior departed in a ship to the other side, from the multitude, whom He had fed, a storm arose, which (on being

awakened) he rebuked, and "they that were in the ship worshipped him, saying, Of a truth thou art the Son of God."

When Jesus and His disciples came to the coast of Cæsarea Philippi, He presented that great query, "Whom do men say that I the Son of man am?" The final satisfactory answer came from Peter, who said, "Thou art the Christ, the Son of the living God!" Then came that ever memorable rejoinder, "Blessed art thou Simon Barjona, flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

When that great multitude greeted Him on His entry into Jerusalem with the cry of "Hosanna to the Son of David," they also said, "this is Jesus the Prophet of Nazareth of Galilee."

When Pilate washed his hands before the multitude who cried out "Crucify him," he said, "I am innocent of the blood of this just person, see ye to it."

The thief on the cross said, "We receive the due reward of our deeds, but this man hath done nothing amiss."

Peter on the great day of Pentecost said, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"This Jesus hath God raised up, whereof we all are witnesses."

MR. B. Well, I call that a wonderful record and testimony, for it was unbought and involved much contumely and self-sacrifice, seeing that innovation was unfavorable to orthodoxy and to social reputation in those pregnant times, and now I think of it, to round up our inquiry, suppose we include for comparison the estimate of His opponents.

MR. W. I had already thought of that, and at your service is,

THE TESTIMONY OF HIS ENEMIES.

The Jews answered and said unto Him, "Thou art a Samaritan and hast a devil."

The chief priests and the Scribes and the chief of the people sought to destroy Him.

And the Pharisees also were covetous and heard all these things, and they derided Him.

The Pharisees and Scribes murmured, saying, "This man receiveth sinners and eateth with them."

The Scribes charged Him with blasphemy because He healed the sick.

When the devil was cast out of the dumb man, the Pharisees said, "He casteth out devils by the prince of devils."

When teaching in the synagogue of His own land after giving His parables by the seaside, His enemies asked, "Is not this the carpenter's son? Whence then hath this man all these things? and they were offended in him."

Even the Pharisees sneeringly complimented Him thus: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of man."

"The Pharisees held a council and said, if we let him (Jesus), thus alone, all men will believe on him; and the Romans shall come and take away our place and nation."

"The Jews had agreed already that if any man did confess, that he [Jesus] was the Christ he should be put out of the synagogue."

"When the chief priests and officers saw him [Jesus], wearing the crown of thorns and the purple robe, they cried out saying, Crucify him, crucify him! Then answered all the people, his blood be on us and on our children."

When after the crucifixion the vail of the temple was rent and the earth did quake, the centurion and those that were with Him said, "Truly this was the Son of God."

MR. B. You are thoughtful; you seem to have every "end of the string in your own hand," His enemies certainly appeared to be confounded, and to be stubbornly ignorant or else to be seeking excuses

for the rejection of this Prophet, who only could have been one more in the long list already recognized in past generations.

MR. W. And yet you will realize that He came with a different message to that of His predecessors; He "laid the ax at the root of the tree" of spiritual supremacy, and the law which had been given as "a schoolmaster to bring them to Christ" was about to be superseded; the old position of "having the oracles" was to be set aside by the broader philosophy of universal opportunity; the "wild olive"—as they had esteemed the Gentiles—was to be "grafted in;" all these conceptions no doubt stirred within the hearts of the sacerdotal and Pharisaic class, who were already smarting under foreign domination; couple these facts with the lowliness of the Nazarene, His lack of wealth and prestige, His evident inability or indisposition to break the political power of Rome, and their miscomprehension of prophecy and of fact, and the key to official rejection and Pharisaic contempt is already in your hand; but I will give now the witness of the evil powers, who comprehended "the man Christ Jesus" better than did the representatives of that passing dispensation, which having served its purpose was about to be overthrown.

THE TESTIMONY OF DEVILS.

Twice at the time of the temptation, the devil sneeringly asked, "If thou be the Son of God" do so and so. How did he come to thus address Jesus?

The unclean spirit which possessed the one in the synagogue said, "I know thee who thou art, the Holy one of God."

That legion which entered into the herd of swine, cried with a loud voice. "What have I to do with thee, thou son of the Most High God."

MR. B. I conclude those to be quite as essential as the testimonies already cited; the interest of three worlds somehow were enlisted in comment and surely in controversy in regard to the One of whom I have had so faint, and, in fact, so incorrect an idea.

MR. W. The foundation has now been fully laid, and we must find a way of action as well as of expression in regard to so prominent a character in the history of mankind, and I realize that such authoritative teaching as is found in "the Sermon on the Mount," for instance, testifies that "He taught as one having authority and not as the Scribes;" besides all the miracles He performed demonstrated His power over sickness, disease and spirit possession, nay "even the winds and the sea obeyed His voice."

MR. B. I, after much reflection, agree with you, the teachings of such a one must have been of importance, but I am free to say that I have paid just as little attention to them as to things already considered.

MR. W. It is somewhat different with me, His divine call or His being sent should make every act and word of supreme import, although He disclaimed any originality as to that, saying, "My doctrine is

not mine, but his that sent me," and to ignorant yet honest inquiry He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

MR. B. That is a very fair proposition; if so much depends on it, I do not see why we should not inquire as did the High Priest Himself of the author or revealer thereof.

MR. W. Not only that but a woe was pronounced, a woe on those who should "teach for doctrine the commandments of men," and John in his very emphatic way said, "If there come any unto you, and bring not this doctrine [of Christ] receive him not into your house, neither bid him God speed."

MR. B. Now you have me in a corner, for I have never thought that the ideas men might entertain were of any consequence if a man's life were right, and he was respectable and trying to do his best.

MR. W. As to that, conduct is surely colored by a man's thought of religious things, but sincerity and honesty are not the only qualifications needed or demanded by Christianity.

MR. B. Oh, we are all Christians! We live in a Christian land, under Christian institutions, and we are called a Christian people.

MR. W. That is all true in part, and it can only be said, that as far as the world or man individually follows Christ, so far only is he a Christian, and we shall have to reason upon that at our next interview, for it must be late.

MR. B. Ah, the time has flown, it is now half past ten, but we have got on a big subject and you are its master!

MR. W. Not so! We are all seachers after truth and right, and if it is new to you and yours, before we meet again you will have time to "read and think;" then I would suggest that you should pray over this matter, and you may find light in that way, for God is the source of all light by His Holy Spirit, and the Son said, "Whatsoever ye ask in my name in faith, it shall be given you."

MR. B. Oh, you are better acquainted than I am, you have been used to pray no doubt, and I am a stranger and a sinner.

LUCY. Why Pa, we always pray! I never lay down without saying,

"Gentle Jesus, meek and mild,
Look upon a little child;
And if I die before I wake,
I pray the Lord my soul to take."

MR. B. Oh well I know, and am glad you do; I used to say all that and "Our Father" years and years ago, but even that has long since gone.

MR. W. Let "bygones be bygones" for the present, you will learn to pray one of these days because you will feel the need of strength and wisdom greater than man, at best, can give.

MR. B. I am afraid you are going to make me too religious, and then I shall "only be fit to die."

MR. W. You must banish that old tradition.

True religion is to tell a man how to live, how to bring sunshine into his heart and home, and I would again invite you all to "read and think."

MR. B. Oh we shall do so, my wife has been delighted with the evening I know, I can speak for her, and she will be glad to see you again.

MRS. B. Yes, indeed! You can have a welcome here any time; these topics are far more interesting to me than the ordinary topics or gossip of the day.

JOHN. Yes Pa, have Mr. White come again soon, for I am going to read up, and see if I can find out any good.

MR. W. Oh I shall come again, but I must be saying good night!

All hands were extended at once, to say good-night, and Mr. White retired, walking home full of strange thoughts and earnest prayers for still greater light and truth.

IV.

THE PRINCIPLES OF THE GOSPEL OF CHRIST.

THE GOSPEL A SYSTEMATIC, ETERNAL, SPIRITUAL ORDER—ITS PRIMARY OR CARDINAL PRINCIPLES—AUTHORITATIVE, EFFICIENT AND UNREPEALABLE—CONVERSION OF THE FAMILY—TRUTH UNCHARITABLE, YET “THE ICE IS BROKEN.”

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation.” Romans 1: 16.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Hebrews 6:7.

MRS. BINKS. Oh Mr. White, come in, come in, it does me good to see you after so long a separation.

MR. WHITE. Yes, the time does seem long, but you know the holidays have intervened and these always interfere with the ordinary routine of life, while friends meet for social festivities, special matters have suspense, even if more important. Your family are all well I suppose?

MRS. B. Yes, and we have had quite a time over things said when you were here last; my son is becoming quite earnest, my daughter has nearly learned that lovely hymn you gave us, [see appendix] and my hus-

band, I am glad to say, seems abidingly interested in all the topics you and he have discussed together, but however, here he comes.

MR. B. My friend, I am glad to see you, I have been longing to get a little further in my lessons and I have endeavored to post myself, indeed, I have tried to pray according to your suggestion, but that is a hard business, far more difficult than reading or controversy.

MR. W. I also have done some thinking, for the point we reached was as to the supreme authority of Jesus Christ, and the positive character of His example and teaching.

MR. B. Yes, it is easy to see as you suggested, that if we are really Christians, if He is indeed to be our leader, that is to say if He was appointed to this as all our conversation has indicated, then we are bound to follow as He may direct.

MR. W. Just so! You are certainly correct, there can be no half-way following, as if he were but a mere man, one similar in all respects to us with our contentious and self-willed disposition; besides He claimed to have the divine mind, and we are certainly ignorant of that, unless it is revealed to us.

MR. B. I feel justified in accepting the authority of Jesus Christ, I have faith in God the Eternal Father as I have in His Son, and I tell you frankly now, I feel my relationship to them so keenly and intimately, that I regret my past ignorance and neglect, and for the sake of my devoted wife and myself

I am going to "turn over a new leaf," and I believe from what I see and hear, that both John and Lucy will be as much interested as we are.

MR. W. I have passed through a somewhat similar experience, and I congratulate you heartily, and if I could apply scriptural phraseology, to you I should say, "Thou art not far from the kingdom of heaven!"

MR. B. I hope not, although I know not what that means, or how to get there "except some one should teach me."

MR. W. Well I am not disposed to hurry you, but of course you remember how one Nicodemus went to the Savior to inquire of Him, and he was somewhat in the mood that you are now; the conclusion of that interview must be in your mind surely. In regard to being "born again," I mean.

MR. B. It does dawn on my mind in part, yet I know as little about it as he did.

MR. W. Why there is the New Testament at your elbow, let John or Lucy read it.

JOHN. O I can do that best, I tell you, I read it lately, but it is funny!

MR. W. Oh not funny, it is too serious for that, and we cannot jest on divine things.

JOHN. Mr. White, you mistake, I meant in regard to Nicodemus who was "a ruler of the Jews," educated, religious, inquiring, no wonder Pa can't reach it, but I will read: "Except a man be born again, he cannot see the kingdom of God."

MR. W. Now my friend you observe it needed the spirit of light, illumination, the opening of the spiritual sight so to speak. But read a little further, please.

JOHN. Jesus answered a further enquiry in this wise, "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God."

MR. B. What does that mean my learned friend, for I am no philosopher?

MR. W. It means vastly more than I can detail now, but *it does mean baptism* anyway.

MR. B. Baptism! why I was baptized ages ago, when my "godfathers and godmothers promised and vowed three things in my name," let me see, what were they.

LUCY. Oh Pa, I can tell you, for we get the catechism in school. "First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

MR. W. Surely Lucy must have that almost by heart; but Mr. Binks, have you done that, or do you remember it?

MR. B. Oh that was but a proxy affair, and I remember nothing of it, of course, and have not kept it any how.

MR. W. Has it never struck you that all religious

obligation is personal, that that ceremony was unscriptural, and that it was not even baptism at all?

MR. B. Why as I have told you, I am not—have not for years been a religionist, and if I had, like all others I should have left these things to the clergy, they are educated and paid for that.

MR. W. They are surely "blind leaders of the blind," for you remember that John was baptizing in Jordan, that he commanded all such that they should believe on One coming after him, who should baptize with the Holy Ghost and with fire; you also remember that when Jesus (after His baptism) began His ministry, it was said that "he made and baptized more disciples than John;" according to John's own prediction he was to decrease, but his successor (Jesus) was "to increase," and when Herod, for state and society reasons, cut off John's head, Jesus continued and for three years trained His Apostles and prepared for that death of the cross, to which by the "determinate counsel and fore-knowledge of God" He had been appointed.

MR. B. You think then that baptism is essential to salvation?

MR. W. I do not wish to have any personal ideas in regard thereto, having accepted that authority who said as to it, "Thus it becometh us to fulfill all righteousness," and who declared with emphasis that the Pharisees who were not baptized of John "rejected the counsel of God against themselves," so baptism was the "righteous counsel of God."

MR. B. But even if there is truth in that, if even Jesus adopted it, it does not follow that immersion is necessary, it seems to be a great trouble and then—fancy getting wet!

MR. W. Of course you remember that Jesus compared baptism to a birth, or a change from one element unto another, and Paul said, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death. . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6: 3, 4 5,) and in Colossians the same expression "buried with him in baptism" occurs; if baptism then was the symbol of birth, burial and resurrection, sprinkling certainly abrogates the beauty of an ordinance which was surely originally divine.

MR. B. Well, the probabilities are certainly in favor of immersion if language is of value, or if types and emblems are reliable.

MR. W. Not only that, but we read that John not only baptized in Jordan the multitudes who came out to him, but that he also baptized "in Ænon near to Salem, because there was much water there."

MR. B. Truly a very little water would have answered had sprinkling been the rule.

MR. W. Some have thought that Jesus failed to approve of this ordinance because it is said, "Jesus himself baptized not, but his disciples," but in John 3; 22 we read, "After these things came Jesus and

his disciples into the land of Judea; and there he tarried with them and baptized," and it is recorded that among the last words He uttered prior to His ascension were those where He charged His Apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized [in token thereof] shall be saved," or as Matthew gives it, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" which—seeing that teaching and believing are essential—certainly excludes infants and children who are incapable.

MR. B. Well you bother me now, and yet you seem to knit things together so; I think I have no fear and some inclination to be baptized, but what would my folks say?

JOHN. Well Pa, if I am not too young, I want to go when you do.

MR. W. No hurry, there are many things to be considered yet, you may be satisfied that baptism belonged to the Gospel originally, and that it was by immersion, but that is not all I assure you.

MR. B. How is that, when anything has to be done, why not do it?

MR. W. You have never asked who attended to or officiated in this ordinance anciently, nor have you inquired what its purpose was or is, and to thoroughly understand any step in religious life requires thought, for impulse is not always a safe guard, and you are as you see only in the alphabet, or getting

the first letters thereof, in the science of divine theology and life.

MR. B. You may well check me up, for I do not know whether apostolic usage favored baptism, save as you have quoted it, and I think I ought to be assured of that.

MR. W. Your proposition is good and seasonable for if such a thing died out, the records ought to show and then if it were but temporary and unimportant we may have justification for neglect.

MR. B. Oh but you are a teacher; you don't overlook anything, and I am afraid I shall never be a good pupil let alone such a compendium of knowledge as you are.

MR. W. Of course all things are comparative, but we will not discuss that, we will see in Acts whether this baptism was continued. On that wonderful day of Pentecost, a great multitude being "pricked in their hearts," enquired of Peter and the rest, "Men and brethren, what shall we do?" Peter replying in the spirit of his calling, said, "Repent, and be baptized every one of you," and "the same day there were added unto them about three thousand souls," these you observe were irrespective of those baptized ones already referred to.

MR. B. I can comprehend the force now of a few words read as I turned over this book, "So mightily grew the word of the Lord and prevailed."

MR. W. During the persecution in Jerusalem, in which Saul was such a prominent actor, the Church

was scattered abroad throughout the regions of Judea and Samaria, to which city Philip the evangelist came, and "when he preached the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." The same Philip being instructed of an angel went into the borders of the desert, where being directed of the Spirit he joined himself unto the chariot of the Ethiopian eunuch and opened unto him the Scriptures concerning Christ; passing along they came unto a certain water, when the eunuch said, "See, here is water; what doth hinder me to be baptized?" to which Philip replied, "If thou believest with all thine heart, thou mayest," receiving a decided answer, the chariot stood still, "and they went down both into the water, both Philip and the eunuch; and he baptized him."

MR. B. The fullness of this evidence I confess rather surprises me.

MR. W. Seeing we have gone so far it will probably be best to continue our quotations or references. When Saul was on his persecuting errand to Damascus, being suddenly stricken blind (you have all read that) he was three days neither eating nor drinking until the Lord appeared to Ananias and instructed him to visit this dreaded persecutor; on arriving Ananias laid hands on him that he might receive his sight, and he arose and was baptized. Cornelius, a devout man, also called on the name of the Lord, who sent an angel unto him directing him

to send for Simon Peter, saying, "he shall tell thee what thou oughtest to do," whom after teaching Cornelius, his kinsmen and friends, and seeing the manifestations there he asked, "Can any man forbid water, that these should not be baptized? . . . And he commanded them to be baptized in the name of the Lord."

MR. B. The New Testament has a great deal more in it than I could have believed, but you find it.

JOHN. I have been reading all this and more, I want to be just as well posted as Mr. White.

MR. W. I am delighted to hear of your research, and it will be easy for you to outstrip me if you give your youth unto it. Paul in traveling, by virtue of a dream was in Macedonia, where he met Lydia, "whose heart the Lord opened," and she and her household were baptized. In the same city Paul was imprisoned, and consequent on an earthquake the character of his prisoners became known to the jailor; after Paul and Silas had spoken "the word of the Lord to him and his house," he was baptized and all his straightway. "Crispus the chief ruler of the synagogue in Corinth believed on the Lord with all his house," and many of the "Corinthians hearing, believed and were baptized." Paul also in Ephesus found certain persons who had been baptized unto John's baptism, but had not believed on his successor as required, "When they heard this they were baptized in the name of the Lord Jesus."

MR. B. You have surely exhausted your topic, and what can we say?

MR. W. I have nothing further to add save this, that in Paul's epistles he claims that the Romans (6: 4), the Corinthians (1: 12), the Galatians (3: 27), and the Colossians (2: 12) were baptized, and in Hebrews (6: 2) there are inferential evidences of this universality, while in I Peter (3: 21) general epistle, it is assumed that all the Church understood, believed and had been baptized.

MR. B. What surprises me is that men who are so familiar with the scriptures should evade, excuse or practice differently from this.

MR. W. You may well wonder, but there is as much difference of opinion as to the purpose of baptism as there is to the mode.

MR. B. Strange, but what really was the purpose of the ordinance, Mr. White?

MR. W. I love to go to the record for my reply, and doing so I find that John baptized in Jordan "for the remission of sins," but as a concomitant, the baptized were required to believe in the coming of his successor, Jesus Christ, who had power on earth to forgive sins, and who "was called Jesus because he should save his people [his disciples] from their sins."

MR. B. Well if the Father or the Son appointed obedience to this ordinance and for this purpose, I fail to see why human thought, or human wisdom should quibble and dispute.

MR. W. Nor I. Peter declared that idea to his hearers at Pentecost and Saul (Paul) was told, "Arise and be baptized and wash away thy sins," and all the Christian world are united in declaring as Jesus did that repentance and remission of sins should be preached in all nations, beginning at Jerusalem.

MR. B. I have heard some ministers say and quote, "without shedding of blood there is no remission."

MR. W. All of which is correct, but you will find that there were conditions attached there. In I John 1: 7, it is said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;" but this was addressed as a general epistle to the Saints, baptized believers, members of the Church, whose obedience and position entitled them to the special blessings of that atonement which came by Jesus Christ.

MR. B. But it is said by every one, that He shed His blood on Calvary for the sins of the whole world.

MR. W. The Savior did redeem all men from the fall, but the great salvation comes to those who accept Him as the Christ and keep His words. You know He declared of some in His day, "Ye will not come unto me that ye might have life," again He said, "He that sayeth he loveth me and keepeth not my commandments is a liar and the truth is not in him," further the Apostle wrote, "He became the

author of eternal salvation unto all them that obey him."

MR. B. I have no more to offer, true discipleship evidently was the only way to fully receive benefit by His death and resurrection.

MR. W. But I think we have wandered away a little from the question of baptism, which is hardly completed yet.

MR. B. Surely there can be nothing more as to that, it was an essential if not a saving ordinance.

MR. W. You have anticipated me a little, surely there is a salvatory element in all divine ordinances, and salvation is too precious to stake it on personal views; again Peter said of this ordinance, "As the ark saved Noah, so also doth baptism now save us," writing to the Saints in strict harmony with that remarkable saying, "Except a man be born of water, and of the Spirit, *he cannot enter* into the kingdom of God," and it is hardly fair for stricken, fallen man to cavil any more than ancient Israel at "the serpent of brass," Naaman at the prophet's command to dip seven times in Jordan, or than Gideon who went with thirty-two thousand men against the Midianites, while the Lord took "three hundred that lapped water like a dog," and by them won a glorious victory.

MR. B. We have no more need of controversy as to baptism I think, we are satisfied as to its necessity, its mode, its subjects, its purpose and its efficiency, I would like to be baptized, but where shall I apply?

Surely not to the churches or ministers, who dispute or disagree in regard to it.

MR. W. Well hardly so, if the repentant convert must believe, surely the administrator must believe also, and they must believe alike or why should division be so much deprecated by Paul and unity so insisted upon? (See I Cor. 1: 10,) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." The essential genius of the Gospel plan, spirit and work is, that "with all lowliness and meekness, with long-suffering, favoring one another in love," there should be an "endeavoring to keep the unity of the Spirit in the bonds of peace," (Eph. 4: 2, 3.)

MR. B. I agree with you perfectly, for even in human organization, "unity is strength," and in divine or revealed things this should be absolute and outside of any controversy from the subordinate.

MR. W. That conclusion brings us close to the necessity for authoritative teaching and action, and there is full provision made in the Gospel and church for "the unity of the faith," that men might "be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

MR. B. Surely after all our conclusions on assoc-

iate topics, we can agree as to the necessity for authorized and qualified teachers and teaching.

MR. W. We have reached the point I have been aiming at, at last; if you were to be baptized, you want an authorized administrator or the results anticipated might not be received, for if human experience requires order and recognizes authority, surely in acceptance, compliance and performance with things revealed there must be an order more rigid and decided.

MR. B. I hardly comprehend you, but infer that as men require official appointment to act in civil and governmental affairs, religious things should require authority also; but then, where shall we find that authority?

MR. W. You may well ask that question; in the multiplicity of theories, creeds and churches, any ordinary man may very easily be bewildered, and reject the whole.

MR. B. That is a pretty hard conclusion to reach, but it would seem that if God and Christ did or could teach or give commandment and ordinance, they could also provide authority.

MR. W. We concluded long ago that Jesus was sent expressly and by the highest authority; you know he declared that "the Father sent him," that He taught only that which He had been commanded, yet He said to His Apostles, "As the Father hath sent me, even so send I you," and again, "Ye have not chosen me, but I have chosen you and ordained you,"

(John 20: 21; 15: 16.) Furthermore, in Romans 10: 14, 15, this pertinent query is asked in reference to the unbelieving world, "How shall they hear without a preacher, and how shall they preach except they be sent?" In Hebrews 5: 1, 4, you will read, "Every high priest taken from among men is ordained for men in things pertaining to God," and "no man taketh this honor unto himself, but he that is *called of God*, as was Aaron." Paul, in speaking of himself, says, "Now then we are ambassadors for Christ, as though God did beseech you *by us*, we pray you in Christ's stead, be ye reconciled to God." He also declared himself, (Romans 1: 1,) "a servant of Jesus Christ, called to be an apostle separated unto the gospel of God," and this he repeated many times in his epistles, that he had been set apart and ordained as were his predecessors and associates who were set apart and named Apostles by the Savior Himself; *they* held the keys of this ministry, and they called and "ordained them elders in every church."

MR. B. You must have concluded then that there is no legitimate authority in any of the churches to officiate in the name of Jesus Christ.

MR. W. I have long ago concluded that the best evidence any one who assumes that authority can give, is that he proclaims the same doctrine, commends the same ordinances, and leads men to expect the same results; failing in this, however earnest, self-sacrificing, gifted or appointed, he would lack

the first grand requisite for recognition, and yet there is a charity (spurious by the way) which would commend him, recognize him, approve of and submit to him without query, while the New Testament expressly if harshly says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there cometh any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 9: 10.)

MR. B. That looks terribly uncharitable; no wonder the early Christians suffered isolation or persecution, thus to assume that they were right and everyone else was wrong. Ah, we could not do that in these days, liberal and tolerant as they are said to be, without a storm of stern denial.

MR. W. And yet this expression which would arouse the ire of men is no more positive than Paul's expression, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and as reason for this decision he says further, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1: 11, 12).

MR. B. Well, all are not Apostles, all are not

called, or endowed, or authorized, or so confident and positive.

MR. W. True. But this is strictly in keeping with the Savior's declaration, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

MR. B. You have certainly made a case! it astounds me, and my surprise is as to how you found it all out, and then put it together.

MR. W. We have had a lengthy interview, your wife and little family are weary, and the hour is late—too late to take up another branch; but you are doing pretty well, you are traversing a new field and yet we are not far from the fence line; still there are unexplored principles yet, doctrines to come, ordinances to understand, truth to be made manifest, and time for study and reflection is needed; you have entered upon a great subject, you have discovered a new world, you are full of new and strange thoughts, and you know the old proverb, "Enough is as good as a feast."

MRS. B. Mr. White, I have followed you with great interest; I had no idea that any man could say so much on religion, and I have been religious all my life, that is, in my way.

JOHN. I tell you I want to be a preacher, for that kind of talk will do men good, every man must believe that, and of course there would be a rush for baptism if they could only hear Mr. White.

MR. W. Oh, you do me too much honor and I assure you the Christian world are far more ready to believe the Bible closed, than they are to believe it open.

MR. B. They don't read it, man! That is to say, I never read it, at least not as you do.

LUCY. You will have to tell it like Mr. White, surely they would believe you!

MR. B. Oh I should need a great deal of training. Why I can't hardly believe it yet myself. It's too big, too grand, too true! I'm done for, I can't get it out of my head, and now I am worse off than ever if there is no authority.

MR. W. Don't you borrow any trouble, take my first advice, the light is breaking; "Truth is mighty and it will prevail!" But I must indeed be going and yet I linger for I love to talk of the Gospel of Jesus Christ!

MR. B. But you say there is more yet, and I can hardly wait for it, though I fully believe you haven't told it all!

MR. W. Wait and see, I told you that our subject covered a great deal of ground; God's plan of human redemption is no shallow subject, it includes the eternities, and we are only on the threshold yet! Good night! God bless you all. Good night!

MR. B. Well, wife that's a surprising man, why our preachers are nowhere it seems to me!

MRS. B. Oh yes they are, but they have not been at the same school. Mr. White has taken his degree

in the University of Truth, surely God has been his teacher, and we have been in the dark!

JOHN. I wish he was coming again tomorrow.

LUCY. I wish he lived here all the time.

V.

THE AUTHORITY OF THE PRIESTHOOD.

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead be ye reconciled to God.” II Cor. 5: 20.

THE GIFT OF THE HOLY GHOST.

MR. BINKS. Good evening, Mr. White, you bring bad weather with you, but I am very glad to see you again.

MR. WHITE. Yes! the weather is and has been quite severe, but it is all the more comfortable for “a quiet chat,” and I thought I would bring a couple of my boys with me, partly for company, and partly to get acquainted with your comparatively little family.

MR. B. I am very proud to meet them, I hope they are true “chips off the old block,” if that is any compliment.

MR. W. Well, Joseph, the oldest, is now eighteen, and Will is getting to be quite a man, if he is the youngest, he has just past eight and is coming on nicely.

Enter Mrs. Binks, Lucy, John, and there is general introduction.

MRS. B. I am really glad to see a part of your home circle, we are feeling as if we had known you

always, and it is only fitting that we should know the family.

MR. W. Then you know, Mrs. Binks, our topic may not interest all the young people so fully, and they can join together if they are so disposed, and leave us to ourselves.

JOHN. Oh no, Mr White, while I have no doubt that I shall like the boys, yet I am more and more interested in the discussion, if you may call it so, than in any thing else at present.

MR. W. I am glad to hear that, and probably Joseph can sympathize with you and also help you a little.

JOHN. Do you mean that? Is Joseph disposed to think about religion, and things associated with it?

JOSEPH. I am indeed, I want to fit myself for usefulness, and Pa and Ma have both been good teachers to me—to us all as a matter of fact.

MRS. B. Ah! It is a grand thing when husband and wife are one in all such matters, and when the children are tractable, obedient and progressive, you are to be congratulated.

MR. B. Now, wife, don't be hard on me, for I am trying now anyway, and our children are as good as they can be.

MRS. B. Oh I am not faultfinding, and surely I am grateful, not only for a good husband, but also for good children.

MR. W. I notice you have all got your New Tes-

taments out, and are no doubt ready to make the best of the evening.

MR. B. We have been, I think, making the best of every evening since you were here; while I am decided as far as we have gone, I am beginning to think that all my family are getting ahead of me, and I sometimes feel quite behind the young, fresh brains and the mother's long experience.

MR. W. We left off at baptism all well satisfied, apparently, with the conclusions reached, and we just touched incidentally on the need of recognized authority in religious ordinances, as well as in all human arrangements of governmental or other character. Paul, in enumerating the principles governing religious life, urged in this way, the duty of the believers among the Hebrews, "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrines of baptism and of *laying on of hands*" (Heb. 6: 1, 2.) In another place he chides the converts for forgetting their obligations, and for losing the spirit of growth and progression, telling them that "when for the time [since baptism] ye ought to be teachers, ye have need that one teach you again which be the *first principles* of the oracles of God" (Heb. 5: 12.)

MRS. B. I think I am one of those Hebrews, at the same time I see that any branch of knowledge has its first principles prior to advancement, and its

simple alphabet before the student penetrates its mysteries.

MR. W. You have reached a just and honest conclusion, one acted upon in every department of our busy life; there are preliminary stages in every line of thought; advanced principles imply the rudimentary, and the latter are as necessary and authoritative as are the former; we do not teach mathematics in the kindergarten class, grammar in the alphabet class, or Euclid to the young arithmetician; every expert has had a period of apprenticeship and all experience properly utilized creates testimony as to the value of the primary steps.

MR. B. Oh, I see that every child was once an infant, every profound man was once a student, and I am not sure but that even the most advanced sees height, breadth and depth in regard to their specialties, which they, sooner or later, fondly hope to reach.

MRS. B. Why yes, Father, you know our Lucy is only just beginning real, true, intelligent housekeeping, though she long ago got her primary lessons, and there are many things yet in which I can hardly trust her.

LUCY. Why Ma, you know I only made my first pie this morning, and I have been making cake for a year or two.

MR. W. The philosophy of the whole argument is immovable and universal, time and eternity wait upon experience, and the old English proverb that "you

cannot put an old head on young shoulders," is just as apt and true in sacred as in secular things. But have we not forgotten all about *the laying on of hands*?

MR. B. We are only skirmishing before the attack, but I propose progress! indeed, I am getting anxious to get on.

MR. W. Can you, my son, say anything on this interesting question?

JOSEPH. Well you know Pa, this *laying on of hands* was not confined to one purpose anciently, it was commonly done in blessing and ordaining, in the Christian dispensation it was used as the ordinance by which the Holy Ghost was communicated, and sometimes that was done for ordination or setting apart also, and often for the healing of the sick.

MR. B. Did you ever hear the like of that? Surely Joseph has been at school, and had a good teacher also.

MR. W. This is too general my son, we shall have to come to detail so our friends may fully understand this ordinance.

JOSEPH. First as to blessing. Jacob laid his hands on Ephraim and Manasseh (Gen. 48). Moses laid his hands on Joshua and blessed him under divine direction to lead Israel (Num. 27: 18-23), and Jesus laid His hands in blessing on the little children as told in Mark 10: 16. Then as to ordination and setting apart, we read in Acts that the Apostles laid their hands on the seven who were appointed to minister to the disciples in temporal things, and the officers of

the Church in Antioch laid hands on Barnabas and Saul before sending them out in the ministry, and Paul exhorted Timothy to "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4: 14).

MR. W. Fairly well said Joseph, now if you can remember, we would like to hear of the *laying on of hands* for the gift of the Holy Ghost.

JOSEPH. Certainly! But then our friends are readers also, and we must give them credit for knowing something at least.

MR. B. Excuse me, Mr. White, I am becoming as much surprised at your son, as I have been with yourself, and I would like to hear him further.

JOSEPH. We all remember of course how Jesus promised His Apostles that, if He went away He would send unto them the Comforter, who should abide with them forever (John 14: 16). This was the promised endowment which made the day of Pentecost so prominent and remarkable in the early history of Christianity; and the great promise to the Apostles was, that its action should be as "the Spirit of Truth," to "bring all things to their remembrance and show them things to come" (John 14: 26). To the converts it was to be the giver of gifts, the spirit of prophecy, the testimony of Jesus, the manifestation of the power of God.

MR. B. Ah but those were glorious times; who

would not wish to have lived then, and enjoyed, as was then enjoyed?

JOSEPH. I should have to quote a good deal more of the New Testament if I were to cull from it all that was said of this special gift. You remember how that Peter and John laid their hands on the people of Samaria, and they received the Holy Ghost (Acts 8: 17). You remember also that Paul found certain disciples at Ephesus, upon whom he (after re-baptism) laid his hands, and "the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19: 6). Simon the sorcerer, seeing the manifestations of that Spirit in Samaria, offered money to the Apostles for that power which they bestowed. "Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8: 18-24). The gifts of this Spirit are enumerated (I Cor. 12: 8): "Faith, healing, tongues, interpretation," etc., and the fruits of the Spirit are given in Galatians 5: 22, as, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc.,—diversities of gifts, but the same Spirit,—but "to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; . . . to another discerning of spirits" (I Cor. 12).

MR. B. I declare the Gospel grows bigger and bigger, grander and grander, and I—I am more and more confounded; the religious world is surely "off

it" if that is as the New Testament says! How in the world could such a great, grand thing ever be lost?

MR. W. The prophecies have been literally, faithfully, positively fulfilled. They were indeed divine.

MR. B. But we hear nothing *now* of tongues, healing, miracles, revelation, or any of those old-fashioned things; if ever they were of value we have surely fallen on evil days.

JOSEPH. Pa, I think it would be good to complete "the laying on of hands"—I mean as to the sick, for that is surely a part of the Gospel of Jesus Christ, or was in the days of Christ and the Apostles.

MR. W. That is certainly the best at present, then there is order in all things, you know time is flying fast.

JOSEPH. Of course you all remember the final charge given to the Apostles just before the ascension of the Savior, "They shall lay hands on the sick and they shall recover" is the way it reads (Mark 16: 17). James said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5: 14). Ananias laid hands on Saul, "that he might receive his sight." Saul (Paul) also on the island of Melita, or Malta, laid hands on the daughter of the governor thereof and she was healed, just as had been done in

the cities of Lycaonia by Paul and Barnabas (Acts 14).

JOHN. I have read all those things over and over again, but they seemed too good to be true, or the world is not good enough for them.

LUCY. And we read them in the Sunday School, but our teachers all say that these things are done away.

MR. W. There may be truth in that, but it would be much better if they would also tell you the reason why.

Mrs. B. here passes round some oranges, and then the conversation takes another turn.

MR. W. I have been thinking during the conversation, how intimately there is interwoven all through this divine order, the essential need of authority, surely it was not left for any man to preach (Rom. 10: 14-15), far more to assume active official prerogative and baptize, or lay on hands for confirmation, for the gift of the Holy Ghost, or for the healing of the afflicted (Heb. 5: 4). "How shall they [men] hear without a preacher, and how shall they preach except they be sent?" "No man taketh this honor unto himself, but he that is called of God, as was Aaron," it surely is as our great leader Jesus said, "If I honor myself, my honor is nothing" (John 8: 54). These men were surely called, appointed, ordained, endowed and acknowledged, or everything would have been chaotic, disorderly, and haphazard as to results.

MR. B. I can see that clearly enough, and it would appear as if order included supervision and direction; there were no "loose ends" as we sometimes say, or anything unimportant or superfluous!

MR. W. No doubt much of this was given by Jesus to His Apostles *viva voce*, for it is suggested and promised that the Holy Ghost should "bring all things to their remembrance, and show them things to come," so we have no account of documents, constitutions or formula for the future of the believers in Christ, the great thing was to establish this belief, then obedience, then association and direction, for it was evident that "a people everywhere spoken against" needed sympathy, encouragement and unity, if only as a matter of defense; so "the Church" for many reasons was a necessity, and if the genesis of Christianity was divine, divine wisdom, no doubt; provided for its continuance.

MR. B. I cannot say that I fully understand what you are driving at.

MR. W. Not driving, but leading the way, for on the order, discipline, organization and officers, surely success in great part depended.

MR. B. To be sure! You mean to say then that Christ intended or founded a Church, made up of His disciples, governed by His authority, adapted to accomplish His ends?

MR. W. I could not have defined that point any better, and now what does the New Testament say

about that? for we have thus far studied original Christianity from the main record now extant.

MR. B. Why, does that book say anything of this? I thought everything was but fragmentary and uncertain, and that people joined together then, some way as they do now.

MR. W. Oh no! I have been wanting you to see for yourself that means for man's salvation were fully provided, nothing was left to chance, and that the conditions of to-day could not possibly have existed—would not have been permitted, either under the rule of Christ or His immediate successors.

MR. B. I can see that, but how was it to be successfully avoided?

MR. W. Solely by virtue of the voice of authority, supplemented by that inward testimony which all true disciples enjoyed, so that no "uncertain sound" was music to their ears. Consequently we read of "the Church of Christ" in many places, and as if to emphasize His authority it is sometimes called "the Church of God." (See I Tim. 3:5).

MR. B. Can this be so? Now we have the church of England, the church of Scotland, the Lutheran church, the Roman Catholic church, we also have Wesleyans of many grades, Baptists in variety, Congregationalists, Quakers and a host of *non-conformists* whose names I can't remember, for "they are legion."

MR. W. You begin to see now, that division, contrariety, and local or national nomenclature have

superceded *the divine name* and, this fact is so manifest that while all are "Christians," it is but nominal, the moral courage is lacking to dignify a sorry counterfeit by the name of One who prayed that His followers might be one even as He and His Father were one.

MR. B. Well, how is it I have never thought of that before? Wife, have you ever heard anything like that? The religious world is "out of joint," and no mistake.

MRS. B. Ah Robert, I have thought on those things many a time, and wondered whether those golden days of the Master's rule would ever come again.

JOSEPH. Pa, suppose I read what the New Testament says on the subject, then the ground is cleared before us all. We read in I Corinthians 12: 28, "*God hath set some in the church, first apostles, secondarily prophets, thirdly teachers;*" we also read of "the Church of God." It was called by the name of Jesus Christ, because "The God of our Lord Jesus Christ, the Father of glory," determined, and "gave him to be *the head* over all things to the church" (Eph. 1: 22). It was "his body," purchased "with his own blood," and "built" as He declared it should be on "the rock" of revelation, and Paul called himself an "Apostle of Jesus Christ by the will of God."

MR. B. Well, what a complete and wonderful organization, meant for use and efficiency, and surely

smacking of a power which it seems is much lacking in our day.

MR. W. I am fully satisfied that this was all understood in the beginning, when the Savior sent out His representatives, two and two, afterwards as His Apostles, and then seventy and other seventy also. His successors also "ordained them elders in every city," where they were received. This was most likely outlined during the Savior's three years ministry, but especially during those wonderfully sacred "forty days" between the resurrection and the ascension. Those were pregnant times, the destiny of men hung there, the Gospel which Paul calls "the wisdom of God" was then being revealed to an unworthy generation, but "the stone which the builders rejected, the same is become the head of the corner" (Matt. 21: 42).

MR. B. You are sanguine! And I, well, I am just—nowhere.

MR. W. You and yours are doing fine! You have learnt many things during our brief acquaintance, and your family has taken many lessons in the same period, but may I again suggest that there is a great deal to be understood yet, in regard to the all embracing Gospel of Jesus Christ; your present elucidation has been mainly of a negative character, yet with positive conclusions. To review those made in the last few weeks may not be altogether unprofitable, we shall then determine where we stand, and so be

prepared for future advancement by that understanding.

MR. B. Are we not at the end now, Mr. White? Can any more be understood or discovered from the New Testament?

MR. W. You remind me of a saying attributed to Sir Isaac Newton; when congratulated on his scientific discoveries, he said, "I am just like a boy playing on the sands of the sea shore, picking up here a pebble and there a shell, while the great ocean of truth lies unexplored before me."

MR. B. Do you compare religious truths with scientific truth and discovery? And have these any affinity?

MR. W. Why, *they are the same*, all truth is from the one great Fountain of intelligence, and while we discriminate between truths, they are all associated and connected; they are all from everlasting to everlasting, albeit for the convenience of the finite mind we classify and separate, but truth is one, one in its origin, one in its purpose, even when divided as to human reckoning by its revelation. Truth is eternal, hence the Gospel is designated as "the new and everlasting Gospel," new as to its periods of revealment, but everlasting as to its conception; its application to the shortsighted may appear to be fitful, men may talk of it as they talk of other "lost arts," but evolution of the faculties of man aided by the eternal spirit of intelligence will yet demonstrate the relationship which truths, now apparently conflicting or irrelevant, bear

to each other. Harmony, unity, fitness and efficacy will be found to be the unchangeable attributes of truth, for God is the author thereof, and while religious truth, so called, may be designated as "the science of eternal life," all other truth is auxiliary to that which determines man's relationship to Deity, and the way by which an assured return into his Father's presence shall be secured. It also determines man's relation to the immaculate revealer Jesus Christ, the necessity of His Gospel, example, atonement and death. It also clears from the fog and mist of ages, man's relationship to his fellow man; the enigma of life, past, present and to come, and yet you ask (as the child asks for the moon) whether you have heard, received or comprehended that magnificent whole *as you once comprehended it*, or as it was comprehended in the councils of the great Immortals in the heavens.

MR. B. Why, you have nearly taken away my breath, and I feel as if silence and prayer were most befitting this blessed social hour. I seem to be bigger, yet much smaller; to gather knowledge, yet to know less; to be associated with time, yet to look out on the border of eternities past and yet to come; to stand in the presence of the Gods, and yet to be a poor man, crawling worm of the earth, to be the husband of a wife, the father of a family, and a citizen of the world, and yet unworthy of the life which God has given.

MR. W. I am glad that humility is the precious

product of research and increase of intelligence, and I pray that this attribute of mental and spiritual progress may ever be yours and mine; but all our present thought must not run to philosophy. We will try again and summarize our progress and our conclusions, as far as we have jointly come. I think that ancient record, the Bible, we have conned, presents to you an unexpected luminosity and worth; you look at it now as having enshrined within it a revelation from the Father, you have found in it more rational, reasonable views of His person and character; the veil has been taken from the prophetic utterances in regard to the Shiloh—the Redeemer which was to come; types, shadows, ceremonial, tribal relationship and national expectancy have added to the mental feast; the birth, life, miracles, doctrine and death of Jesus have been shown to be authoritative and divine; the Apostles and disciples have been recognized as faithful to their Leader's trust; they worked as He taught, they founded as He intended, they organized as He directed, they were faithful as He was to the death; their imperfect and somewhat fragmentary history, testifies to their fidelity and faith, and their message inspired of the eternal spirit, and delivered without compromise or adulteration, was freely given for man's salvation, and has only lost its efficacy when rejected and declined; all who received it in honesty of soul and endured to the end were entitled to and doubtless received, the promised blessings; teaching and organization perfected in the

heavens and made known by the Spirit of Truth, only became futile and unmeaning when mixed with superstition and married to error. You have proved that no duplicate of that wonderful Gospel is now upon the earth; that that authority is unexercised as far as you know to-day; that no such church is within your range of experience or observation; that the prophet declared truly when he gave the burthen of the word of the Lord in Isaiah 24: 1-6, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left;" and in 29: 13, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward

me is taught by the precept of men;" and in Acts 20: 29-30, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" also in I Timothy 4: 1-3, "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; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth;" and further in II Timothy 3: 1-6, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;" and in chapter 4: 2-4, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts

shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables;" and in II Peter 2: 1-3, "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. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not," with many other similar utterances which, at this late hour, I will not presume to mention.

MR. B. If I were not completely stupefied, overwhelmed and paralyzed, I would testify in words as I do in spirit, for what you have said, however strange and alarming it may be, is "the truth, and nothing but the truth."

MR. W. It is a terrific picture, painted on the enduring tablets of history, prophets and holy men have limned it, the spirit of revelation gave its startling coloring, and observation sees its strict fidelity to facts, and only "He who sitteth in the heavens" can deliver in His own good time, the way and assurance of change. (See John 1: 9-10, Rev. 14: 6, 7).

MR. B. I am half wishing I had not known of this great calamity, this overshadowing evil; surely the

poet had an intuition of some such thing, when he said, "Where ignorance is bliss, 'tis folly to be wise."

MR. W. I am not dispirited, another interview will explain the situation, a gleam of sunshine will be turned on the murky canvas, and you will rejoice as I do in developments already made, and only waiting for the revelation.

JOHN. Pa, when can Mr. White come again, and can he bring Joseph with him?

MR. W. Oh! I have a better scheme than that, it is nigh twenty years since wife and I were married, and we are going to celebrate it, and I was deputized to invite you all to visit us on that occasion, that we may extend our acquaintance and have a good time together.

LUCY. Ma, am I old enough to go with you? For the talk I mean.

MRS. B. Why! I should surely enjoy it, it would be a change, if we were not intruding on the family, and it suits Mr. Binks.

MR. B. Oh! I have been there more than once, and I should be delighted. So consider that settled, Mr. White, if all is well. But I am sure it will take from now till then for me to recover my senses, my—what is it?—[a voice—equilibrium] that is what I meant but I could not say it.

MR. W. We don't want to see you for feasting or celebration altogether, we can have a nice little time together while the girls and boys are entertaining themselves, if they so prefer.

JOSEPH. I want to join in the conversation, if I am privileged.

JOHN. I want to listen and put in a stray word or two if I get a chance.

LUCY. Games are nice, but I have enjoyed this evening and have learned quite a few things, which I shall present in my own way to my teacher in school.

MRS. B. I am sure we shall be out of the atmosphere of gossip on our visit, and I delight in hearing and thinking while others talk.

MR. B. A unanimous vote, Mr. White. You have captured the whole family sure enough.

MR. W. I am not so sure of that, I wish it were indeed so, but time will tell, and we really must get home. Are you both ready, boys?

JOSEPH. Both ready, Pa, but I am afraid Will is tired, you will have to carry him.

WILL. No fear, Pa says I am his man, and I am as good as you at walking.

Handshaking and good night all round, and smiling faces at the prospects of the future.

MR. B. Wife, there is something strange about that man. I wonder if he is a prophet? but no, he would have long hair and a long beard.

MRS. B. Nonsense! that is only imagination, but he is surely a prophet to us! I can't tell what's coming next, but there is a mystery somewhere, I tell you.

JOHN. Ma, I believe I can get it off like Joseph, when I am his age.

MRS. B. I hope so! Lucy says nothing, she's as bad as Pa, he's dazed.

MR. B. Only temporarily, my dear, I shall be myself again, after I have "chewed my cud." That's a wonderful man, a miracle of himself.

MRS. B. The clock is striking twelve, we shall never be up in time for work.

JOHN. Oh yes!

LUCY. Oh yes!

MR. B. Oh ye-e-s!

VI.

THE RESTORATION OF THE GOSPEL.

RETURN VISIT TO MR. WHITES'—THE "MORMON" SECRET—THE RESTORATION OF THE ANCIENT GOSPEL—SURPRISED AND CONVINCED—WHAT WILL OUR FRIENDS SAY?—COUNTING THE COST.

"This gospel of the kingdom shall be preached in all the world for a witness." Matt. 24:14.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth." Rev. 14:6.

The equinox had passed, the air was fresh and balmy, spring, indeed, had come; the perfume of soil and early vegetation was already felt. The sun had set as the group of Binkses neared the suburban cottage of the Whites, where some of the members of the family, in gleeful anticipation, had already looked out several times for their expected guests; the outer door was ajar, and the notes of the organ enhanced the Sabbath feeling of this long expected anniversary. Soon wraps were off, {introduction was brief, and almost before the united families were aware, they were all seated at the table, whose contents told that interested hands and hearts had provided a perfect feast.

The organ swelled in cheery notes and with bowed

heads all intoned the blessings in the spirit of united prayer. It was a proud day for the hostess, and a time of peaceful memories for the host; the family of five felt it to be a holiday indeed, and the visitors were touched by the spirit of a home which was the vestibule of heaven.

There was no noise, no hurry, conversation was like the rippling waters, and when the repast was over the majority adjourned to the parlor. There had been both a physical, a mental, and a spiritual feast; there was no surfeit, but every one was prepared for a joyous evening which was only in half suspense until Mrs. White and her two youngest daughters had disposed of the dining room etceteras and all was neat and fresh again.

Meanwhile conversation in the parlor flagged in part, and as object after object, new and strange to the Binkses, was observed, there was curious as well as interested inquiry. Just as Mrs. White and her daughters came in, attention had been arrested by the picture of a very fine building, nicely framed, hanging above the organ; almost simultaneously the album was opened, while books on the centre table were being scanned. Mrs. Binks expressed surprise at something, and the conversation assumed a general and surprising direction, Mr. Binks leading out:

Why Mr. White, how did you come to be possessed of this picture of the Temple.

MR. WHITE. Oh nothing easier, we have some visiting friends who have come from there, and now

and then we look over views of that far-off land, and this fine picture of the great Temple there is of intense interest to us, not only for what it means in itself, but because we are in hope some day of entering its sacred precincts and working for both the living and the dead.

MR. B. Work? work! Why what idea could give value (grand though the building may be) to you, when you are so cosily and, as I think, happily situated here in the land of your birth?

LUCY (timidly). Oh Ma, here is a picture of Brigham Young, that so many people talk about!

MRS. B. Brigham Young! I suppose, Mr. White, you have him here as a curiosity, a phenomenon, a regular blue-beard, the husband of so many wives.

MR. W. Oh dear no, I have him at home and in my heart because I think he was a great man, a profound statesman, a grand colonizer, a friend to the human race, a servant of God and one of His Prophets in this dispensation, and the once great leader of His chosen people.

MR. B. What is this I hear! why, he was a "Mormon," a follower of that renegade Joseph Smith. Why, he was a great sinner, he set at defiance the whole United States, and has sent missionaries all over the world to delude mankind and lead them into bondage in a foreign land; he was a horrid old impostor.

MR. W. Did you ever see him, Mr. Binks? Have you ever talked with any one who knew him? Do

you know, indeed, what his teachings were, moral or religious?

MR. B. Oh, he had forty wives, he was a great criminal, a rare old sinner, and I have no use for a man of that kind. Did you ever know him, Mr. White?

MR. W. No I never knew him, nor did I ever know his successors, who are religionists with himself, but I know he was a great man, not perfect, perhaps, but some men see only the spots upon the sun, and overlook its subtle power, its life-giving influence, its genial blessing, and its grand endowments in the economy of God. He was an earnest man, a great reformer, a preacher of the Gospel which you have failed to find on earth, and although I never saw or heard him, I am a believer in the doctrines he taught, and a lover along with my family of the great work to which he consecrated his life, and in which he became the executive of his glorious predecessor, Joseph Smith.

MR. B. Why, I thought you said you did not know him, never saw or heard him, and he has been dead for over twenty years if I can truthfully remember. You are surely not a "Mormon?"

MR. W. I have that honor, but do not claim to be an extra specimen, as I have had but little experience.

MR. B. (to his wife). What do you think of that, Mrs. B.? Did I not tell you that there was something behind our visitor, Mr. White? Was he

not a mystery to us? And yet not the shadow of suspicion ever attached itself to us.

MRS. B. Why should it, my dear, have we not enjoyed his visits? Has he not told us the truth? Was he not vindicated by the Scriptures in all he said? And more, have we not learned much from him that is good, and are not he and his gentlemen and ladies of whom any one might be proud? Have we not often expressed surprise at the light and truth which have fallen from his lips? Has it not been to us a comfort and a blessing, though we neither knew where it began nor where, as far as I am concerned, its end would be? I am willing to hear what Mr. White has to say, for his frankness and freshness in other things have proved themselves to me.

MR. B. (*sotto voce*). But he is a "Mormon!" "Mormon," I tell you, and our son and daughter!

MRS. B. Well! what then? Have they been defiled? Have they not with us been interested, informed and edified, and I am not (though I love our little family) about to borrow any trouble at present; besides you consider this home, is it not a picture of peace, of order, of intelligence? and as I have read the Scripture, a good tree cannot bring forth evil fruit, nor can an evil tree bring forth good fruit.

MR. B. Why wife, are you so sentimental, so easily led, so subject to others?

MRS. B. Oh, my dear, you have come along nicely, you are a new and better man yourself, even since you found light and truth.

MR. B. True, my dear, but a "Mormon!" What will our friends say. What will all my customers say? What will the teacher of our children say, and then-- what can I say?

MR. W. enters. Well, in my momentary absence I hope you have all enjoyed yourselves, and if Martha will play for us I would like to help sing "Oh my Father," by way of change.

LUCY. Oh, Ma, I am glad I have that by heart, it is beautiful!

The curtain can only be dropped upon that act of loving worship, for it was a foretaste of heaven. All the elder persons were in tears, and all the young people sung with the spirit and the understanding.

MR. W. I can say that I am exceedingly glad to have Mr. Binks and family as our guests this evening, first because it is twenty years today since myself and wife entered into our present pleasant relation, and its two decades are almost a dream, and secondly, because it is ten years since we became associated with the restored Gospel of our Lord and Savior Jesus Christ. Our previous happy married life has been very much enhanced since we gave obedience to its call of music; we understand ourselves better, our relationship, vastly better, our mission on the earth, the nature of Gospel truth, and the authority of the Priesthood. We have the spirit of gathering; our hearts are set Zion-ward; our little family are weary of Babylon; and while we have congratulated ourselves, and been congratulated of

others, there seems a special element of congratulation in the fact that by an inspirational providence, Mr. Binks, his wife and two children have become interested in part as we have now been for the last few years, and as we hope to be for time and all eternity.

MR. B. You don't mean to tell me seriously that the old, good, grand Gospel about which we have talked, read and discussed so much is upon the earth today, restored, renewed, established, and that we can reach out and enjoy its gifts and blessings and powers as we have wished or dreamt, and for the withdrawal of which we have mourned as one without hope?

MR. W. That is just the good news I tell you this auspicious day, and it was revealed to Joseph Smith, too, an unlettered boy, for the angels passed by the learned and the wise, the prominent and the great; they condescended to one of low estate, as low as Jesus of Nazareth, as low as His Apostles; and Brigham Young, the chief Apostle at the great Prophet's death, received the mantle of power as did others who succeeded him, until "the sound thereof has gone into all the earth."

MR. B. If this be true, wife, surely the Lord sent Mr. White to us, and while I seem clean off it, and unable to do justice to this anniversary of our friends, I feel as if a load had been lifted and a light had come, but what I shall do about it, what we shall all do about it, is beyond my brain at present; but I

knew there was something coming, I was sure of it, but it has come off as unexpected as my proposal did to you, when we were lad and lass together, and I feel nearly as daft and foolish now as I did then.

MR. W. Why, Mr. Binks, what do you want to do? Is it not good enough, or is it too good? Suppose we turn to the Old Book again for some foreshadowing of this restoration, as we have already done for its prophetic withdrawal, and the testimony thereto as declared by observation and experience.

MR. B. That is fair! Now I like that, but you have never intimated the possibility of this restoration.

MR. W. Yes, by many a hint or more, but you were inquiring, you were educating yourself, not in the way you would have selected perhaps, but you are where you are by your own thought and conclusion, and are therefore beyond all "winds of doctrine whereby men lie in wait to deceive." Your conclusions are your own, aided as I believe by that spirit which you have unconsciously, though effectually, been moved.

MR. B. You have a very strange, but after all a truthful way of telling the matter.

MR. W. I think for many reasons you are willing to admit, that we are living in the latter days, and that in those certain things have to occur if the Scriptures are true.

MR. B. You have already found so many things new and strange to me in the Bible that it seems to

me you could almost prove that "the moon is made of green cheese" if you only tried.

MR. W. I shall never try that. The Bible says, that in the latter days the God of heaven would set up a kingdom which should never be destroyed, or given to another people, (see Dan. 2,) and all the Christian world have been repeating continuously that prayer accredited to the Savior, "Our Father which art in heaven, hallowed be thy name, *thy kingdom come*, thy will be done on earth as it is in heaven."

MR. B. True enough, I have said it many a time, my poor old mother taught me that, but we did not look for or expect it, it was only a form.

MRS. B. Oh many people meant it, I tell you, they wanted it, longed for it, prayed for it, but nobody could tell how it was coming, when or where.

LUCY. Why, Ma, we hear it all the time, but our teachers say, "The kingdom of God is within you."

MR. W. True enough, but that is a misappropriation of textual truth, for it was said to the Pharisees, and surely in their unbelief and rejection of the Messiah had not that kingdom *within them*, albeit there were those then who, believing the message preached, knew that temporarily at least the kingdom of God had come, although it eventually "suffered violence and the violent took it by force." Matt. 11:12.

MR. B. That violence was the precursor of the first apostasy, or falling away.

MR. W. It was prophetic at least, and the one who uttered it knew it would come to pass, though I presume the sanguine disciples had no such thought for some years after their Leader's death and resurrection.

MR. B. Did it never occur to you, Mr. White, that in all this there appears to be a thwarting of divine intention, and that it was superfluous charity to give what it was foreseen would be rejected.

MR. W. That is a very broad question, one involving much thought, and with the present status of human knowledge perhaps insolvable. It has been said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9.) Then the great round of the eternities preclude man's knowing save in part; even were life extended to the promised one hundred and twenty years it would be as nothing to that reckoning, in which "one day is with the Lord as a thousand years and a thousand years as one day" (II Peter 3: 8).

The poet says, and he reaches it:

"God dwelleth in the undimmed light,
Hence all His ways are just and right,
Men walk by faith and not by sight,
'Mid earth's sad, wild unrest."

MR. B. I have found some time ago that a question is easily asked, but the reply thereto may involve the full science of the heavens, and more than

revelation has (so far as I know) yet given to the earth. But our wanderings and our festivities hardly seem to harmonize, there is more exuberance of spirits than consecutive thought, and in listening to the young people there is some distraction, even Mrs. White and Mrs. Binks look on and are having but little to say.

The two ladies at once. We are good listeners, and have had our own thoughts as women generally have even though they may not find expression.

MRS. B. I am exceedingly interested in Mr. White's testimony as to the restoration of the Gospel, and have been waiting for comment and explanation.

MR. W. It was promised of the Savior, that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." However, that voice has been stifled for ages and it was realized that the proclamation included as many things as is now seen to be intimately interwoven therewith. For instance that remarkable prediction found in the 14th chapter of Revelation seems to be inseparable from the preaching of "this gospel of the kingdom." Hear what it says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on 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."

MR. B. That is a very extraordinary thing. It implies a great deal. It tells a strange story. Its being general surely implies universal ignorance of the Gospel and of God, and it seems a fitting prelude to some great movement which will affect all the human family, and "the hour" would indicate the twenty-fourth part of "the day of God," a rebuke, a warning, a prophecy, or as an old prophet had it, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder," etc., (see Isaiah 29: 13, 14.)

MR. W. The Prophet expresses exactly the facts in the case, for it meant the opening of the heavens (denied for eighteen centuries), the assurance of angelic visitation, the calling of a Prophet, the restoration of the Gospel as a system, the appointment of an authorized Priesthood, the organization of the Church, the guarantee of personal testimony, the manifestation of all the olden gifts, physical, mental and spiritual, with all the fullness of power and testimony as held in the earlier dispensation; it meant this if it meant anything, and tens of thousands in all lands, raised under different conditions as to early education, religion, politics, language and national-

ity, have been gathered of the Spirit and made homogenous as I understand it, after being taken "one of a city and two of a family," they were brought to Zion having had provided for them pastors according to God's heart, who have "fed them with knowledge and understanding," if the sublime words of the prophet have relevency or express the fact.

MR. B. "The testimony of the Lord is perfect, converting the soul," seems to express my feelings and my thoughts just now; only I am at a loss to know how you are able to knit, combine and express so much, and you all the time compelled to earn your own living and give attention to your family.

MR. W. Well, "The secret of the Lord is with them that fear him; and he will show them his covenant" (Psalm 25: 14), and then you forget that in the practical workings and ordinances of the Gospel, the gift of the Holy Ghost is assured "by the laying on of hands," and you surely remember the purpose of this grand endowment was as Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you things to come" (John 16: 13). This promised Spirit is indeed, "God which worketh in you both to will and to do of his good pleasure" (Phil. 2: 13), and thus a man becometh "a new creature [in Christ Jesus]: old things are passed away; behold, all things are become new" (II Cor. 5: 17).

MR. B. That is all the old Gospel philosophy that

was so fascinating when we were discussing its loss, and I never supposed that its re-revelation would come in my day, or that I should have any interest in it if it did.

MR. W. I fancy the young folks would like a little change, they are partially barred out of our conversation and the old song, "We thank thee, O God, for a Prophet, to guide us in these latter days," will be quite appropriate now by way of change.

When the song was ended the household and visitors were in a jubilant mood for the spirit was contagious, and Mr. Binks murmured, "Ah, that comes like the benediction which follows after prayer."

MRS. B. Yes, it surely came after prayer for thousands have desired to see the day of prophets, but "died without the sight."

MR. B. What I was going to ask is this, "What do we know about this Prophet any way? Mr. White says he never saw him. Is there any one who did see him? Did he announce himself? What are his credentials? How did he receive them—when and where?"

MR. W. My friend, why didn't you keep on asking questions for they are numerous, besides they are important, and while I may not be able to answer them, yet they seem natural to an enquirer and should not be overlooked. There are men living however who did know the Prophet intimately, none more venerable than the present President of the Church, Lorenzo Snow. He was for years familiar with that great man; but personal knowledge does not neces-

sarily imply that Joseph was called of God or that he was a Prophet, Seer and Revelator.

MR. B. I see that, and the old saying that a tree is known by its fruits is almost trite and stale, before so profound an enigma; however, I want to hear what Mr. White has to say.

MR. W. One of the first evidences of some superior wisdom or intelligence is the reproduction in *fac simile* of that original outline in the New Testament; historic developments all seem to anticipate such a possibility, for from the time that revolt against the Mother church first took place each successive reformer has been moved upon by some unseen but positive influence to approach nearer and nearer that grand original. Political reformers have supplemented religious reformers, toleration broke the bands of an assumed authoritative priesthood, until in the fullness of time and after untold effort, it became possible again to declare the heavens opened, to utilize the spirit of the age and the growth of a new dominion, wherein liberty of speech, conscience and action, were possible if yet imperfect, and the announcement of that New Era which should utilize the economics and possibilities of a really and, up to that time, an unappreciated condition.

MR. B. You mean to say that political progress had to do with religious progress, and that they ran parallel with each other?

MR. W. Well somewhat that way, and while European Christian influences had been broadening and

enlarging, other elements of needed growth were absent, and in the United States alone, that land of blessing, promise and destiny, could be found conditions essential to development and growth. Jacob had promised this land to Joseph his favorite son, but for unknown centuries only the aborigines had possession. The advent of Columbus, the arrival of the Pilgrims, the appearance of a Washington, and the inspiration of the political fathers of that country were each impressed to "prepare the way of the Lord." Between one hundred and forty and one hundred and fifty years were evidently required for the consolidation of this republic whose constitution was given of God, and then came "the Hour and the Man." Before its fertile lands had been appropriated or its great destiny understood, the earnest, honest unsophisticated farmer's boy had been already born as this child of destiny; this coming prophet, this modern revealer, had come to that home in Vermont, had passed his childhood, had stood upon the threshold of inquiring youth, had reached an early (and so far as human wisdom could determine) an oblivious and unpromising manhood, but the revelation made concerning Jeremiah had doubtless in the councils of the God's been said of him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1: 5), and the commandment given to the former was almost identical with the latter in

the five following pregnant verses. The fact of this reproduction which was evidently beyond his capacity or that of all his compeers (if such they were), backed by his own unostentation and yet suggestive meaning of his mission, robs his position of what men might call audacity, or blasphemy, or assumption, being in fact no more than was assumed by "every prophet since the world began."

MR. B. You certainly gather in from a wide radius a possible case, but there are many other considerations which may be more vulnerable than the one so intelligently given.

MR. W. True, and the climax to this possibility and profession, to this preparation and full revelation, is the astonishing fact that he wished no man to be satisfied with either this harmony or this profession, but he did what his mighty predecessor had done, and that was to establish in the soul of the believer that testimony of an assured knowledge which was to be the key to individual stability and assurance, "If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." By this infallible test of personal inspiration and assurance his cause was committed to the world, and tens of thousands have rejoiced therein as the last, best, greatest gift of God in this "the dispensation of the fullness of times."

MR. B. However, you have not replied to some of my queries, and whether this promise of testimony excludes all other evidence I cannot say, but, in our

day of pretense, evasion, and positive fraud, some one might ask if beside this assumed pre-ordination and even the promise, whether some process of appointment was not equally orderly and authoritative, such as we know human institutions to require.

MR. W. I am glad you mentioned that, for in pursuing our line of thought I had really overlooked that outward official recognition which gives validity to all appointment. The history of the Prophet and the Church points out with emphasis that the opening of a dispensation interests more than the immediate actors therein. Adam, Enoch, Abraham, Moses, Joseph and Jesus, the head and leader of the whole, had each his associates and aids. Angelic visitation to the young Prophet was frequent, the glorious presence of the Father was vouchsafed, His commendation of the Son was pronounced, the martyred John the Baptist conferred on the Prophet and his associate the Priesthood of Aaron; Peter, James and John, three of the apostles chosen by Jesus, ordained these "chosen vessels" to the higher or Melchisedek Priesthood; other angels and divine messengers also visited, educated and enlightened them, and revealed the duties, privileges and blessings associated with the introduction of ordinances, with the voice of authority, and the ultimate organization of the Church. All this array of revelation and power was an incontrovertible necessity, inasmuch as all semblance of endowment, authority, ordinance, and the Church itself, had been swept away by violence, by apostasy,

by ignorance or by design on the part of those spiritual influences which dominate the human family and have, with wicked men (their servants), no sympathy with God or Christ, with righteousness or truth, but are slaves to sin and subject to the far-reaching powers of evil.

MR. B. Surely you are exhausted and have exhausted your subject besides, and all this about the Father and the Son and the angels is new to me. I am not sure, although I may not doubt that angels and prophets in our day have come again to earth.

MR. W. You can easily see that if this Gospel is or was to be restored it had to be done by some one, and if you know of any other way except that of angels and past authority you see clearer than I do, and no doubt have different views.

MR. B. Well I cannot say that I have any other views, you don't leave any hole for a man to creep out of, and, in fact, if a restoration was predicted as you have proved, surely the way pointed out, was, to say the least, the best way, or divine wisdom would have found another.

MR. W. You are right, I neither made the plan of salvation originally, nor took part in its suppression under the apostles, or in the modern restoration; "It is the Lord's doings, and it is marvelous in our eyes." But the clock strikes twelve and you are a long way from home, and we have probably been less social than is justified, but you will forgive me, Mr. and Mrs. Binks, I am sure, and I shall be proud to

see you again and yet again, and the young people now well introduced will meet, no doubt, as they generally contrive to do.

MR. B. Have you any ministers in your Church? I should like to see one, if I can have that privilege.

MR. W. We have none as you understand it; ours go out without purse or scrip, they are called of God, through His servants, and when a mission is filled, they return again to their farms and flocks, or to the bench, forge, desk or store, as the case may be.

MR. B. You surprise me more and more, but I would like to see one of these modern, self-sacrificing ministers of the true Gospel and the Church of God, for perhaps I might have courage given me to be baptized.

MRS. B. I shall be there when you are, for I have longed for this now many years.

LUCY AND JOHN (at once). And we shall be ready too, for Ma has been teaching us in a quiet way from the Scriptures, and we are old enough anyhow. Are we not Mr. White?

MR. W. Yes, if your father and mother set the example and they are also willing, it would be a rare—a memorable day for you all, if this should ever be.

LUCY. I would like to recite that beautiful poem Elder White gave Pa on their first interview. (She did so with great feeling.)

O my Father, Thou that dwellest
In the high and glorious place!

When shall I regain Thy presence,
And again behold Thy face ?
In Thy holy habitation,
Did my spirit once reside!
In my first, primeval childhood,
Was I nurtured near Thy side!

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet oft-times a secret something
Whispered, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
Through Thy Spirit from on high;
But, until the Key of Knowledge
Was restored, I knew not why.
In the heavens, are parents single ?
No such thought doth reason share!
Truth is reason; truth eternal
Tells me, I've a mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

MR. W. I desire to express my gratification at this unexpected recital, and thank Lucy for it; and

now suppose before you retire, let us sing, "Praise God from whom all blessings flow," etc., after which a few words of prayer will be in order to close so memorable a day and so interesting and agreeable a visit.

The suggestion in this home of order was reverently carried out, wraps were in demand for the Binkses; after affectionate leave taking they passed out into the street as the chimes were ringing out the first half-hour of both a natural and a spiritual day—the illumination of the sun in the firmament and the glory of the Sun of Righteousness each in their appointed sphere,

"Forever singing as they shine,
The hand that made us is divine."

Long before the travelers reached their home all the Whites had passed with grateful hearts into the land of pleasant dreams.

VII.

THE RESULTS OF FAITH IN THE GOSPEL.

A NEW ELDER ARRIVES—THE LEAVEN AT WORK—RESOLVED ON BAPTISM—THE SACRED CEREMONY—ITS TOUCHING ADMINISTRATION—A GREAT AWAKENING—THE GATHERING—A MARRIAGE—THE SICK HEALED.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Daniel 12:3.

SOME two weeks had passed since the celebration at White's, and a pleasant evening found Mr. White and his son Joseph accompanied by a dignified, gray haired gentleman as an associate, the three sauntered along leisurely enjoying the air, freshened by a shower, and commenting upon surroundings until before they knew they were in the neighborhood of the Binkses.

The door was ajar, Lucy was singing, and as the trio passed the window she rushed to the door, her face flushed, and while the greeting was cheery and pleasant to Mr. White and Elder Parker, who was a stranger, her eyes were down-cast as Joseph with a strange faltering took her hand in his, though this was so quick that once across the step it vanished like a morning's dream.

Mr. Binks had not yet reached home and Mrs. B. all unconscious of her visitors leisurely, came down stairs, but her smile of recognition was a text of itself, and her welcome to the Elder was as that given to a long lost friend; but Mr. Binks entered at the moment of partial embarrassment and his hearty hand-shake given to Mr. White and Joseph was only the prelude to his deferential greeting of the Elder, whom up to this time he had hardly noticed.

Supper had been prepared some time for father and son, and as the latter soon arrived, the visitors were pressed to sit up also, which invitation, out of compliment rather than of necessity, they accepted. Social chat soon became general, but no allusion was made to what had hitherto been the leading topic of each visit. Mr. White, spite of the warm and hearty welcome, could hardly comprehend this, but it was, as shown afterward, a silent tribute to the Elder almost from a professional point of view. When the meal was over the parlor was already open, a little fire was in the grate to counteract the inner chill after the shower, and conversation was still fitful, but when Mr. Binks, John and Lucy came in it relaxed, particularly after the latter had run over a melody or two on the organ, with which she seemed familiar.

Mr. Binks began by saying, "So Mr. White your friend is one of your ministers."

MR. W. Yes, Elder Parker is from Utah, he is a farmer by profession, he has been here nearly two years and will probably soon be returning home.

MR. B. As I understand it, you must be over six thousand miles from home; you find this irksome and trying I suppose, particularly as at your age you had to leave a family behind you.

ELDER PARKER. To tell you the truth, I have been so much engaged since my arrival that I have had no time to think of my business nor of those I have left at home, besides I know they are in good hands and nothing can transpire but what will eventually turn out for the best.

MRS. B. But suppose any of them should be sick and die, how then, you surely could not rest here?

ELDER P. I should not be here anyway if it were not for my faith in God and my knowledge of the Gospel of Jesus Christ, and as it is at times the unexpected which occurs, so it has been in my case; my wife, one child and an old lady of the household have passed away in my absence; the son who I expected would see to the family in part, has married; two boys have gone from home, their mother being dead, other reverses, financial and industrial, have occurred, but I have been sustained enough by faith to say,—*after a while*, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."

MRS. B. But did not your family long for your return?

ELDER P. Well they might have thought that way, but even from the children the word was, "We would all like to see you, Pa, but we do not want you

to come home until you have filled your mission, and we shall pray for you as you pray for us, that blessing and power, that obedience and fidelity may be with you as we desire it for ourselves.

MR. B. Well I fancy I should have wanted to be off, it would seem to me like indifference or neglect to be so far away when things went wrong, and I think Mrs. Binks—though I am not one of the best—would have said "Come home."

ELDER P. I ought to apologize, I am a stranger here, and did not visit to intrude personal affairs into your little circle, or to represent myself, being here by Mr. White's invitation.

MR. B. I wanted to see a minister of this restored Gospel that Mr. White has so interested us in; he has frequently told us that they are not educated for the ministry, that they have no salary, that they leave their homes, families, farms, business and friends to come out here or there for two, three or four years, and I hardly believe it.

MR. W. It does not seem any more strange to you, Mr. Binks, than it did to me, but I am to-day satisfied of its truth, and I am sanguine that if this—when I gather—should be my privilege, it would be esteemed as a great, a precious blessing.

MRS. B. What would Mrs. White have to say as to that?

MR. W. I am sure she would be disappointed very much if she had no representative in the missionary field.

LUCY. Joseph! You surely would not wish to leave home and—

JOSEPH. Oh, but I should love to be a preacher of the Gospel, to be the instrument of salvation by turning men from darkness to light, and from sin to righteousness.

MR. B. Mr. Parker, how long have you known of the Latter-day Saints as you call yourselves? You are from Utah too, have you seen or known the Prophet?

ELDER P. I have with the exception of travel been in Utah over forty years, and if by the Prophet you mean Joseph, I never saw or knew him, but I was close by President Young during his lifetime, his successors have been known to me also, the Twelve Apostles have been within my observation too; without ostentation or particular official association, I have marked all these men (and forty years is a lifetime) as honorable, devoted and God-fearing, lovers of mankind, lovers of truth and righteousness, we have worked on similar lines to the same end without collusion, being animated by the same spirit, rejoicing in the same labor and counting on the same results, because each was assured of its truth and had faith in its certain triumph.

MR. B. You know of course of all our conversations with Mr. White and family, you know that I, at least, was indifferent to religious things, but association has brought change, and I have begun to feel that I have a purpose in life now and I am proud to

say that I have sympathy in my family, if they do not out-run me in the race for eternal life.

ELDER P. Oh, there is no fear of that; you are the head, and when you have advanced a little further you will realize that these earthly associations when cemented by love and sealed by the authority of the Priesthood are eternal, your pleasant family circle will not be broken, only enlarged and continued forever and for ever.

MR. B. Oh, but Mr. White is a deep one, he told me on our last visit that he counted upon working—if worthy—in the Temple, but I was blind, it is all new to me and he offered no explanation nor did I ask.

MR. W. I could not say much on that myself, for I have had no experience, but I have had many thoughts, have heard a word dropped now and then, but have not been curious, only satisfied that in the Gospel provision must exist for that sealing which is to endure beyond the stars.

ELDER P. These things hardly concern the present, we have to work in our appointed sphere, to preach the Gospel is our mission, this generation is called upon to repent, the way of life is made plain, and we in religious, as in many other things, do not want to "cross a bridge before we come to it." The heavens have been opened, angels have visited again our earth, the Prophets have given us the word of the Lord, we have the power of choice; "if the Lord be God, serve Him, but if Baal, then serve him," said

the ancient prophet, and to an inquiring person, community or nation, the message of Peter is as fresh and as mandatory as on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 38, 39).

MR. B. You may know that—thanks to Mr. White—our eyes see and our hearts understand in part, that faith, repentance and obedience to our Savior are the first principles of the Gospel, and we, that is myself and family, are united as to the truth and also as to the propriety of these things, at the same time I am only a novice in religion, but I am willing to learn and I have learned much from Mr. White and also something by reading and reflection.

ELDER P. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling upon the name of the Lord."

MR. B. To tell you the truth, it is not the simple act of baptism, there is a sort of reputation we all have and enjoy, our family associations are the only friends we have excepting Mr. White and family, and they will be leaving us, and a sort of loneliness creeps over us at the thought of separation, indeed, among ourselves we have asked, even if your religion is true, whether we cannot live that religion in our native land and continue our friends and business as usual,

for there is sacrifice ahead, although our friends, Mr. W. and family, seem to have made up their minds and are, in fact, preparing for Utah even now, as I understand it.

ELDER P. There is room for comment and light in all you say, nothing is to be done rashly, your present testimony will increase by experience and as to your friends, you may be more anxious to leave them some day, than you now are to consider them, though no fault may be found with the love of either friends, kindred or country.

MRS. B. Well, my husband is a true man, and I am sure if he is convinced that any step has or should become his duty he will take it and his family will honor and sustain him in it.

MR. W. I am proud to hear you say that, Mrs. Binks, for in it you have the secret of our home enjoyment, we are, I am happy to say, "of one heart and of one mind," and the necessity as well as the beauty of this has become more and more apparent as we have learned the Gospel of Christ, and enjoyed its loving spirit.

ELDER P. That could not be otherwise, for the key to all harmony and peace comes of that knowledge imparted of the Divine Spirit, which is given by "the laying on of hands," and its steady increase of influence as the result of obedient devotion to all divine requirement.

MR. W. I am afraid we have overlooked the

juniors in our heat of comment, and it may be best to change our topic.

JOHN. I have not lost a word of what has been said, I have enjoyed it, and if Pa and Ma are baptized I shall not be far behind, unless Elder Parker objects.

LUCY. Ma will not go without me, I think, and I am sure it will be right, if so young a girl can have that privilege.

ELDER P. Why, my dear, all our children are baptized at the age of eight; so you are evidently old enough.

MR. B. Surely I ought to have been the one to set the example, but I cannot, as I have said again and again, call myself a religious man, though I have been moral, honest and,—well I have tried to be honorable *as a man* and a citizen, as a father and a husband.

MRS. B. Indifference to religion, Robert, has been your greatest fault, if it can be called such, otherwise no man could have been more kind and thoughtful.

MR. B. Don't say that Ma, for I am too full for utterance, yet I want to do the will of the Lord whenever I discover it.

Tears were in every eye as Elder P. went to the organ and in a mellow voice began to sing,

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light,
Angels above us are silent notes taking
Of every action; do what is right!

in which Mr. White and Joseph joined, it being new to all the others, and it had an inspiring effect.

The evening was warm, and while a little lemonade was introduced, the intensity of feeling became subdued, and Lucy sang a pretty sentimental song to her brother John's accompaniment on the organ.

Elder Parker had now become fairly familiar with the situation and the family, while Mr. White regretted that his wife and his family were not there also, he said it had been to him "a feast of reason and a flow of soul." His convictions daily deepened by experience, and he felt humble though proud that he had been called to do some little in bringing light and truth to the family of his friend, he said it would be a day of rejoicing to him and his, if Mr. Binks and his should accept the Gospel of Jesus Christ, as they had already done.

MR. B. I say for myself, wife, Lucy and John, that we desire to be baptized, but where shall we find the administrator?

ELDER P. To my mind he is already here; Elder White has the authority, you are his sheaves under God, and if I can be of service on so grand an occasion I am on hand.

MR. B. What! Is Mr. White an Elder? He has never been to Utah, he is not a missionary, can he have the authority to minister in the ordinances which he has so faithfully expounded?

ELDER P. To be sure he has the right; his never having been to Utah is no impediment, all he needs

is the approbation of his presiding officer which he has, the Priesthood of God rests upon him as it will yet rest upon you and your son, Mr. Binks, if you are faithful to the Truth of God.

MR. B. Ah, Mr. Brother, why, you are too modest, you never intruded yourself nor even your experience, and I can only say, heartily and prayerfully, "Thou art the man," and as my wife's birthday is coming on, *that shall be the day.*

MRS. B. No, Robert, some other day if you please.

MR. B. Ah, no! You have been a good—a patient wife with me, and I must honor you in this way as I hope the Lord and our children will honor you for ever and for ever.

Deep silence fell on every soul, there was a struggle, but hearts were all too full for utterance until Elder Parker suggested prayer in which he poured out in words the unexpressed thoughts of one and all, everything was impromptu, no pre-arrangement; an unexpected visit and the denouement as unexpected as the visit. To sing now was the mood and "God moves in a mysterious way," etc., was as spontaneous as it was apt, in this all joined heartily as the truthful words rang out under the influence of a power unseen but felt, and a winsome benediction pronounced by Elder White terminated a visit and conclusions which will be realized "long as eternal ages roll."

Expressions of surprise welled to the lips of both Elders as they walked home along the now less-

crowded streets. Elder Parker's visits to the town of H—— had not been numerous, for, save Brother White's family, there were no Saints now there, converts and gatherings had gone together in years gone by, but it now seemed as if, having been once well warned, the place had been "turned over to the buffetings of Satan," and yet a new generation had grown up in the interim. Mr. White and family had migrated from elsewhere, and Mr. Binks once a casual acquaintance had only become intimate since the Gospel conversations had begun.

Silence reigned in the home of Mr. Binks, a momentary spell had for the nonce taken possession, and no one seemed disposed to "break the ice," as it were; finally Mrs. Binks said, "Elder Parker is a man of rare experience, we did not learn a great deal of him, but forty years of life in Utah must have furnished him with a good deal to say."

MR. B. True enough, but you know he was a stranger to us, and while he had much to say on the topics introduced, I longed for an opportunity of asking questions in regard to conditions of life among the people gathered there; their school and educational facilities, their manner of business life and social customs, besides I wanted to ask him of Brigham Young in particular, as well as other general matters.

MRS. B. I also would have liked some conversation, for when it is known that we have joined ourselves to the "Mormons" or Latter-day Saints, we

shall be besieged with questions and may be we shall not be able to answer.

JOHN. In our shop they call me a "Mormon" now, but I think they hardly know what it means, only I am bound to defend it.

MR. B. You defend it! I am surprised, why that is more than I can do as yet.

LUCY. Well Pa, you have no idea how news flies, why my teacher only the other day asked me about a "Parry tract," which I had unconsciously left on my desk, and in the Testament we read, I thoughtlessly marked several passages in pencil and was called to account for it.

MR. B. You surprise me! What did you say in reply?

LUCY AND JOHN. Bore our testimony, of course, and told them that we were in for truth, and that the Lord would bless them if they desired the same thing.

MR. B. But where did you get to know so much, and how durst you do it?

LUCY. Ma has been our teacher, we have read and prayed together, and the Lord has heard our prayers.

JOHN. And as to fear, we have all read and got by heart that passage given of Christ, which says, "Whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9: 26.)

MR. B. Surely "Out of the mouth of babes and sucklings God hath perfected praise."

A few moments later the family had retired, happy in the present and filled with anticipatory and almost excited feelings as to the wonderful birthday but two weeks hence.

The public baths in the town of H—— had been secured, and a goodly group, beyond a dozen, besides some strangers, were present, the mother and Lucy were dressed in spotless white, Mr. Binks and John in clean apparel. Mr. White, as administrator, was on hand when Elder Parker gave out the hymn,

Lo! on the water's brink we stand,
To do the Father's will!
To be baptized by His command,
And thus the word fulfill,

was sung and then a few explanatory remarks were made, a fervent prayer was offered by the same Elder, and then Elder White "went down into the water," the neophytes, Robert, Margaret, Lucy and John, in turn followed and were "buried with him in baptism" that they might "put on Christ," and become "heirs of salvation."

The home of the Whites being nearer to the baths than was that of the Binkses, the party repaired thither where they found that Mrs. White and her daughters had been industriously engaged in preparing the double birthday feast; the long table looked lovely, fresh flowers were among the viands, order, cleanliness and beauty, made the hungry ones feel as if all things were in harmony with the grand occasion, and worthy of both the giver and the guests.

However, even some good things come to an end, when their purpose is filled, and it was hardly known what might come next upon so auspicious an occasion. That parlor was a picture when the tables had been cleared, both families were looking superb; there was a freshness in the fair young faces which is always attractive, and the older ones seemed to exhale that spirit of loving peace which "passeth all understanding."

Mr. White arose and in a few brief words of congratulation presented on behalf of himself and wife, 'The Book of Mormon' to Mr. Binks and the "Book of Covenants" to Mrs. Binks, then Joseph on behalf of the younger members presented nicely bound copies of the Latter-day Saints Hymn Book to Lucy, John and their father and mother; all this was a surprise indeed, indicative of friendship, interest, and suggesting study as well as song in the future of the just baptized.

Elder Parker made remarks upon the fitness of the presents to the occasion, and then spoke of its importance and solemnity, and referred to the ordinance of "the laying on of hands" as a divine and necessary supplement to the ordinance of baptism which had been already solemnized. The Elder also pointed out that membership in the Church was meant for growth in spiritual life, to bring the faithful believer into communion with the heavens by virtue of the indwelling of the Holy Spirit of promise and of God. Then one by one the new converts stepped forward

and amid almost breathless silence they were confirmed members of the Church by Elders Parker and White, who in turn officiated in this divine ordinance, saying: "Receive ye the gift of the Holy Ghost, which shall be in you as a well of water springing up into eternal life, being to you a revealer, a monitor, and testify to you of the Lord and Savior Jesus Christ."

Something of the Pentecostal spirit was over the little gathering when Elder White suggested the song,

We thank Thee, O God, for a Prophet, to guide us in these latter days;
We thank Thee for sending the gospel to lighten our minds with its
rays;

We thank thee for every blessing bestowed by Thy bounteous hands;
We feel it a pleasure to serve Thee, and love to obey thy commands.

With warm feelings and strange thoughts all rose for good night greetings as the visitors departed with the fullness of blessings; Mr. White, his family, and the Elder mused in silence for some minutes, and then they gathered around the center table for prayers; good night! was said; the "peace of God was there."

There were two happy families in the town of H——, as can easily be inferred from the previous "Chats," though the reasons therefor were somewhat different. Elder White and family were happy in years of experience and testimony of the Gospel. They were also grateful that their friends, the Binkses, had placed themselves in a position to partake of the same inestimable gift. The Binkses were happy from a

consciousness of truth obeyed. Persecution had been tasted by the former family. The loss of employment had brought them to the town of H——, and here, while many had coveted their society, it would appear as if Mr. Binks alone had been attracted by that strange influence which has been so potent in innumerable instances among the members of the Church of Jesus Christ of Latter-day Saints. While the White family were preparing to gather, it was very evident that it was to be a serious thing to the family of now Brother and Sister Binks, and Lucy in particular, who, on the very threshold of womanhood, had been gradually interested in Joseph as he had been in her. But it came with an unexpected shock to them all when Joseph suggested the propriety of Lucy's migrating with them, and the time intervening seemed so near by, that separation seemed impossible on either side. No objection could be urged save that an only daughter is possibly more precious than where there are more; but Joseph was steady, thoughtful, a good son and truly religious, besides this his father and mother had won the unlimited confidence of the other family. Mr. Binks, however, had not heard much of the principle of gathering, and neither time nor circumstances had as yet given him the spirit thereof, it was "breaking up his household," so he said, and in all his moods Lucy was as "the apple of his eye," and while some day he had hopes of her marriage, it was not now—not now!

It has been said that "the course of true love never

does run smooth," but this time the old adage was discounted with every thought of the young couple, and so "it came to pass" that consent was given at last, while another difficulty presented itself, for it had to be agreed that Joseph should live at the home of his bride until the day of sailing. The ceremony with all its appointments was one of those rare occasions in which this important solemnity was unmarred by ostentation, being quiet, chaste, yet elegant; the bride a picture, the young groom a gleam of sunshine, and the pride of all. Under license, Elder Parker came many miles to officiate, and as the twain stood there, she in a pure white dress of India mull, with a colorless sash around her slender figure, and a white rose in her wavy hair, was the very acme of innocence and purity; while he, the elect of her heart, looked the very incarnation of manly health and bounding hope. At the given time, the Elder in fatherly tones pronounced them man and wife. Then followed congratulations, amid rejoicing and tears, until dinner (the joint product of two happy mothers and the Misses White). We should like to dwell on that pictured group of memory, but it must suffice to say that it was a time of rejoicing and a season of bliss, for afterward the Elder gave a few of his experiences in married life, and urged, probably unnecessarily, the propriety of mutual forbearance, the habit of family prayer, and continued reverence for their parents. Then he pointed out that the present ceremony, while beautiful and efficient for the

time being, was but a prelude to a more permanent union, which they no doubt would yet attend to in "the temple of the living God," where the sealing power for time and all eternity is the high privilege of the faithful members of the Christian church. At an early hour the gathering was dismissed, but a tinge of sadness was in the heart of Brother and Sister White when they left their dutiful son for the first time in life to rest, save in the home of his birth and youth. But this sadness was tempered by the thought that as a reunited and enlarged family they would soon be tourists to the land of blessing, and strangers to "the little island set amid the sea!"

In the new home Joseph led that night in prayer. Elder White and his family remembered feelingly in their prayers the absent son and new found daughter, asking that wisdom might be given them for their new responsibility, and that in their experience the practical expression might be realized of "two souls with but a single thought, two hearts that beat as one." Commending then themselves to the Father's care, they soon passed into oblivious sleep. Mr. and Mrs. Binks, in their home, did not, however, share this rapt condition. They were restless, not mental disquietude altogether, but changes were imminent, and inexperience was simply groping its way toward the light, and the future was not that of the past, nor that yet to come. In reality it was vague and misty, for the halo of uncertainty was over it, and faith, at least in the case of Mr. Binks, had not as yet fully

mastered "the secret of the Lord," he had not caught or learned that trustful mood which to his business habits and long time self-assertion made him the "man of affairs" he surely was.

Thirty days hence (it was announced) the steamship W—— would sail from Glasgow, and Elder White and his family were already booked for that momentous trip. They, of course, were all on the *qui vive* for preparation, when the word came like a shock of thunder that Mrs. Binks was prostrate with fever and a nervous affection. The excitement of the past few weeks had culminated as unexpectedly as it was unwelcome. Lucy was distracted, Mr. Binks had "a fit of genuine blues," and all Elder White's family were upset at the possibilities of the crisis. Elder Parker, who had remained partly to look over a new field of operation, and partly to aid in packing and making ready, was also quite disturbed. His release had been granted, but he felt as if the new converts needed oversight, and the propriety of placing Elders in H—— was the burning thought, so in response to urgent invitation, Elder Wilson, his successor, soon arrived, and at a council of the three Elders it was determined that a couple of days fasting and prayer was the best thing to do, and in this they enlisted Elder White's family as well. Humbly, reverently, and in faith they kept their solemn covenant, and in the closing evening thereof the Elders went to the residence of Mr. Binks, whom they met in a very dejected condition. His wife, he said,

was seriously low, his daughter's joy was turned into sorrow, Joseph was as if bereft of speech or comment, while John, all unused to such a combination of circumstances, was, for a young man, altogether at a loss.

When the Elders entered the quiet room where the sick mother half unconscious lay, they, for the moment, felt oppressed; but as all knelt in prayer and evil was rebuked, the room was dedicated to God and life. Then the patient was anointed and blessed according to the ordinance of the Church. The sealing and blessing were as humble and yet as decided as the anointing, for faith was in full swing, and the answer justified the faith, for next morning Sister Binks was about her work with more heart and greater joy than for some time of her past experience. She was renewed in body and in mind, and so unusual and unexpected testimony to faith and the Gospel came as the sunshine bursts at times from a densely clouded sky. Mr. Binks was surprised, and his children were delighted, and all found testimony in their hour of direst need and inexperience. This incident also served as a happy confirmation of the truth of Mark 6: 5, when the Savior "laid his hands upon a few sick folk and healed them;" and also testified to the purity and simplicity of the ancient ordinance of the anointing with oil, recorded in Mark 6: 13, where we are told "they cast out many devils, and anointed with oil many that were sick and healed them."

As the day of departure neared, it was concluded that both families should journey together to the point of embarkation, and later, it was found that the steamer called at Moville, in Ireland, so thither all went together, and the change of scenery was of decided benefit to all concerned. It softened the anguish of separation, and as Elder Wilson was one of the party, he returned with the Binkses via Belfast and Liverpool. The dear friends were already breasting the wonderful Atlantic when the momentarily deserted home in H—— was reached, where Brother Wilson remained some days as guest, and before leaving decided to send two Elders as missionaries, having the promise of welcome and aid from the now more calm and satisfied disciples, albeit both daughter and friends had gone and left but an absorbing interest in place of that personal contact and loving esteem, which had grown up under the respective position of pupils and teachers in the great school of redemption, and the power of the Gospel of our Lord and Savior Jesus Christ.

The labors of the two devoted Elders soon became visible in the surprised town. Mr. Binks as a business man, and Mrs. Binks as a quiet, beneficent woman, began to loom into prominence for good or ill repute, for converts were made of Mrs. S. and daughter, also of Mr. Kinsey and his family of five, Mr. and Mrs. Roberts and some others. The evil power called them all crazy, and of no repute. Some withdrew their patronage from Mr. Binks. His

kindred ridiculed him, though he made new friends and was ordained to the lesser priesthood, where his business tact was called into acquisition. A branch was organized, a nice clean room was rented, and as Mrs. Binks had adopted a ten year old girl when Lucy went, she had some time to spare, while John took part in the Bible class opened by the Elder, and open to all alike. This flourishing condition came within six months of the departure of the Whites, whose arrival in Utah, and their prospects, we must withhold till the next and last chapter of our present "Quiet Chats."

"It pleased God by the foolishness of preaching to save them that believe. * * * We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks. Christ the power of God, and the wisdom of God." (I Cor. 1: 21-24).

How strangely human lore hath failed!

How strangely simple things succeed!

God's purposes hath e'er prevailed,

Because they meet all human need.

No fact more potent, true than this,

Which history's pages doth attest,

On every by-path myriads miss

That line which reads, "God's ways are best."

His ways are simple, easy, plain,

Though mystery—priestcraft—may extol,

For error labors all in vain—

It never saved a seeking soul.

The Gospel will! 'Twas God-ordained—
He vindicates the ancient plan,
For faith, repent, baptism, unchanged
Do more than earthly wisdom can.

And when the Spirit's witness seals
In "laying on of hands" 'tis found
That God doth evermore reveal
That *truth hath no uncertain sound.*

Its force alike, in gathering, grows
As converts from all nations run;
And Zion, though the world oppose,
Shall come to earth as comes the sun.

N.

VIII.

THE GATHERING TO ZION.

IN THE NEW BRANCH—THE COMING KINGDOM DISCUSSED
—THE SPIRIT'S WORK — WORD FROM THE EMI-
GRANTS—IN UTAH WITH TRIALS AND PROGRESS—
FINAL SUCCESS—JOSEPH RETURNS TO ENGLAND AS
A MISSIONARY.

*Gather my Saints together unto me; those that have made a cove-
nant with me by sacrifice. Psalm 50: 5.*

*I will take you one of a city, and two of a family, and I will
bring you to Zion. Jeremiah 3:14.*

Notwithstanding the progress of the work and enlarged association in the town of H——, Brother and Sister Binks and John had a certain feeling of loneliness since the departure of Lucy and their friends.

Elders Wilson and Lewis were much engrossed in the new field, and also sympathized with the above, from time to time cheering them, having occasional converse and always prayer when visiting, to say nothing of anxious thought as to the family who had gone, soon after which occurrence the following conversation took place, no letter as yet having been received, for mutual agreement was made that this should be reserved until they arrived in Zion.

Elders Wilson and Lewis had been guests that day, and after supper they were all enjoying the quietude of the evening when Mr. Binks suddenly said:

Elder Wilson, my heart is full, I miss my daughter, I am lost without my old associates, and I must ask you about this gathering, or going so far from our native land, as if our Father were "a God afar off," and we could not serve Him here at home.

ELDER WILSON. Well, Mr. Binks, you of course know that "union is strength," and it would seem that with such a program as the Gospel suggests, no success could be possible without very close combination.

MR. B. Possibly so, but religion is an individual matter, and no other organization seems to require such a step.

ELDER W. Quite right, no other church is burthened with a divine mission, nor do any claim to be in possession of present revelation, and without that, gathering could hardly be successful.

MR. B. Do you mean to say, then, that gathering was simply a revelation given through the Prophet and other Elders of the Church of Jesus Christ of Latter-day Saints?

ELDER W. Not so, for it was revealed to and through Paul, and in the mystery of God's will, in "the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him" (Eph. 1: 10), therefore, all repentant, obedi-

ent disciples who have been "baptized into Christ" are included in this gathering dispensation.

MR. B. But is not that a spiritual gathering? Is there not one body—one Church, and one baptism?

ELDER W. Yes, and there will be "one kingdom," of which the Church is but the nucleus, to be revealed in the due time of the Lord.

MR. B. A kingdom! Why, when I was a child, when as a lad, I went to church, we always prayed, "Our Father which art in heaven, hallowed by thy name. *Thy kingdom come. Thy will be done in earth as it is in heaven.*"

ELDER W. Are there not two things needed, at least for this consummation; first, revelation from on high, then a beginning, and a continuance of the same inspiring spirit, that all the afterwork may be well and efficiently done?

MR. B. Why your argument reminds me of Brother White's old argument, that "the Gospel is a divine system for divine ends;" but are you sure that all who gather have this idea? Are they working for such a far-reaching cause? Surely, then, my old talks were all preparatory, faith, repentance, baptism, the laying on of hands, and practical union with the Church were the stepping stones to the broader, grander work.

ELDER W. You have seen all this before, Brother Binks, but you have only half looked at the ultimate which demanded "the gathering together in one."

MR. B. I found the truth as far as I have gone,

but Lucy's exit has shown that Brother White was a better teacher than I was a pupil, or I should have been further advanced.

ELDER W. Have you, Mr. Binks, ever read Daniel's vision in regard to the setting up by the God of heaven of a kingdom in the last days, which should never be destroyed or left unto another people, but one that shall stand forever? (See Dan. 2: 44).

MR. B. Yes, I have read that years ago, but you know prophecies are not always clear, even to the learned, and as I remember the Gospel of the kingdom was preached in the days of Christ, and He said, "The kingdom of God is within you," and this is what the ministers all say now.

ELDER W. The kingdom was within the reach of these pharasaical inquirers, they could have become the disciples of Christ, and entered therein by baptism, but the founder thereof, speaking at the same time to His disciples, said, "The day will come when ye shall desire to see one of the days of the Son of man, and ye will not see it." Then referring to His second coming in power "in his day," He declared that first He must suffer many things, and be rejected of that generation (Luke 17: 21, 22, 25,) and eventually the kingdom suffered violence, and the violent took it by force. (Matt. 14: 12).

MR. B. These are evidently references to the kingdom at different stages and ages, and only careful reading can determine which and when.

ELDER W. Then, of course, you remember the

prophecy in Revelation, 14: 6, 7, where the angel was to fly through the midst of heaven "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," just prior to another angelic successor saying, "Babylon is fallen," etc., all of which harmonizes with that misunderstood saying of the Savior, "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. 14: 14). This, however, was to be preceded by persecution, by war, famine, pestilence and earthquakes in divers places, hence, to be delivered, the word has gone out, "Gather my Saints together unto me; those that have made a covenant with me by sacrifice," (Psalm 50: 5); also after the restoration of "this gospel of the the kingdom," another voice was heard, saying, "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4).

MR. B. I have read all you have quoted, but probably not so skillfully combined it, and of myself probably never would.

Elder W. The probabilities are that there will be two gatherings, one of Judah and Israel, to Palestine for the rebuilding of Jerusalem, and another for the building of that broader and grander Zion on the Western Continent, to which lost Israel will gather, for it is the land of promise as given to Joseph by inspiration under the hands of Jacob when

he said, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:
* * * The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills" (Gen. 49: 22, 26), and in modern revelation, to those who accept it, there is abundant evidence that that is and has been intended for the gathering of Israel, who have been lost in the "dark and cloudy day."

MR. B. There is so much that is new to me in this that I am not able to grasp it at present, although since baptism I have felt a strange growing desire to go where the Saints are. I have not felt at home, my daughter and friends have gone, my kindred and old associates have withdrawn from me their old and pleasant greeting, and but for the Elders and the inquirers, I should feel "like a stranger in a strange land," and this feeling is creeping on me almost against my will.

ELDER W. I have no doubt of that. You will be preaching the gathering before you know where you are, for you have been baptized into the kingdom of God.

MR. B. I am to understand then, that the kingdom of God has come?

ELDER W. It has surely *come to you*. You have obeyed its primary laws, you have received of its spirit, you are living above all ordinary human laws, and your life is already being hid with Christ in God.

MR. B. But I have not looked at it in that way.

But is the kingdom of God established on the earth as we prayed for it?

ELDER W. To you and me and thousands of others it has come as I have explained. It has not "come by observation," it is not a power in or recognized of the earth, political sway and civil rule have not been reached, that is only on the way, for the time is to come "when every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of God the Father," and yet, His will will be done on earth as it is in heaven.

MR. B. What do you say to that, Mrs. Binks, you seem, naturally to give more thought to these things and understand them better than I do?

MRS. B. I have followed the Elder very carefully, and I am satisfied with his presentation. I believe in the gathering, and I know I am associated with the Church and kingdom of God.

JOHN. I tell you, Pa, I have testimony to all this, and when they sneer at me and call me "a Mormon," in the works, I only wish they felt as I feel, and know as I know. It would be better for them than it is. I could talk to them for an hour.

MR. B. (bewildered). Well, I have said before that my folks are "leaving me in the lurch," but I want to be and do right; you all know that, and I can only say, "Lord, I believe, help thou my unbelief!"

ELDER LEWIS (who had been a silent listener), I am sure that Brother Binks is to be congratulated on

the progress of his family. You are fast outgrowing your old ideas and traditions, and testimony by well-doing and patience will increase until you shall say, "It is enough."

MR. B. I thank you, brethren, for the conversation of this evening. I see plainly that if it were the Lord's will, we could serve Him, be members of His Church, and do some good to those who would listen to us, but if He calls as He did Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," we who are his, as the "Father of the Faithful" surely can do as he did, and perchance we may become heirs to the same blessing.

ELDER. W. We can all say Amen to that, Brother Binks, and we can all rejoice because you have made the gathering principle your own by prayer and reflection, and if you have been separated from your daughter and friends, it will only be for your good, and we shall soon be hearing from them, your heart will be comforted, your wife and son will sympathize with you, and rejoice also at the prospect of deliverance and blessing which has been wrought out for you in the Gospel.

MR. B. You know, Elder Wilson, that we could pick up any time, when we are all assured that it is the will of the Lord, and we have no regrets up to date because of our conversion to the truth, or membership in the Church.

ELDER W. I am proud to hear you say that. God

has given you a good heart, a good wife, and a good son and daughter. He has led you to receive a good religion—His—and truly "His goodness and mercy have followed you all the days of your life!"

MR. B. That is true, but I never apprehended it as I do now.

ELDER LEWIS. It is pretty late, you have had a long talk, and we have some distance to go. Let us sing the Doxology. This was followed by prayer, and with warm thoughts the Elders were at the door. They "passed out into the night, and the family were again alone, yet not alone, for God was with them by His Holy Spirit."

Some weeks after this conversation the Elders were again in the town of H—— administering the beautiful rite of baptism to the Harley family, and to the Kingstons, also to a Miss Brice, who had been an active Wesleyan, so there was now the element for quite a nice little branch, and it was considered by the Elders that Brother Binks should be ordained a Priest to preside over the same. This was a surprise to him, but he needed work, and was glad to have his experience broadened in the cause he loved even beyond his understanding, so special services were had for the occasion. The organ used so well by the devoted Lucy was brought to the cozy room, and Sister Brice became the leader of the singing, as if "to the manor born." Ah, but that was a rare day, the half curious, half aroused people filled the chapel, when "Mormon" singing and "Mormon"

preaching brought home to the stranger the revealed truths of the Gospel of peace.

The Elders remained a few days to set things in order, and in that interval the letters from Lucy and the Whites were commented upon, until every one had them all by heart. The one from Lucy had the preference, though none of the family could read it for tears, and so it was passed to Elder Wilson, who read, omitting the heading and date:

MY DEAR MA, PA AND JOHN,

I have joined you all together for you are all very dear to me, dearer than I had known until the day of our separation. Our sea trip was—oh, you know, but I soon recovered. Joseph was untiring in his care, and his parents and family were as attentive as I could wish. The railroad part was tedious, and the cities we passed through had but little of our attention, though the Elders did their best to have us see all that was novel and strange, which meant everything in this land of bustle, but once past Omaha we had "the apparently interminable prairies and then the everlasting hills." Our travel was day and night, and I became, oh, so tired, but when we landed finally in a northern town of Utah, we were agreeably surprised, its quietude and beauty was in itself a rest. We are all living in one small house at present, but Joseph has got a situation, and we shall begin housekeeping after awhile, won't that be funny? Yet I fancy I can do that (thanks to Ma). We have walked around the Logan Temple, seen the two Colleges, Agricultural and Brigham Young; and as we got here on Friday, we were toned down for the Sabbath. We went to the Sunday School and services, and to the Ward meeting in the evening. We had warm welcome everywhere. Our hearts were too full to answer, but you know we shall all take a hand, because we came for this, and there is such scope for work, something for everyone if they are willing. We hardly know what to do first, and we

feel at home already. There is but one drawback—you are not here; but we think of you *all the time*, and wonder how you are getting on, and if the Elders are doing any good in H—.

God bless you. Joseph joins me in warmest love and prayers.

From your loving daughter,

LUCY.

The next letter was from Brother and Sister White, from which this extract is given:

DEAR BROTHER AND SISTER BINKS,

We can hardly realize that we are over six thousand miles away, and that now while the sun is setting here, you have been long asleep; but we are in a new country, with new ways and surroundings, and in fact we are in a new life. Our trip was interesting if not all enjoyable. Ma and the girls were sick, Joseph and I kept up fairly well, but all were glad to get a rest, in fact we could not settle to write, though Lucy—God bless her—did. We have been here near a month now. We did not get a house at once for ourselves, and then I had to hunt for work so as not to encroach too much on our little savings, until we know what to do. The second Sunday we handed in our recommends and got a hearty welcome as members of the ward; and now from our rented cottage we can see for miles around. The Logan Temple is not far distant and can be seen plainly. The river is in the valley below us, and several settlements are within sight. Great grain fields are ripening, the grass is cut and early fruit is in many a garden, and vegetables are everywhere. We have a cow, but have not got used to her, and Mrs. W. has had a present of three chickens, and I am fixing a coop. We are busy, happy and contented, but see no end of work, as I expect to get a piece of land and build for ourselves, and if we get a piece big enough we shall divide with Joseph. It is too late for a garden this year, but please God another year we shall have our own. Joseph and Lucy have been enlisted in the Sunday School, Ma has been to one Relief Society meeting, and I expect to be numbered in the

Elders' quorum soon. The rest of the family have made many friends already, and our only regret is that you are not with us, but you have a work to do at home, and we expect and hope to see you again after awhile.

We are, your true friends,

JAMES WHITE, WIFE AND FAMILY.

Brother and Sister Binks never seemed to tire of these letters. All the Saints read, and even some of Mr. Binks's kindred exhibited an interest, to say nothing of the curious ones who had counted on dissatisfaction and even a probable return, but the White family had been well schooled, and they also had many testimonies of their faith. They also had counted the cost of change, realizing that old world methods are hardly compatible with a virile state or a Church directed of the spirit of revelation. All the land marks of virtue, of civil and religious liberty had to be maintained, but the undergrowth of abounding vitality had to be so held that all the precious fruits for which the gathering was instituted should not be choked. Elders Wilson and Lewis had to answer many questions which the correspondence suggested, which when strangers or inquirers were present, became of increasing interest, and so it occurred that even from the correspondence, many who had known the Binkses for years had ideas of the Gospel unconsciously presented to them, which afterwards brought forth fruit, for Elder Lewis was invited by a Free Society to give them a lecture on "The Mormons and Mormonism." It was as if "the little leaven would finally leaven the whole lump."

As time rolled on, various items in the several letters which were received told the story of progress and abiding interest in the Gospel and its wonderful institutions, as for instance, when Lucy writes:

MY DEAR MA,

I am rejoiced to tell you that Joseph and I have been privileged to pass through the Temple here, and our first marriage covenant has been set aside, or supplemented, by that authority of God, even the Holy Priesthood, which "binds on earth, and it is bound in heaven," and we have been united together "for time and all eternity." It was to us both a gladsome if a solemn time. I had no idea what a sacredness attaches to this holy covenant when I entered into it at H——, but my faith is good, my heart is encouraged, my husband if young is true, and we are and have been blessed.

Soon after came a brief note from Joseph:

"We had a stranger boy come to our home last night, and Lucy is well. In the hour of her extremity the Elders visited and blessed her, so she had a good time and all is well; we only wish you could see our precious treasure and rejoice with us."

The next came from Sister White to her

DEAR SISTER BINKS,

"We are very busy. James is building us a four-roomed house. Its location is fine. On the lot are a few trees and room enough for a garden next year. We are going through the Temple next month; Joseph and Lucy have been. We anticipate joy in this, and feel that our way has been opened of the Lord. I am working with the sisters, learning all I can so as to be of use to others. I am afraid Lucy will be somewhat barred of her privileges outside, yet a mother's duty and a mother's love bring new experiences, and she is a worker anyway, and everywhere; she takes active part in the "Mutuals," and improves in speaking.

and is also quick in action, she is lovable and beloved, and her future is full of promise."

Elder White enclosed a note on thin paper with his wife's; he said:

"I am almost too busy to write. I had no idea I could put in so much time as I am doing, from early morning till late at night. Whatever we are doing it is to serve the Lord and build up Zion, and somehow we are building up ourselves also. We want to have a part in everything. We sometimes feel as if it all depends on us, *of course it doesn't*, but the Lord's work is our work, and we have no time for anything else. The Bishop has kindly asked me to go out as a teacher, although I don't know anything I am going to try, and by the help of the Lord I will do what I can. I would like to go down to Salt Lake City for conference, but I shall have to wait till the next one, and in the meantime we expect conference here, when I hope to see some of the authorities if all is well. But I must not stop to tell you all I want to do or all I think, we did not come here expecting to find perfection, *everyone brings himself with him*. We have no time for criticism, but we have lots of time for improvement, and we are seeking that with all our hearts."

It was a great satisfaction to the Elders to read all these letters and to note the absorbing interest of the Binkses and their growth in knowledge and understanding, for Brother Binks had a large heart if his experience was limited; but he was a worker before he belonged to the Church, *and he worked in it*. The branch flourished, and baptisms were so continuous that it was thought that another hall would have to be secured. The Elders were jubilant, the new members were full of life, street preaching had snap to it, tracts were delivered by all alike, the Saints had the

missionary spirit, the socials were models of refinement, and the Spirit of the Lord made them one. Without ostentation there was headway, without persecution there was push, and unexpected news came from Zion, which must be reserved for another time.

Winter had come and gone in Zion. It had brought many new experiences to all the White family, but there was no despondency, no misgivings, no "looking back" to the fleshpots of Egypt, or "the leeks and onions and the garlick they had left behind." Each one had found what he came for, the land of promise and the association of fellow-workers in the same cause. The stake conference had been an inspiring time, to hear the word of the Lord in power, to speak to His servants, to have the testimony of the indwelling spirit, was recompense for many trials, for trials had been neither few nor common. Things did not seem to go right somehow, change was foremost, disappointment had to be met, the family was crowded, and the new house had failed to materialize as rapidly as desired, but faith, prayer and determination conquered, and in the midst of all there was that "peace which the world cannot give, neither take away."

In the town of H—— the winter season had been a successful one. A nice Sunday School had grown up, baptisms had been occasional, Brother Binks, for increased responsibility, had been ordained an Elder. In humility he was growing, and the Saints were of that studious class who were "seekers after God and

the truth," so union, concord and increase was their position when the following was read to the visiting Elders as the latest news from Zion:

MY DEAR MA AND ALL,

I long for your presence and a good, solid talk. I want you to see our "bud," he grows, and I could eat him. Oh, but he is precious! I am glad winter is over, snow was deep. Joseph is not a good wood chopper. Our cute new stove will do for either, but we have bought coal. I am able to be round, and have had the best of attention, and visitors—oh, my! Two months after, you would have been amused on fast day to have seen me, along with half-a-dozen others all having babies to be blessed. The Bishop told Joseph to bless ours, which he did. It was inspired as much by the Spirit of the Lord as by the spirit of fatherhood. We called him Robert after my dear far off Pa. Do come and see him. O, I want to tell you a secret: John is corresponding with May White; this is private, for I don't want to be a gossip. We are all right; lovely spring is here, and the mountains reach into the sky. I must quit. Your loving

LUCY.

Extract from Sister White's letter to Sister Binks:

We have enjoyed the winter fairly well, socials, dances and meetings have put the time along between work and work. The family, thank the Lord, are doing well, they are all favorites, if quiet. They have had sleigh rides and dances, but we have suggested moderation and a greater interest in mental and spiritual education, and they have accepted our counsel, so they are called upon and looked up to. Joseph seems to have captivated everyone, and he is now quite a pleasant if diffident speaker. I hope the Lord will bless him, Lucy, and the boy that He has given them.

Our next excerpt will be from a letter written by Elder White to Elder Binks:

MY OLD FRIEND AND NOW FAITHFUL FELLOW LABORER:

It does us good to hear of your progress in experience and faith. It is now near a year and a half since we arrived here. We have just got settled since our return from the October Conference in the city. We did not go in Spring, we were in such a muddle. Now we are in our own home, and are getting fairly straight, but there is no end of work. I have become gardener, mason, carpenter, painter, etc., and then as to Church duties as teacher, Elder, Sunday School scholar, and with meetings of one kind and another, it is almost day and night. Then the boy and girls are all following Ma's example and my own. *This is surely a land of Zion unto us.* The Lord has blessed us, we have had health, food, and while we are wearing out our clothing we count on having that as soon as we need. We shall get the rock the coming winter for Joseph's house, and put in (D. V. as we used to say) the foundation in the spring, then build on that as we are able jointly. We hope you will have a pleasant Christmas and a happy New Year.

From Joseph to Lucy's family:

We had a lovely 'Xmas and New Year's time, all at home as we call it, if you had been there, then indeed our happiness would have been complete. We shall be glad to receive John and share with him until he settles down, but you will miss him now that Lucy is here also, and surely you will not be long in following, unless your position in the work in H—— detains you.

When Elders Wilson and Lewis visited H—— at Christmas, they soon perceived that some trouble was in the home of Brother and Sister Binks, and "a quiet chat" revealed the facts in the case. John had got an idea of gathering, and his parents had hoped that they, when this took place, would all go together; but the brethren had been pointing out to Elder

Binks that if he had the spirit of sacrifice the branch needed his aid, and as they were about to return home a change all round would be undesirable. Elder Binks had acceded to this, and what with business and duty had been so taken up that change was not looked for until Joseph had by accident, as it were, "let the cat out of the bag."

In discussing the matter the Elders had pointed out that John was steady and faithful, that if he went he was going to friends, that he might be blessed to prepare the way for father and mother, and that Brother Binks was certainly doing a good work in H——, and that Sister Binks was really a mother to all the branch, and strong in testimony to all inquirers, so it was concluded that when the Elders sailed John should do likewise, and as Elder Wilson was from the north that he should see John safe with the old friends, and May in particular. The Saints gave a social to the returning Elders, and to John a nice set of books, and early Spring saw them on the way to Zion.

"The plot thickens." Surprises never come alone, and almost before the new Elders had time to visit H——, or get acquainted, there was more and greater commotion, for the letter which announced John's arrival also brought the news that Joseph would be in England before the Summer was out, as a missionary of "the Church of Jesus Christ of Latter-day Saints."

It seemed incredible that in two years this should

occur, but the Bishop, the President of the Stake and higher authorities, had had their eye on Joseph ever since his arrival—his truth, fidelity, willingness to work and modest, yet decided testimony, had made the selection only a question of time; but he was surprised, and Lucy took refuge in her own room, "where prayer was wont to be made," and when Joseph returned home in the evening she greeted him with a pleasant smile and fervent kiss, though her eyes were full and her heart also, yet he knew then that her faith had brought her love into subjection, and *that he could go*.

It seemed an unfavorable time, the home was yet in embryo. John's arrival seemed inopportune, but when faith leads the Lord opens the way, so it finally fell out that when Joseph's farewell party was announced there went out with it the news that John and May would be married the same day, so that it might be a celebration indeed. Then Lucy and her babe went to Elder White's. John and May took their home, and almost "before you knew where you were" Joseph had sailed from Philadelphia, en route for his native land. Arriving in Liverpool with quite a group of Elders, Joseph was assigned to the city of G——, but prior to his leaving he visited the town of H——, where his welcome from Elder Binks and his wife was overpowering, and his surprise at the Elder's development in the Gospel was as great as was the appearance of the Saints, and the character of the meetings on the Sabbath day. He now saw what the

Lord had done since his father, a fugitive for the Gospel's sake, had come unknown to the town of H—, his meeting with Mr. and Mrs. Binks, the tardy conversion of the former, and the undying faith of the latter, then the gift of the only daughter to wife, and the sacrifice on both sides which followed that gift, his blessings in Utah, from his arrival to his temple experience, the sending of the angel boy to bear his name, the willing spirit of his loving wife as to his return, his preservation by land and sea, all this was as if the flood gates of memory had all at once been widely opened, and he went from that visit to his future field of labor like a strong man armed, or "like a giant refreshed with new wine."

Twelve months' steady work in the place appointed was well spent in tracting, visiting, preaching, etc. Joseph seemed to be "instant in season and out of season, reproof, rebuking, exhorting in all long-suffering and doctrine." His joy was full when he "had seals to his ministry, and souls for his hire;" but he received a severe shock when he was invited to take charge of the conference which covered the town of H—. He retired to his room, and went into communion with the heavens, his prayer being as that of Moses, "If thy presence go not with me carry me not up hence." When he arose he knew the Lord had called him there!

His renewed association with the Binkses, and this with other ministerial work was all he wished, and as conference after conference passed away, he felt that

the time of his departure was drawing nigh. He filled a good mission, and when he was released Brother and Sister Binks went with him, and he said, it was harder for him to leave those among whom he had ministered than it was to leave his home. Brother and Sister Binks, although they had Joseph's company, and were really going to their own, they were so beloved by the Saints that their tears were many, and as the train went out of the town, the very air seemed alive, and hosts of non-believers had a testimony that good men and good women had gone to Zion.

We must draw the veil over the scene as they left their native shore. We can only raise it enough at their final destination to assure the reader that it was a time long prayed for, and one never to be forgotten. Joseph found a stranger in his house. John had one in his, and we have heard since that there was far more joy, peace and satisfaction in those homes built in that little town, than was ever dreamt of by any one whom we have introduced to our readers as they have followed our "Quiet Chats."

APPENDIX.

Following is the article referred to on page twenty-four of this book. It was written by Elder George Reynolds for the *Juvenile Instructor*, and appeared in No. 1, Vol. 37 of that magazine, under the heading "Hath no Man Seen God?"

One of the methods used by modern skeptics in attacking the Bible as the word of God is the claim that it contains contradictory statements, many of them of vital importance, which it would not do were it divinely inspired. As an instance attention is drawn to the many occasions related of ancient patriarchs, prophets and seers who saw, conversed and otherwise held communion with the Lord—the God of Israel, yet in the writings of Moses, Paul and John it is asserted that no man hath seen God at any time, nor can any man see Him and live.

These statements have also been perplexing to many Latter-day Saints, and several explanations, such as, "no man has seen God in the fullness of His glory and lived," have been suggested. But none of these attempted amendments have been altogether satisfactory; they have not covered the whole ground, nor could they be made to fit to every instance recorded in the Scriptures of the appearance of the Lord to the children of mortality. The true explanation is much simpler.

Nephi, the son of Lehi, had shown him of the Lord in wonderful detail and exceeding plainness the history of the world from his own day to the end of time. He was shown the earthly ministry of the Redeemer, the establishment of His Church, its apostasy from the truth, and the foundation and growth of a great and abominable church which perverted the ways of the Lord, made war on the Saints and reigned triumphant over many lands and waters. In the days of that great evil power Nephi saw a

book containing the covenants of the Lord, which we recognize as the Bible, go forth from the Jews. Of this book Nephi writes:

And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God;

Wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God;

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away;

And all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men;

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God (I Nephi 13: 24-28).

As the angel foretold, that book has passed through the hands of the creatures of "this great and abominable church," and we of these latter days have it with many parts, plain and most precious, taken away, dropped out, expunged. And this is why certain ancient worthies are falsely made to say that God has not nor ever can be seen by mortal man.

No true servant of the Lord ever made such a statement. God has been seen at different times by hundreds, probably by thousands, of His accepted servants. The record tells us of His visits and appearance to Abraham, Jacob, Moses, Nadab and Abihu and seventy of the Elders of Israel, to Isaiah and to many others; to say nothing of those to whom He appeared on this continent, of which the Book of Mormon bears record. The fact is that the degraded ministers of an apostate church, finding that they could neither see the face of God nor hear His voice so "fixed" the

Scriptures as to make it appear that no man ever did or ever could see or hear Him, and in that way they blinded the eyes of the multitude to the vast difference that there was between themselves and the true servants of Heaven.

What did these ancient worthies who are quoted as authorities for the statement that God has never been seen by man, really say? The inspired revision of the Bible answers this question and makes the whole matter plain. There is no longer any need for tortuous explanations or far-fetched interpretations. Note well the difference between the authorized version and the Prophet's revision, and also the consistency of the statements in the latter, their agreement one with another and with other scriptures on these points.

In the King James' translation John, the Apostle, in his first epistle (I John 4: 12) is made to say: "No man hath seen God at any time." There the terrible (for terrible it is, if true, to the children of humanity) assertion ends. In the inspired text it reads: "No man hath seen God at any time, except them who believe." How entirely those last four words alter the meaning! How absolutely consistent does the amended sentence agree with God's methods, as they are explained to us in the Scriptures!

Again, Paul, referring to the glories of the Messiah, is made to write to Timothy (I Tim. 6: 16), "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."

This strangely twisted sentence, which among other things makes it appear that Christ "only hath immortality," when straightened out by divine inspiration reads: "Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him."

The authorized translation of the Bible gives us the words of the Lord to Moses, as contained in Exodus 33: 20-23, as follows:

And he said, Thou canst not see my face; for there shall be no man see me, and live.

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:

And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by:

And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

We will only give the first and last verses (20, 23), of this passage as the Prophet Joseph Smith corrects them, as these two contain the whole of the difference, and wonderful that difference is:

And he said unto Moses, Thou canst not see my face at this time, lest mine anger is kindled against thee also, and I destroy thee, and thy people; for there shall no man among them see me at this time and live, for they are exceeding sinful. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live. * * * * *

And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen, as at other times; for I am angry with my people Israel.

The word of the Lord in this dispensation bears this same testimony. In a revelation given to the Prophet Joseph Smith in November, 1831, it is written:

For no man has seen God at any time, in the flesh, except quickened by the Spirit of God;

Neither can any natural man abide in the presence of God; neither after the carnal mind. (Doc. and Cov. 67: 11, 12.)

And again, in September, 1832, speaking regarding the Priesthood, the Lord says:

And this greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;

Therefore, in the ordinances thereof, the power of godliness is manifest;

And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live. (Doc. and Cov. 84: 19-22).

Thus we find that it is not true that no man has at any time seen God, but many who truly believed, many who had the light and the hope of immortality dwelling in them, who did not give way to sin, had the privilege of seeing God, of talking with Him face to face, or hearing His voice, and in other ways were blessed with His presence, exactly as the Scriptures record, historically confirming the promise of Jesus, "Blessed are the pure in heart for they shall see God."

One line of divine revelation is worth more than a whole volume of conjecture.

The careful reader will note a change in the sixth line of the third verse of the poem "O My Father," found on page 123. This amendment was submitted to and approved by President Lorenzo Snow, brother of the writer, but no formal authority was given as to its publication. It is submitted to the Latter-day Saints with all reverence to the gifted authoress, Eliza R. Snow Smith, who has been some time deceased.

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