

## SOME TEACHINGS OF THE REORGANIZED CHURCH OF LATTER DAY SAINTS.

### 1. The only true Church:

(a) "I call your attention to the fact that God has one true church only, and the reason that this church was called into existence was because the church is supposed to keep the Law of God fully."

(From speech by Apostle J. F. Curtis, Conference Minutes, 1923, Page 3530.)

(b) "And it came to pass that he said unto me, Look and behold that great and abominable church which is the mother of abominations, whose founder is the Devil. And he said unto me, Behold, there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth."

(Book of Mormon, 1st Nephi, Chapter 3, Verses 219-2230.)

(c) The story is that at the age of 14 Joseph Smith being in perplexity about the many different sects, retired to the woods to inquire of God which was the right one. There both God and Jesus (Christ appeared to him and told him the following: "I was answered, that I must join none of them, for they were all wrong, and the personage who addressed me said, that all their creeds were an abomination in his sight: that those professors were all corrupt; they draw near to me with their lips, but their hearts are far from me; they teach for doctrine, the commandments of men; having a form of godliness, but denying the power thereof."

(From "History of Joseph Smith," by himself, written 1842. Also Millennial Star, Vol. XIV., 1852).

(d) "We claim on the 15th of May, 1829, the Aaronic priesthood was restored to the earth through angelic ministration. We believe also that on the 6th of April, 1830, six young men met together, having been commanded of God to do, and organized, not a man-made organization, but an organization in which the will of God was expressed through those who have been chosen to the various orders of the ministry."

(From Speech by Apostle M. A. McConley, Con. Minutes, 1923, Pg. 3516.)

### 2. The revelation of God to man not completed in the Bible:

(a) "We believe that in the Bible is contained the word of God. We believe that the canon of scripture is not full but that God, by His Spirit, will continue to reveal his word to man until the end of time."

(Tract: "What we believe." Official Statement of Belief and Epitome of Faith and Doctrine.)

(b) "Thou fool that shall say, A bible, we have got a bible, and we need no more bible—And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man; neither from that time henceforth and forever. Wherefore, because that ye have a bible, ye need not

suppose that it contains all my words; neither need ye suppose that I have not caused more to be written."

(Book of Mormon, 2nd Nephi, 12: 53-63, 64).

(c) "On them (the golden plates Smith claimed he found) is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land; and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also."

(Spoken of the Book of Mormon to Joseph Smith, by an angel. From "Visions of Joseph the Seer," Page 15.)

(d) "Doctrine and Covenants—Relations of God to the Church in the order of their dates—with the Bible and the Book of Mormon, constitute the gospel of Jesus Christ in its fulness."

(From Catalog of Publications, 1921, Pg. 28).

3. **This system of continued Revelation is very convenient**, also flexible, and also a bit humorous when you stop and think of it. Note the following:

(a) "When the prophet of the Church presents a revelation to us, certifying that certain men should be chosen by the church to act in the Quorum of the Twelve. We have the right, and it is the inherent right, it is the right of common consent, to say that these men shall not act if we do not want them to act; but it is his right, too, to have the revelations of God to him as a prophet for the church, and then the church, under the power of common consent, says whether or not he will receive the proffered revelation."

(Speech of Apostle D. T. Williams, General Con. Min., 1923, PG. 3539).

(b) "This is taken from the statement of Joseph Smith in the Temple Lot Suit, Page 76. 'A revelation does not derive its authority from the fact that it comes to us as a revelation from God. It derives its authority from our acceptance of it.'

(From speech of T W Williams, Gen. Conference Minutes, 1923, Pg. 3571).

### 4. Baptism takes the place of Regeneration.

(a) "Verily, verily I say unto you, They who believe not on your words, and are not baptized in water, in my name, for the remission of sins shall be damned."

(Doctrine and Covenants, Sec. 83:12).

(b) "At the close of the service one more good lady made the covenant and passed through the waters of regeneration."

(Saints Herald, Jan. 30, 1924).

(c) "Brother H. B. J. led three young people into the waters of regeneration."

(Saints Herald, Jan. 16, 1924).

(d) "Never was there a worse deception than 'Salvation by faith only.'"

(Eld. Peterson, Tract, Salvation by Faith.)

### 5. Peculiar ideas about God.

(a) "We believe in a personal God, having body, parts and passions."

(From a tract.)

(b) "That which is without body, parts and passions is nothing. There is no other God in heaven but that God who has flesh and bones."

(Joseph Smith, the "phophet." Compendium, Pg. 287. 1841.)

(c) "Christ in the material world was the manifestation of God in the spiritual world. Therefore God is a personal being, with body parts and passions. It is seen, therefore, that the sectarian God who has neither body, parts, nor passions is on a par with the idol gods of the heathen. To honor one is to despise the other."

(Saints Herald, April 5, 1916).

Note: There are two denominations both accepting the Book of Mormon and Joseph Smith as their founder and prophet. One, calling themselves the Church of Jesus Christ of Latter Day Saints, have headquarters at Salt Lake City, Utah. The other with headquarters at Independence, Mo., take the name, Reorganized Church of Jesus Christ of Latter Day Saints.

(The following article has been sent to me with a request that we print it in the Highway and inform the people that they may not be deceived by Mormon teachers who are flooding the land with their pernicious doctrines in the form of booklets, tracts and agents).—Editor.

### THE WIDTH AND RANGE OF PRAYER.

The range of the praying Life is exceedingly wide. Some indeed, do not think so; but it is so. It belongs to God and to men at large. It takes in earth, heaven and hell; time and eternity; life and death; want and supply; labor and rest; enjoyment and suffering; reward and punishment; home and neighborhood; the big and the little; the high and the low; the natural and the spiritual. It takes in everything. We are solemnly called upon to pray "with all prayer and supplication."—Ephesians 6:18.

Note especially, that he who professes Christ and never mentions his temporal want to Him, his place and surrounding his family and business, has not yet learned the depth and circumference of the care of God, and our relation to it.

Yet no one is fully equipped in God whose prayer forever circles around himself, and his own. A general prayer is often full of divine energy; and back of this lies the exhortation to "supplications, prayers, intercessions, and giving of thanks, for all men."—I. Tim. 2:2.

Prayer especially employs the natural man. It takes in the human intellect and sensibility, and goes to the depths of the human life and power. But it amounts to nothing without the Divine. Well says Benjamin M. Adams: "Unless there is a Eupernatural Power, the whole business of prayer is waste and a mockery." Prayer is a spiritual function, intensely so. It is an employment of the spiritual life. It is true that human want, and especially human need, often calls for prayer, and this is well, for this is all God-provided, and God-ordained. "In everything by prayer and supplication, let your requests be made known to God." Phil. 4:6. But so spiritual is prayer, and so useless is prayer without the Spirit, that with a human need most real, and a Divine promise staring it right in the face, the realization of living faith, until man selfishness turned aside, that the opportune moment come.—Sel.