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As one reads the signs of the times there comes a certain conviction that the redemption of man comes not from the kingdoms of the earth; that if the race is to ascend from the valley of darkness into which it has been cast by "man's inhumanity to man," it will do so only by seeking a power outside and beyond the limitations and wisdom of the world.

MANKIND RESPONSIBLE FOR THE EVILS OF THE WORLD

Granting that the kingdoms of the earth are sincere in their present efforts to seek deliverance from the forces which persist in striking at the very existence of humanity, if proof may be found in precedents, then it may not be presumptuous to say that their efforts are doomed to failure. The outlook, to say the least, is not encouraging.

The perverted use of man's free agency, arising as it does from a false sense of values, has brought down upon all earthly kingdoms, with crushing impact, the fears and frustrations which now beset them. The God of the universe, who "ordereth all things well," did not design, neither did he desire, that the destiny of man should be so fearful and awesome.

The evils that men do are of their own making. God always proposes that the divine impulses implanted within man be released to reach out to the divine beyond; but man, much to his own sorrow, too often disposes otherwise.

During the tragic days of the recent war, when men's hearts were failing them, and the road to victory seemed so long and hazardous, rulers of nations and kings of the earth appointed days of prayer, when their subjects and citizenry were enjoined to cry unto the Almighty for mercy and help.

From desperation and anxiety came these spontaneous expressions of the nobler impulses which are inherent within the human heart. When men, however, thus seek divine assistance, from necessity rather than from practice, they may but seek in vain. At such times the will of God may be identical with the desires of men, but this, more often than not, is coincidental rather than the result of infrequent prayers. But notwithstanding his intermittent prayers, the fact that man prays at all is to some, convincing evidence that there is a power beyond himself which brings him to his knees in his hour of despair.

SEEKING THE KINGDOM OF GOD

The most urgent need of our time is for that same power to govern in the affairs of nations, to the end that peace will dwell reg-

nant in the hearts of all men. Without some manifestation of the divine power,

... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

With it, "the kingdom of God is at hand."

In that memorable Sermon on the Mount, the Master set forth in the Beatitudes, some of the conditions upon which citizenship in the kingdom of God is predicated. And in continuing he said:

seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

The promise here is that those who seek the kingdom of God, will find righteousness, and that all things should be added unto them.

The kingdoms of this earth are not, in and of themselves, righteous kingdoms. Within them, however, there are many righteous souls who have found, by earnest seeking, the kingdom of God in the midst of evil.

In teaching his disciples to pray, Jesus said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6:9, 10.)

This prayer suggests the coming of a kingdom which was not to be set up during Christ's mortal existence; for while Jesus sojourned among men the will of God was not done in the earth as it is in heaven. And this is not the same kingdom as the one referred to when he said: "The kingdom of God is at hand. Repent ye and believe the gospel," as this kingdom of God he did establish during his earthly ministry.

THE INTERPRETATION OF NEBUCHADNEZZAR'S DREAM

In the interpretation of the human image dream of Nebuchadnezzar, king of Babylon, the Prophet Daniel foretold the establishment of four great kingdoms, each of which would be of empire proportions. Also he divined the breaking up of the last of these world powers into many kingdoms. And then he prophesied as follows:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel 2:44.)

This, no doubt, is the kingdom for the coming of which, Jesus taught his listeners to pray; and when God's will would be done in the earth as it is in heaven. This then would be a kingdom of heaven.

As a matter of historical record, the Meridian of Time was not in the days of these kings when the God of heaven shall set up a kingdom, never to be destroyed. (See Daniel 2:44.)

Instead, Christ's life and ministry were during that period when the fourth of the great kingdoms of Nebuchadnezzar's monarchy vision was a world empire. Indeed it was by order of a tribunal of that empire that the Son of God was crucified. Had the heavenly kingdom of Daniel's prophecy been established in the Meridian of Time, Christ would have reigned over it as King of kings and Lord of lords; and certainly his crown would not have been one of thorns.

So that Jesus in teaching his followers to pray: "Thy kingdom come. Thy will be done in earth, as in heaven," foresaw, as did Daniel, the coming of a kingdom which would stand forever and whose king would not be crucified.

CHRIST'S TEACHINGS REGARDING THE KINGDOM OF GOD

The kingdom about which the Master spoke when he said:

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, (Mark 1:15.)

is a kingdom of God which is at hand whenever the priesthood of God is upon the earth, as it was in the Meridian of Time. Of this kingdom it has been said:

... strait is the gate, and narrow is the way, . . . and few there be that find it. (Matt. 7:14.)

The Pharisees demanding of Jesus when the kingdom of God should come were answered as follows:

... The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17:20, 21.)

Strange words these: the kingdom of God is within you, yet it cometh not with observation!

In one of his epistles to the Corinthians, the Apostle Paul wrote that:

... the things which are seen are temporal; but the things which are not seen are eternal. (II Cor. 4:18.)

The universe holds within it many forces or kingdoms of power, which come not with observation, and yet man converts these hidden forces to his own use and purpose, and he knows, without questioning, that these forces are eternal. The elements, for instance, which are transmitting the sound of my voice to many distant points do not come within my observation, neither does the power which sets them in motion come with observation, yet no one questions the existence of that power.

Christ went about healing the sick, restoring vision to the blind and hearing to the deaf; making the lame to walk and cleansing the leper. These gifts of the spirit and powers of his priesthood were made manifest throughout his ministry. These powers, like the air

waves in the kingdom of the radio, were powers that could not be seen, but they could be set in motion for the good of mankind.

In the baptism by John to which Jesus submitted himself, because, as he said:

... for thus it becometh us to fulfil all righteousness, (Matt. 3:15)

whatever agency or force the water set in motion to the end that righteousness would be fulfilled, could not be seen, but the Father's voice of approval came down from the heavens, saying:

... This is my beloved Son, in whom I am well pleased. (Matt. 3:17.)

Of those who sought the kingdom of God, Christ required complete conversion, or the second birth as explained by him to Nicodemus: "The kingdom of God is within you"; therefore, conversion must needs come from within. And by conversion the kingdom of God within man impels him to reach out for the guidance and tuition of the organized kingdom of God with which he will seek affiliation.

If the kingdom within man does not impel him to an earnest quest for the established kingdom among men, then the kingdom within has not attained unto its fullest expression.

"Seek, and ye shall find," said the Master.

THE POWER WITHIN THE KINGDOM OF GOD

The kingdom of God would be a New Order, and yet it would not be elusive. It would become known to all who would reach down within themselves and discover that other kingdom which "cometh not with observation."

It would be both corporate and spiritual, and be endowed with power and gifts which would be available to all members. It would be the body of Christ. It would be his Church. And it would provide a design for living that would make for righteousness in the earth. Both its principles of faith and form of organization would be eternal, unchangeable, and indispensable to God's purposes in the regeneration of men.

In the redemption of souls, efficacy would obtain only in "One Lord, one faith, one baptism," and the gospel of the kingdom would be the power of God unto salvation. In the corporate organization of his Church, he would give

... some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. (Eph. 4:11-14.)

God would not withhold his will from the priesthood of the kingdom, because, as the Prophet Amos said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Divine revelation would be the foundation rock of the Church, for hath it not been said that:

Where there is no vision, the people perish. (Prov. 29:18.)

And did not Christ promise to be with his organized kingdom even unto the end, if men would but "believe and be baptized" and "all nations be taught to observe whatsoever he commanded."

God would call men to the ministry in his kingdom. They would not if they could and could not if they would, arrogate the authority unto themselves.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (Hebrews 5:4.)

The works that Christ did, his authorized ministry would do also. And greater works would they do because he must go to his Father.

After his departure, the Father would send the Comforter, which is the Holy Ghost, to all those who would seek the kingdom. It would come as a gift to the repentant and the baptized—just as Peter had promised on the day of Pentecost in these words:

... 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. (Acts 2:38.)

ADMONITION TO SEEK FIRST THE KINGDOM OF GOD

So, in brief, these are some of the principles of faith and distinguishing marks of God's kingdom among men.

To seek this kingdom should be man's first concern. As someone has said: "We have tried Christianity for two thousand years, now let us try the religion of Christ."

Peace cannot come in our time; nor in any time, if, as the foundation thereof the kingdom of God is ignored. Neither will men nor nations be lifted from the "Serbonian Bog" of a sordid and selfish world, until they "seek . . . first the kingdom of God and his righteousness." This is the only way out.

The old Hawaiians knew whereof they spoke when they adopted as a motto of government these words: "*Ua mau keea o ka aina i ka pono.*" "The strength of the land is in righteousness." In other words, it is "righteousness that exalteth a nation."

The world cannot be set right unless man becomes right. Confucius understood this procedure when he said:

Their hearts being rectified, their own selves were cultivated; their own selves being cultivated, their families were regulated. Their families being regulated then states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.

Without starting with the individual, peace could never become international. As with Confucius, so with Christ: "Ye must be born again." This is the way, and there is none other. It is irrefragable and eternal; and the call still rings down from the Mount as it did nearly two thousand years ago:

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15.)

The Choir sang the hymn, "God Be With You."

THIRD DAY MORNING MEETING

Preliminary to the commencement of the fifth session of the General Conference, which convened at 10 o'clock a.m., Sunday, October 6, the regular Sunday morning nation-wide Tabernacle Choir and Organ Broadcast was presented from 9:30 to 10 a.m. The large Tabernacle was crowded to capacity long before the hour arrived for the presentation of the broadcast, people from all over the Church having assembled to listen to this radio program and the session of the General Conference which was to follow. In addition, the Assembly Hall was crowded to capacity, and hundreds of others assembled on the Tabernacle grounds, loud-speaking equipment having been installed in the Assembly Hall and on the grounds, that those who were unable to find accomodation in the Tabernacle could listen to the services as they were broadcast from the Tabernacle.

TABERNACLE CHOIR AND ORGAN BROADCAST

From 9:30 to 10:00 a.m. the regular Sunday morning nation-wide broadcast of choral and organ music and brief spoken comment was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City and was as follows:

(Organ began playing "As the Dew," and then on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Again with music and the spoken word, we welcome you to the crossroads of the West, as another week of life begins for all men.