

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

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[Reported for the Herald by Belle B. Robinson.]

SERMON BY PRES. W. W. BLAIR,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 5, 1892.

Subject, MAN INSPIRATIONAL.

AFTER reading the eighth chapter of Romans, the speaker said: I read thus far introductory to the remarks that may be offered this evening for the purpose of introducing thoughts in regard to the office work of the Holy Spirit in the work of redemption, and we have thought well to talk this evening upon the general subject of inspiration, presenting what to my mind is the teaching of all the sacred books and what is manifest to our observation when passing through this work of the church for the last forty-one years.

As a religious body we are regarded as fanatical in regard to spiritual concerns. It is held by the great masses of the Christian world to-day, those that claim to believe in the Holy Scriptures, that the Spirit of God after its ancient manifestations and operations is not to be expected in these days; that it was the design of God that it should be limited chiefly to the apostolic age and that it then should pass away in its extraordinary and supernatural manifestations. That is about the way they put it; but I do not know of any natural manifestation of the Holy Spirit as contradistinguished from that which is supernatural. As a religious body we believe and so teach, (and here is where the line of distinction has been drawn from the first,) that wherever the Gospel of Jesus Christ has been preached in its fullness and lived in faithfulness, there God will manifest himself after the ancient order, similar to what he did in the days of the patriarchs and the best days of Israel, when they were living in the favor of God; and in the best days of the early Christian church. We teach thus for the reason that we find the promises

of God in holy writ sustaining this view. We find not only the historical part of the Scriptures sustaining this, but the prophecies likewise pointing out the fact that God's Spirit was with them when they worked righteousness before him and that they would thus have the Spirit of the Almighty in a most extraordinary manner.

Deriving our authority from our sacred books, we entertain the idea that God has created man to be inspirational; that he is, really, an inspirational being; that he is susceptible of receiving the inspiration of the Almighty in a great variety of forms, not only impressionally and suggestively, but receiving inspiration by the direct manifestation of God's Spirit as revealed in his word, after a perfect manner. We believe that God has created man with reference to all this, and that if the human family comes short of these wondrous blessings it is for the reason that they fail to live up to their privileges and duties before the Most High. Now to-night, the Lord giving us aid, we propose to present to you some striking evidences of the fact that God has created man an inspirational being, and has designed from the very first that he would have communion with his creature, man, and that he would bless, guide, and teach him just in proportion to the dutifulness and faithfulness and the exigencies environing the individual.

We go away back to the very first periods of time and commence with the days of Noah. It is recorded in the sixth chapter of the book of Genesis that the Lord, when he viewed the workmanship of his hands abroad in all the land, saw there was iniquity, and comparatively little else; that

men's hearts had turned entirely away from the service of God and that they were following the ways of evil—following after what was contrary to the will of the Almighty. In view of this fact God said he would destroy the race of mankind from the earth, and he said, "My Spirit shall not always strive with man." Now the implication presented here is, that so long as man lived anywhere in the line of duty God's Spirit would still strive with him, and it is furthermore implied that there is a point in iniquity that the individual may reach where God's Spirit will no longer strive with him. Bear these facts in mind, my brethren and friends. We do not believe in total depravity after the manner of the world, after the manner which has been taught during the ages past, but we do believe in a species of total depravity to which a person can attain in this present world, and it is in mature life, in the time when the individual has so far departed from God and wrought iniquity to that extent that the Spirit of God withdraws from him entirely. I believe when he reaches that point and only then, he is totally depraved. God then withdraws his watchcare from him; he is then given up to the seductive influences of Satanic power.

"My Spirit shall not always strive with man." These words were uttered in view of the fact that God would presently dismantle the world by the flood, reserving to himself eight souls; namely: Noah and his wife, and Noah's three sons and their wives, who were saved in the ark. This statement is repeated in one of the sacred books given us in these latter days,—you will find it on page sixty-five of the Book of Doctrine and Covenants,—where, in the opening of this dispensation, the Lord reveals his purpose and his will with reference to the sons of men; and he there repeats that his Spirit will not always strive with man. And passing on to the history of Israel, the Lord says by the prophet Micah, "So long as my Spirit be with you, fear not." But why? It would seem by this that God's special watchcare would continue to be with them so long as his Spirit was found in the

midst of them; and so long as his Spirit was striving with them he would still have some degree of watchcare, some degree of guidance, and would bless them in a given degree at least, and that in proportion to their diligence and faithfulness before him. And when God charges Israel with apostasy, they having turned from his holy commandments, he reproves them in these words also, "they resisted the Holy Spirit;" "as your fathers did, so do ye." This seemed to be the crowning sin of Israel in the sight of God,—that they would resist the influences of his Holy Spirit and not permit themselves to be reproved, or guided, or impressed, or in any way educated and taught by it.

Now we believe as a religious body that God's Spirit moves at times upon all mankind. Personally I may go still further, for I believe that God's Spirit moves at times even upon the animal kingdom. Had we time tonight we might cite you instance upon instance where the infinite God has educated the lowly orders of his creation in wisdom and skill, and has communicated knowledge to them for their well-being. We take some of the humbler ones. I heard this evening of a very peculiar occurrence in the camp; viz., that parties having honey on these grounds and not careful in protecting it, in process of time the little busy bees came in and stole the honey and took it away. Now I do not say that God inspired even the bees to steal, but he has endowed them with skill and wisdom in proportion to their need in laying up food for their future use; and the skill and wisdom that is imparted to the little bee is just as grand as that that ever inspired the heart of an architect or an artist, a statesman or poet, in proportion to its wants and needs. The little bee as soon as it passes out upon its wing, not passing through experience, not benefited by personal observation, it begins at once its wonderful work of hunting the material necessary it should have; viz., the honey and the beebread and the wax, and it then goes to work and accomplishes a wondrous deal of beautiful and necessary work in its line, as

you are all aware of, you that are posted in husbandry to any degree. And pray tell me, where did that little insect get the rare wisdom, the foresight, the rare skill that it evinces in all its works? It is not the result of going to school, not the result of attending the academy or the university, but we apprehend that it is a species of inspiration that God has wrought in and upon it. And we may take the spider and the beaver and they evince an amount of forecast, an amount of skill and wisdom, of apparent knowledge that is truly astonishing. The beaver and bee do a great deal better than some men and women, for they will work in the summer and lay in store for time to come, and they will build with strength and solidity, and in some instances they will build with a great deal of finish,—absolute mechanical finish. Beavers fell trees and in the right place and time. Indeed they display an amount of wisdom and skill that is truly wonderful, and I do not presume for a moment they learn that from schools or anything of that kind. Why is it? They are the workmanship of God's hands. And what is this? To my mind it is the inspiration that the Almighty implanted in their natures, and they exhibit it in their work in life. Now if God does so much for the lowly orders of creation, why should he not do as much for man? He has also endowed man with rational powers.

I have seen an old sow go along a rail fence and find a hole to go in at, and I have seen her plan and reason in order to evade the dog and the boy, and to be sure and make safe the capture of the corn! And what is true of the sow is true likewise of the horse, the dog, and many other of the lower branches of the animal creation. We see abundant evidences then that there is a measure of reasoning power even in the lower orders of creation. But man stands at the head of all. God has given him dominion over all the workmanship of his hands, and has not only endowed him with reason, but has made him susceptible and capable of inspiration, and has qualified him to be taught, and guided, and led by the inspiration of the Almighty.

I know some of the Latter Day Saints have got the idea (and I believe some of our ministers have been a little afflicted with it too) that all the blessings of a spiritual nature that God has ever given or will give, are limited alone to the body of Latter Day Saints. Now if they would study the sacred books of God, they would know better. If they would observe what the testimony of the Latter Day Saints (many of them) has been from the beginning, they would know better; they would know that thousands who have come into the church have been inspired and taught by God through the operation of his Holy Spirit *before* they have entered within the limits of the church. And so it was with Joseph, the man that founded this latter day work; it was when he was not yet in the church that he received some of his most remarkable visions, that he had some of the most glorious revelations ever given in these latter days. Before he received baptism, before he received the holy priesthood, when his heart was set to do the will of God, he had visions of the Most High and was taught the will of God in many respects with regard to the times in which he lived and with reference to succeeding times. I have talked with many old Latter Day Saints, and what they said has been laid away in my own mind. I have had them tell me that when they belonged to certain denominations they knew that they had some measure of God's Spirit; that when they were in those associations they received extraordinary manifestations and were taught by the Spirit that the time was at hand when there would be given a far greater light, when the kingdom of God would be introduced, the Church of God organized. Such were their spiritual experiences before they came into the church, and we apprehend that this was something of what was meant by our blessed Lord when he said, "No man can come unto me except the Father draw him." And how is that done? Some tell us that it is only by the revealed word of God. We deny it. We claim they come by the revealed word of God, but it is especially and particularly by

the operation of God's Holy Spirit in connection with that word; that it is by the Spirit that the individual is drawn to gospel life and gospel obedience.

I go back to the book of Job, which says: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job was not a Hebrew; he was probably an Arabian, possibly a Persian; but certain it is that he was not a Hebrew; yet he understood with regard to the inspiration of the Almighty and the testimonies of his Holy Spirit, and his operation upon the soul in teaching men the ways of life everlasting. There was a time when the Spirit seemed to be entirely withdrawn from Job, and we find him complaining in regard to it. It seems that God was determined to try him for your benefit and for mine, and for all succeeding generations from his time. In those times he cried out and said, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." Now it was not a great while that Job remained in that condition. By and by the clouds passed away, the Holy Spirit came, and he rejoiced in that Spirit. He says, "I know that when he hath tried me, he will deliver me," or words to that effect.

Passing on to the time when Israel was being surrounded by the armies of Midian, and were in danger of being destroyed by the mighty host, the Lord sent Gideon and told him how to proceed in order to deliver Israel. The Lord blessed him and told him where to go and what to do, and as Gideon drew near to the tent of a Midianite soldier he heard people talking and one of them said to the other: I have had a strange dream; I have seen a barley loaf rolling down into the camp of the Midianites and smiting them and destroying them. Another soldier says to him, That means that Gideon will come down here with the army of Israel and will destroy us. Gideon encouraged by this, went back and buoyed the spirit of his little army and came and overcome and destroyed their enemies. Now who was it that had that dream and interpretation? They were Midianites, not Israelites,—they were heathen, if you please.

Passing on to another time, a theme is

presented that is frequently and joyfully dwelt upon by Latter Day Saints and their ministry. You will find it in the second chapter of the book of Daniel, where Nebuchadnezzar the king calls Daniel and tells him that he had had a remarkable dream, and demanded of Daniel and all the wise men that he should be told the dream and also the interpretation thereof, or he would destroy them; and in process of time Daniel told him that God had revealed to him something that would occur in the latter times, and he proceeded to tell him his dream and then give the interpretation of it. Who was this Nebuchadnezzar? He was not an Israelite; he was a heathen king. Well, what do we learn in this lesson? Simply that God may send his Spirit into the soul of a heathen king and inform him and reveal to him purposes that he has decreed and events of importance.

Had we time we might go back to the days of Abimelech and Pharaoh, kings of Egypt. The inspiration of the Almighty was given them. They did not thoroughly understand what was signified till explained. The Hebrew lad, Joseph, when he was introduced into the presence of Pharaoh, explained all in regard to his dreams; understanding was given as to the purposes of God and what should transpire with the king and the Egyptians.

We pass along a little farther and come to the days of Jesus of Nazareth. The time came that Jesus had to drink the bitter cup and was brought before the high priest, and afterwards before Pilate, and then to his doom upon the cross. You will find in the book of John that Caiaphas, the high priest that year, had prophesied that it was needful that one man should die for the nation. He did not say this of himself, mark you; the text tells us that he, being high priest that year, prophesied that such should be the case. Now Caiaphas belonged to a people that were rejected of God; he was a persecutor of the Christians; he was one that raised his hand against the Lord's anointed, and yet the infinite God put his Spirit upon him for the specific purpose that he should even prophesy of the crucifixion of Christ. □ I read in Josephus that at a certain time, Josephus having been taken captive by the Roman army, was brought into the presence of Vespasian, the chief general of that time; and after Vespasian had examined him at length, he concluded he would send him on to Rome and said, "I will send thee to Cæsar!" The inspiration of God was given Josephus and he at once prophesied and said to him, "Sir, thou art the Cæsar!" Well, that was strange news

to Vespasian. In process of time they heard from Rome. They did not then have railway or steamer, the telegraph or the telephone that bless our age, and about the swiftest manner that news could be brought from Rome was by vessels sailing across the Mediterranean Sea, and then coming to the presence of Vespasian by dromedaries or camels, or fleetfooted horses. Some little time passed away and lo, it was found that at the very time when Josephus prophesied that Vespasian was Cæsar, the senate of Rome and the army had made him Cæsar.

We now come to another instance, and that is one you have often heard about, in regard to Pilate's wife. Pilate's wife was a heathen princess, yet the infinite God inspired the heart of that woman and did it in a dream. You remember she remonstrated with Pilate and said to him: "See to it that thou have nothing to do with that man Jesus, for I have been greatly troubled in a dream concerning him to-day." What does all this mean, my friends? These are Bible and historical testimonies gleaned from the past, and what does it signify? It signifies just what is contemplated in what I have quoted you in the sixth chapter of Genesis, which says that God's Spirit shall not always strive with man, implying that God's Spirit, except in extreme conditions of sin, will strive with man and will teach and guide him to a degree.

I now come to another experience of this kind, having relation to this matter; namely, that God's Spirit moves at times upon those that are outside of Israel, outside of the church, and even manifests the mind and will of God concerning them; and not only concerning the individuals themselves, but concerning others also. I have here in my hand the Book of Mormon. We read in that book that the prophet Nephi looked down to these latter days, to the times of the Reformation and saw that the Spirit and power of God rested upon one away over yonder on the opposite side of the Atlantic and moved that man to move out upon the wide waste of waters and that he came finally and found the land of America. Well, we recognize a Columbus in this. Who was Columbus? He was a member of the Roman Catholic Church, and he was aided by the Romish king and queen of Spain to carry out his work of discovering America. He was a member, nominally at least, of that church; and now, is it a fact that the infinite God moved upon the heart of that man and inspired him to his work! Whoever will read the life of Columbus carefully will learn that he must have been moved by mighty impulses when he pressed his suit as he did before vari-

ous courts and surmounted all the difficulties that encountered him until he finally overcame. We read, for instance, of his embarking the second time, and of the mutiny on board the ships, and how he plead with his people and interceded with them to hold on a little longer, and at last to continue on but a short time farther, and that if he did not find land that he would then turn back. We have read all about that in history, and we have read that the night before the hour had arrived when he was to turn the prows of his vessels homeward in case he did not discover land, a voice came from the top of the masthead: "A light! a light!!" And when the morning came, sure enough, he discovered land,—what is now a portion of the Western Hemisphere. We have read all about that, and in the name of common sense how could that man have encountered the difficulties which he did, and surmounted them, if the hand of the infinite God had not been upon him? I have read of late that in the archives of Castile they have found records setting forth that a short time before this discovery was made, when Columbus was appealing to God for aid and asking his guidance, that an angel of God stood by him and told him to fear not, that he would give him the desires of his heart; he should discover the land that he sought. These are facts that have come to light within the last few years,—that is if they are facts. Now this Book of Mormon tells us that the Spirit and power of God rested upon that man and as a result he opened up to the world a new continent, the Continent of America; North, and South, and Central. We would do well to lay these matters to heart and profit by the lesson.

We are told still more in this same direction that after the discovery of America by this man there were others of the Gentiles upon whom rested the Spirit and power of God, and they came across to this continent. Now I recognize in this the people that settled at Plymouth Rock, also the Huguenots that settled in Maryland and in North and South Carolina, and very many others of the early reformers that pressed their way forward where they might worship God according to the dictates of their own conscience and none to trouble them or make them afraid. There is a lesson here; namely, that the Spirit and power of God was impelling and guiding and informing men in this wonderful work of peopling the land of America.

We read still further in the Book of Mormon that when the time came that the Mother Country pressed upon the Colonists to wrest their natural rights and privileges from them, then the Spirit of

the Lord was upon the armies of America and gave them deliverance, and that civil and religious liberty was established here. Here is a matter of vast importance to us, friends. We read of our forefathers, of the trials through which they passed, the sacrifices they made, and all that sort of thing; and what but the Infinite One could have inspired them to these movements? The Book of Mormon tells us it was the Spirit of God, that the power of the Highest was upon them and guided the destinies of our country when a new nation was to be born into the world,—a nation that was to reflect the light of civil and religious liberty to the uttermost parts of the earth.

We again read this same Book of Mormon; it gives us some blessed information with regard to this Holy Spirit. I am not now talking about “the gift of the Holy Ghost” as it comes to and abides with a person after entering into the gospel covenant. You take the testimony of this Book of Mormon and it advises us that the Spirit of God is that that teaches a man to pray. Prayer is not a mere mouthing of words; prayer is the language of the heart, the desire of the soul; the earnest yearnings of the soul for such blessings as the soul desires, whatever the nature of those blessings may be. Now it is the Spirit of God that leads the heart of mankind to pray after that fashion; the Book of Mormon tells us this. It likewise tells us that “the Spirit of God leadeth to do good,” and that “Whatever spirit leads to do good and to pray, is of God.” Well, now, do you not discover, my friends, that when we get this view of the fatherhood of God and his watchcare over all the works of his hands it inspires us with holy reverence and with confidence in his justice, in his mercy, in his love, in his equity toward all the workmanship of his hands, and demonstrates the fact that he is no respecter of persons.

We read in this same Book of Mormon—in Moroni, the Book of Ether, and in the Second Book of Nephi—that it is declared that the Spirit of God, that Spirit that leads to do good, to do justly, to deal honestly and uprightly, and to walk humbly, that that is the Spirit of the living God. I rejoice in that kind of testimony. I know the world at large thinks we are very narrow, strait-waisted folks; but they will find we are as broad as the universe. We may go still a little further in talking about the inspiration that God gives to people that are not Latter Day Saints, but men and women who are seeking truth and to do good. We go to the Book of Doctrine and Covenants and we are told that God founded this nation of America

that man should have his moral agency according to the divine purpose before the world was made, and that God raised up and inspired men to form the Constitution of our country. “What! What! What!” says one, “Did God have anything to do with Tom Paine?” “Did he have anything to do with inspiring men noted for infidelity?” Why not, my dear friends, just as much as he did in inspiring the heart of Caiaphas who was ready to sign the death warrant of Jesus Christ if he could have done it. Why not inspire the heart of Paine to bring about his purposes just as quickly as he would the heart of Caiaphas, who was anti-Christ in his heart so far as his own will was concerned. Why not? We believe, as Latter Day Saints, that our government was founded by the special interposition of the Almighty, and that that great charter of human rights, the Constitution, was framed by wise men; that its authors were inspired of the Lord. You may take the great *Magna Charta* of England and it will not compare with the excellencies of the Constitution of the United States. The latter is a marvel of wisdom and simplicity, and is so regarded wherever it goes abroad among the civilized nations of the earth; and I remark in this connection that only the infinite God could have inspired men to be the authors of such a wondrously noble work as is that. Mark you; that is Latter Day Saint doctrine. You will find it right here in the Book of Doctrine and Covenants. When we come to read these things and ponder them well, it enlarges the heart and makes the bosom swell with gratitude to God in respect to his watchcare over his works, even though they do not belong to the Church of Jesus Christ of Latter Day Saints.

Let me invite your attention again to the fact that we have already stated; viz., that of the many tens of thousands who have united with this church, the inspiration of the Almighty was given them to a large degree before they ever entered the church. I remember it in my own case. I remember first going to hear the Latter Day Saints preach, mainly out of curiosity. Presently I became interested in their teachings and I saw therein a consistency I had never found elsewhere; that there was a good deal of fulfillment of prophecy, as they claimed. I could see that the prophecies declared certain things would transpire, and knew from history that such events did transpire; and in process of time I became deeply interested and, before I was actually aware of it, I was under conviction. I did not tell my life companion, nor my dear, good mother, no, not the dearest friend I had in the world

of any kind. It was a discussion going on in my own soul between me and my God. And it continued, and that conviction forced itself upon me until the supreme moment arrived when I said, "Give me the truth of God and I will abide the consequences!" When I fully concluded it was the truth of God, I went to the minister and told him I wanted to be baptized. Thus I was led into the narrow way. I attribute this measurably to the word of God, but more especially and particularly to the operation of God's Holy Spirit upon my brain and upon my affectional nature, leading me along and drawing me to Christ. I praise God for it. And this, mark you, was before I entered the church, before I became a Latter Day Saint; it was all done before I was baptized for the remission of my sins. I dare say I am voicing now the experience of many who are here to-night. Now we should be very careful as ministers and members and not say that God's Spirit does not move in any degree upon anyone outside of the church. Never say that, for if you do, you contradict God's word and the facts of ancient and modern history. You also contradict the experiences of thousands and tens of thousands who have united with this Church of God. Now I believe as a consequence, that all the best achievements of the human family, in any age of the world, will be found in the judgment very largely attributable to the inspiration of God's Spirit. I believe that under the Christian Reformation, beginning with the days of the Paulicians and Lollards, all the best work wrought by these reformers clear along down to this nineteenth century has been done under the inspiration of God's Holy Spirit. There has been in the past a mingling of light and darkness somewhat after the manner of the experience had by the man who had been born blind. Jesus stooped down and with his spittle and clay anointed the eyes of the man and he could see, but he could not see clearly; he could "see men as trees walking;" his vision was not clear. But mark you, he had the blessing of God in a degree; God gave it to him in a degree by the almighty touch of Jesus Christ our Lord. But when Jesus applied the anointing the second time, he saw clearly and perfectly. Well, that is what the religious world needs to-day; they need the second touch, that mighty touch of the Holy Spirit which will enable them to see clearly; and when they get that touch they will have the gift of the Holy Ghost. But, pray, do not deny their having had their eyes touched and blessed in some degree, so that they can see a little, if they do see confusedly upon

some points; rather recognize the little light they have, and in doing that you will bless them. But when you tell a man,—and he knows he has had a measure of light, a measure of heavenly joy,—when you tell that man that he is a poor, lost sinner in the worst sense of the term, when you talk to him in that way you are driving him away; but on the other hand, when you recognize the light and knowledge and blessings that he has and then tell him that there is more for him, to come forward and receive it in its fullness and in its simplicity as it is contained in God's blessed word,—that it is his safety and his duty to do it, the first thing you know he will say, "Yes, brother, I will do it; I can understand that I want more light, more spiritual experience than I have had; I want more joy, more satisfaction; I want more knowledge; I want more of the divine touch than I have ever had in the past." In that way you will lead such into the embrace of Christ's fold.

Did you ever think that there are a great many sheep outside the fold, and still they are sheep? Jesus Christ came to seek and to save the lost sheep of the house of Israel; and, mark you, they were sheep if they were lost. They were not goats; they were sheep, and he goes out and gathers in the sheep and brings them in. And how does he save them from the dangers that are without? How does he bring them to his Father's house? They come in by the door into the sheepfold, and then when they once get inside the sheepfold they can go in and out and find pasture. But when a sheep is out upon bleak mountains, wandering here and there, dazed and frightened and lost, do not tell him he is a goat, and not a sheep. Acknowledge it even though the wool may be a little dirty, and reckon him to be a sheep.

Again Jesus Christ tells us that the kingdom of God is likened to a net cast into the sea that gathers of every kind. Now they were the people of God in some sense of the term before they got inside of the net kingdom. Did you ever think of that? Jesus said it was to be so in the latter times, "the end of the world." So it applies directly to you and I, and to all God's people in these latter times this lesson applies with great force. He says, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

Some shy fish come up around the outside and peer in and see in there a gar, a

bad fish, and they say: "They'll never get me in that net!" Another dainty one will look in and see a big catfish in there, and another will see an actual devilfish in there, and will say, "You can't begin to get me in that net; I won't go into that kind of company at all!" But they overlook the fact that there are a great many more devilfish and garfish and bullpouts sailing around outside of the net than there are in it.

Now don't let anyone be so foolish hereafter and do that kind of work. I use this figure in order to illustrate the fact that God has noble souls, and will have them in the last days, in the form of sheep, and in the form of fish, that are abroad in the world at large outside the sheepfold and outside the net. Don't you doubt it, my friends. There are just as good fish, if you please, before they are caught in the net as they are afterwards. But it is necessary for them, if they want to be saved, to get inside of the net; and it is necessary for the sheep to get inside of the fold in order to their safety, their welfare, now and forever. Let us take a broad view of this matter then, and in looking out upon the world of the reformers, let us be willing to acknowledge that they lived up to the best light they had, and let us admit that this good is directly or indirectly the fruit of God's blessed Spirit moving over all the workmanship of his hands, over all the sons of men in every age of the world. And in proportion as you entertain this idea it will broaden your views; it will fill your heart with more love to mankind, even toward the willful and the wayward among the sons of men; it will give you a better conception of God, of his character and attributes; and you will be brought more in touch with God and with all that is grand and good and pure throughout the entire world, in every age of it.

I can look back to the days of the Wesley's, to the days of Peter Waldus, and Luther, and Jerome, and others, and I can readily believe that God's Spirit moved upon them to open up the way of the Reformation and to make possible civil and religious liberty, at least in some degree. I can believe that God moved upon the heart of John Robertson and his fellow pilgrims to move out in a frail bark, the Mayflower, and come to a land of savages, to a land of barbarians, that they might find an asylum where they could freely worship God according to the dictates of their conscience. I hope to meet John Wesley and Charles Wesley, with other faithful reformers, and all those other worthies, in that happy beyond, and I hope to be there better able

than here to accord them their due, their just meed of honor for the sacrifices and the great labor of love that they performed in their times. You know that these men saw and taught of the latter-day work and glory, and that evidently by the inspiration of God. Inspired by the Spirit of the Highest, Charles Wesley breaks out in song like this:—

"Almighty God of love,
Set up th' attracting sign,
And summon whom thou dost approve
For messengers Divine.

"From favored Abrah'ms seed
The new apostles choose,
In isles and continents to spread
The soul-reviving news."

On reading the journals of John Wesley we find that he, too, had such a touch of the divine power, and such light, that he reckoned that the church would never be what it should be until it had the spiritual gifts in its midst after the ancient order; for in his ninety-fourth sermon he declares that God took from the church those special gifts because the church had all turned heathen and had only a dead form left; and that that was the reason why they were lost.

Well, now, in conclusion may God bless these Latter Day Saints and bless these ministers,—bless us all that we may stand in the light, that we may teach in the light, and by every means that God has given us lead mankind up to the greater light until they shall with us rejoice in the restored gospel as predicted in sacred writ.

The Bible affords many evidences that God will have an inspirational people in these latter days, and that angels will minister to mankind. Turn and read the fourteenth, sixteenth, and eighteenth chapters of Revelation, also the second chapter of the prophet Joel, all revealing the fact that God will have an inspirational people in the latter times, including prophets and prophetesses.

Now in regard to the members of the church: it becomes their unspeakable privilege to have the Holy Spirit with them as a "gift," that it may "dwell in" them and constantly abide with them, and continue until they shall have finished their pilgrimage here, as "the gift" of God to the individual. But do not forget the further fact that we have stated, that God's Spirit moves in various measures and degrees upon all the workmanship of his hands elsewhere, except it be those who have sinned against light and truth and grieved the Holy Spirit so that it will no longer strive with them. May the Lord bless in Jesus' name. Amen.