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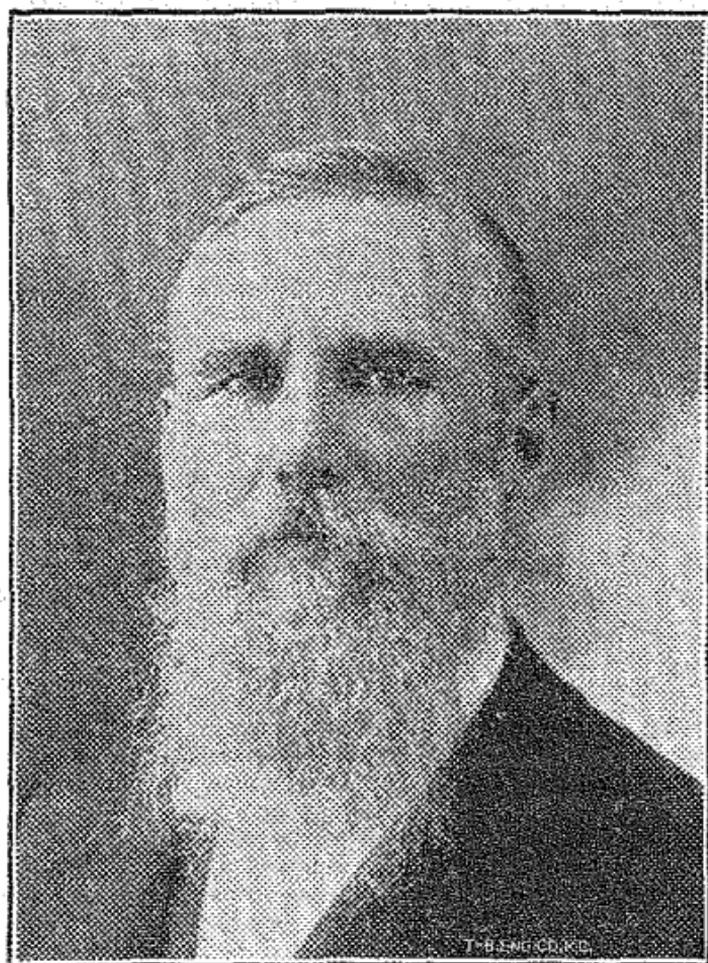
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GOD IS LIGHT.

BY ELDER W. H. KELLEY.

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“This then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all.”

You will find this reading in the first chapter of the first Epistle of John, fifth verse. I have selected this as the introductory thought of the few remarks I shall endeavor to offer you tonight.

It is presented here that God is light; and again that in him is no darkness. Other passages of the same import might be associated with this, showing that man and woman in this world should walk in the light; and to do this, as we understand it,

means to walk according to the best understanding of things, that they are able to acquire in this world; to follow along in the way of the highest conception of duty that men owe to one another, and the Creator, and when they have done this, they have answered in the best way possible for their appointment in this life. From the cradle to the grave there is an effort put forth by man for improvement; to better himself; to move out in other conditions, and no one desires to get into worse conditions but to make advancement, and when we take in consideration that there is in every person that which is susceptible of improvement by unfolding and development, rendering him more capable and of greater worth in life, it is not difficult for us to conclude from this, that it was designed in the Divine mind that men should progress, and that God had this in view when he created man. There is nothing strange, then,

that He should be interested in the race, and so manifest himself to them, that this development and improvement in life and character might be brought about. Very few persons wish to remain today where they were yesterday, in point of progress; they prefer to be farther along tomorrow than they are today; so as a matter of experience, we desire to move forward by every day's experience; and it has been the object and the effort of good men and women in the world, to so condition mankind in this world, politically, and religiously that every impediment might be moved out of the way of the true line of progress in order that liberty and freedom of thought, and assent of mind, might be granted unto all. There is nothing more self-evident than the fact that man is susceptible of improvement, intellectually and morally, only as he may become acquainted with the means by which he may improve himself,

and this means must impress his mind and affect his whole being in order to improve present conditions and make the desired advancement for himself.

As we are conditioned here in this life, leaving the religious thought out of the question, we are incapable in many ways of improving our present conditions, by reason of the superior physical environments in which we find ourselves; we are incapable of surmounting the difficulties; barriers appear in the practical affairs of this world, and, indeed, to some degree, in regard to religion itself. Then, there is something about man that inclines him so thoroughly to doubt, and become skeptical, that it is very difficult to awaken within him, under these conditions, that confidence and faith that is essential to assure him of the future; and that God has intended good to him, so far as relates to the future. Presumably one reason why this is true, is because

he is made up, as we believe, of a two-fold nature, the physical and the spiritual. We understand the physical, and we understand to some degree the physical things of this world. We do not know a great deal about the spirit of man, nor do we know a great deal about spiritual things; we have to learn these in a different way and in a different school; from studying influences other than those from which we learn in the physical affairs of life. Paul puts that very nicely when he says, "No man knows the things of man save by the spirit of man which is in him, and, even so no man knows the things of God but by the Spirit of God." If that latter statement be correct, if men understand and know anything about the things of God, they must understand something about the Spirit of God; they must be in touch with it.

We have the statement here in the gospel of Luke, that about

eighteen centuries ago a message came to man, an announcement made by the angel, "Behold, I bring you good tidings of great joy, which shall be to all people." —Luke 2: 10. You will notice that this is a very peculiar statement; it says *all* people; and it impresses my mind with the thought that it means all the people that were in the world then, and all the people that should come upon the stage of action in subsequent generations from that time, and for aught I know, the same thought, all people of the world, from the garden of Eden up to that time were interested in that message. In fact, that seems to be our faith. It was glad tidings of great joy to all people, because in that message it was intended to do something for man that they were not able to do for themselves, and that there was no means in this world placed in their hands that they could attain the conditions which it was essential for

them to attain unto, in any other way, only by learning of, and taking hold of this message; and hence, as we understand it, was to be to all people. Without entering into particulars as to what was contained in that message as it must impress your minds at once as to what it is, it is only necessary to say that it embraces all that is in the gospel. In reality, it was a revelation of the fact that God was interested in humanity, and that the teachings thus introduced into this world would lead men's minds to a consideration of that which would bring out and develop the intellect, moral and spiritual, of their nature, and give them an insight to things, that otherwise they could not know by reason of the very nature of their condition in which they find themselves here in this world. So that when Christ was introduced to the people in his time, and began to preach the gospel to them, they began to be moved by that mes-

sage, that is, the message of John, to the consideration of questions out of the ordinary way, other than speculation, raising the essential things of life to sustain themselves physically, and they began to think about heavenly and spiritual things. They began to reform, to grow better, to understand one another better, from the simple fact, the impression was left upon their minds by what was said, that the infinite God was interested in them, and that there was a future before them, and that this message which was to all people, had come as a means to lift them up and qualify them for the favor and blessing of our heavenly Father here, and as a means to secure to them the blessings of the future life; that what he brought to man was calculated to influence them in the direction of faith, to lay hold upon God and trust in him. Hence the doctrine of having faith in God.

One of the things that must

strike every New Testament reader with great force in reading the life of our Savior, is, that such a thing as a doubt with reference to the future, with reference to the being of the infinite God, with reference to the positiveness of the future race of man, is not expressed anywhere by Him. He was all-confident; He seemed to lay hold upon the past and the present and the future, and the inspiration that was around him and in him, seemed to radiate out and reach unto all bounds, so he was in constant touch with the angels of heaven and the inspiration that dwells there. Now, the happiest folks with whom I have ever come in contact in this world (but compared with the rest of mankind they have been few) are those who by reason of adherence to duty, have risen to that condition in their life experience, in which doubt concerning the future, and skepticism, and all that attends it, had been swept away, and

they looked forward to the future with the confidence and assurance after death, that they had to the meeting of every-day affairs here in this world. Religion is intended in its character to plant within us this faith and hope, and there is nothing else that can, that we know anything about; and this has been introduced to man under the Christian institution, by an appeal to his best judgment. He is called upon to test it by every sense of which he may be capable, and as we understand it, it is of sufficient merit and worth that it defies the test; that as he examines, faith will increase in his heart, because he can see that it is what it claims to be. When Jesus made that statement eighteen centuries ago, regarding the message of John the Baptist, "There cometh one after me, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire," it lifted the mind of man at once into a con-

sideration of the thought that there is something being done for man here that he cannot do for himself; that there is an inspiration coming down from heaven to assist him and no man has power to control the things of heaven. He may conquer nations and overturn governments, do a great deal of mischief or good in this world, but he cannot reach out and command God and the angels; and when the declaration came that the voices of angels were heard, that the inspiration of the infinite God would move upon men in baptism, that this was promised, it is no wonder that it had a magical effect upon the hearts and minds of the people, for if there is anything in which we are directly interested it is the future, all of our interests lie there, and we think more and more about it as we have experience and grow older. When advanced life begins to creep upon men and women and they study and think and are

made to realize that everything they have to do with in this world is soon to be really a thing of the past, even the most substantial things, they desire more and more to get hold of things that endure; things that will stand when heaven and earth shall pass away; a place to set their feet which is stable, a place in which to dwell, when the things of this world with which they have to do now, shall be no more in the condition in which we find them, at least at the present time. It is that in which we are all interested, and cannot very well be better expressed than in the language of the Savior, "What doth it profit a man if he gain the whole world and lose his own soul."

Now, the covetous, blinded, and speculative men in the world, the men who live only to gather in the riches of the world and control governments, railroads, great institutions, they think evidently that we are wasting time

coming so far from all points of the land, here, to think and talk about religion; and it is a fact, my brethren and sisters, that in a great many quarters today in this advanced age, and in this land of Bibles, men laugh at the idea of squandering much time in the consideration of the religious question, that we cannot know and do not know anything about after all. Still there is *no* man, but who, when he comes to the last experience in this world, will give all that he has to know the truth, and to be assured that there is truth in religion, and that when he leaves this world, he will meet friends and happy associations in the next world.

Then this is not time wasted. The best men we know of in the past, gave their time to the bettering of men and women, and encouraging them with the thought of living so here, that they will be willing to meet their record in the future; and when Christ introduced that statement

found in the New Testament as a rule by which to live, "All things whatsoever ye would that men should do to you, do ye even so to them," it carried with it the thought that he is born not to die, but to live, and that the sentiment of this text should be the governing rule in this world that men might learn how to regard each other's interest and welfare; that with experience they might develop an acceptable character and be qualified and advanced in usefulness to occupy here or hereafter. Each should share in the joys of the other's success. God so loved the world that he gave his only Begotten Son to come here and lift up humanity, to encourage men in every way to attain an acceptable character and this was to be done mainly by the acceptance of the gospel plan which Christ revealed in the interest of humanity.

The gospel, as it comes to us, is tolerant; it educates; there is something beautiful in it. You

men and women who are here today, when you first came in contact with the gospel message, you were taught that you must think and discriminate, and judge for yourselves; that you must not receive everything just because your neighbor said it was right. The first thing the elders do about, is to make you skeptical; they tell you not to believe what they say just because they say it; they encourage you to challenge their statements, to do like the good Bereans of old, search the scriptures daily, and see whether these things be so. It is a beautiful thought, then, manifested or revealed in the gospel, that while God purposes to lift up the human race, he purposes to lift them up by principle; he doesn't propose to divest them of their judgment, nor take away their right of choice. We find some lessons in the past that lead one to conclude that he could only lead people along to that height that they were willing to

go. It was evidently designed that men should be left to their own choice; it being necessary for their well being, future happiness and usefulness, for when we talk about the future we don't talk about it with the idea that we are all going to go to a goodly place and have nothing to do. Of course sometimes when we get very tired and thirsty, we long for a place of shade, where we can sit down and have no more trouble or labor, but that doesn't seem to be the way that individuals are made happy. We look forward to a time of entering a sphere of greater usefulness, more capability, and that we are going to have something to do to employ the mind in the next world, as well as in this, and hence our experiences here are calculated to unfold and develop that which is within us, sharpening and quickening it into activity and force in order that what the Savior had in view when he made the statement: "Thou hast

been faithful over a few things, I will make thee ruler over many," may be attained. Also the statement of Paul where he says, "The Saints shall judge the world." Hence while this world is a world of activity, so the great future seems to be in the mind of God one of energy and responsibility, and all that is revealed to us in regard to it is in that line of thought. Now if you and I must occupy there, we must occupy just as we do here, in proportion to the development of mind and heart by which we attain to usefulness. So if there is nothing else to be attained in this experience, if it is found that we have wrought effectually here, we will reap bountifully and unstintingly in the future; hence it does amount to something to give consideration to, and think about religious matters, and extend aid to our fellow beings throughout the world? I presume there is not a brother here tonight, that has taken his Bible in his hands

and gone out among his neighbors in this unfriendly world, but what has thought like this, "What is this going to amount to? I baptize a man now and then, and it doesn't seem to result in a great deal, what good is it going to do? Hadn't I better take care of myself, and go and build me a house, or go into business, and let everybody take care of himself? It is not really certain yet what will become of us all." But when we look at it in the light, that if a man should put in his whole life time, and through his influence save one soul, what joy there would be to that individual in the life to come, there is encouragement to make the sacrifice. If it be a fact then, that one individual can encourage another in this world to become better in a moral, social and religious way, then men can be encouraged to improve, which if we become ministering angels, in one sense, one to another, and the fact that Jesus Christ sent his

ministry out into the world to teach the things of God unto all the world—to preach this gospel—is a significant one in reality, showing that he intended by this system of administration, that one class of individuals should minister to another, as a means to enable them to become partakers of all that the Father has in store for them.

Take the nations that know nothing about the gospel, as Paul puts it, without hope and without God in the world. They are in a bad condition. I have often thought of what would be their thoughts when they came to die, to be called to leave their wives, children and neighbors, everything dear, and enter into that dark domain impenetrable, that is beyond. Christ passed through this trying ordeal of death with fortified hope, knowing the future, yet it was a sorrowful hour. These thoughts are dropped on the way tonight in order to encourage persons to think over the

idea that an effort put forth in this life to improve humanity, to better the world, educate and discipline our fellow beings in the way of right doing, is not squandering time or effort, and when we take into consideration that the eye that never sleeps knows all our going, that he tells us that we must enter into our closets and pray in secret, and he will reward openly, it makes no difference if what good we do is not published on the house top, it will stand to our credit. Even a person that gives to another a cup of cold water in the name of a disciple, he shall not lose his reward. According to this, the man that goes out and does good, sacrifices for his fellow-man, tries to better society and get the world into a higher and better condition, that individual can never lose his reward, because he is within the memory of the infinite God. So that when the time of reward comes it stands sure.

In the proclamation of the gospel in these days it seems it was not difficult for men and women to understand. It meant regeneration and the renewing of the Holy Spirit. Men and women were to move out of their old environments and false positions in which they found themselves. If they had no faith, they were to hear the word, and permit faith to be begotten in them. Through the message given in these latter days, we learn that faith, if it is very weak, was capable of cultivation; if an individual hasn't any faith, if he will only try and put forth the effort to learn the word, that faith will increase more and more until he becomes assured and confident with reference to the great fact that God is, and that he has given a revelation of his will in the interest of humanity. In the administration of the gospel back in old times we learn this lesson. When Philip was preaching to the eunuch, while on his way back from Je-

rusalem, when he had been up there to worship, he preached unto him Jesus, and the eunuch says to him, "Here is water, what doth hinder me to be baptized." He had evidently acquainted him with what we would call in a familiar way, "the first principles;" convinced him that there was a better line of thought than had ever suggested itself to his mind, that there was something that had been revealed that would improve his life, so he says, "See, here is water: what doth hinder me to be baptized?" And Philip said, "If thou believest with all thy heart thou mayst." "I believe that Jesus Christ is the Son of God." Notice please, that Philip required the eunuch to "believe with all his heart." Starts out to make an honest, sincere man, for no man can be a Christian without he is honest and sincere; it must be a heart work, for religion doesn't come to a man by outside influences, it must be inside, as

well as outside; and you know by your experiences that there isn't anything that we can put a premium on of greater value than integrity and sincerity of heart; and one of the things that is doing the greatest amount of mischief down here in this age of the world, is insincerity and deceit in religion; people are religious because they find it is the best way to make a living. I mean now, many of the chief leaders.

We had an experience down here in Kirtland not a great while ago. A man came in there, a popular preacher, preaching for a large congregation, and last year he attended our conference. He believed we are right in our system of faith, he has believed it ever since, but he says, "If I was to preach just what I believe, my congregation would mob me, what would I do for a living?" That is only one circumstance; it would be a good thing if that was all the one, but it is not; it supports the thought, however, that

we are presenting, that in regard to religion a great many take it as a means to make themselves popular and influential in this world, and to aid them in doing business.

When we come to the Christian religion, it means an honest man to start with, and the individual that becomes associated with the Christian movement in this world who is not honest and sincere, ought to stop and stay on the outside until converted. Then if there is any class of people in the world that we can afford to believe, it is the thorough Christian. If they are not sincere and exemplary, they are not Christian. Practically and theoretically, the Christian religion starts in to make men better, to purify the heart and mind, and qualify them to live in this world, and to properly enjoy this life and that of the world to come. It is not a strange thing then, that the Apostle Peter on Pentecost Day, stood up there when that great

cloud of sinners stood on the outside, that virtually had imbrued their hands in the blood of the Savior, and when they asked what they should do, he said, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of your sins." Get rid of your sins by obedience to the doctrine of Christ, and that means to sin no more; don't go back where you were before; remission of sins means that you are going to occupy such high ground in the future, that you will not commit fresh sins; that you will not go back into the world any more; that you will follow along lines of experience and thought that will be a constant improvement to you. It means to give wings to thought and research as Paul expressed it on one occasion, "Prove all things, hold fast that which is good." I think of that very often here in our conference. Men come here in our Sunday School Association, and

in our meetings, and if there is a clash of feelings, it is all in good feeling. Although we have been educated and moulded by different influences in the world, we come here to assimilate our ways and thought under the gospel standard, by gospel influences in order that we may, when we go out from this place to advocate the one gospel, a belief in the one God and Christ, that men and women in all parts of the world, whether in Europe or America, when they hear the message of faith, and come to this country and meet with their brothers and sisters here or elsewhere, they will all believe the same doctrine and be imbued with the same hope; a full and complete understanding of that which relates to this great work. This kind of unity does not prevail in the popular teachings of this world.

The gospel as it comes to us in this age of the world of advancement, is intended as a system of improvement to put man in pos-

session of right principles according to the doctrine of Paul, to prove all things and hold fast to that which is good, hence, it is aggressive, and persuasive, though not more so than in olden times. Go back to those apostles; they were not willing to stay in Jerusalem; even Christ went around about the city of Jerusalem and the land of Samaria, it seems every place possible that he could go in his time; and the apostles were sent into all the world among religious people as others, and no doubt they were told frequently just like we have been, that if their religion was satisfactory to them it was no sign that it should be urged upon others, they didn't want it, but the gospel message was aggressive. I remember that a few years ago when I was out in Utah, they told me they were satisfied with their religion. "Go back to the States," said they, "we are satisfied with our religion; we don't want anything

only what we have." But men sometimes are satisfied with a very poor thing. Indians are satisfied to be Indians. Men should put themselves in a position to know the right. That is the reason I like to be with the workers in this latter day work, and in this advanced movement because they push out and say, "Come, let us reason together" upon the right and wrong in all faiths, and I would like to know where the man is tonight that has been driven into a corner while advocating this faith, that has not been able to defend the doctrine when measured by the highest conception of rules and things that are revealed and manifested down here in this enlightened nineteenth century. I think there are none.

We go into a great many places where they are contented with their accepted facts; they don't care about anything else, they are stagnant, sour, don't know

anything about religion, much anyway, and they can't answer as to its being true, and they become bigoted, and when men get out of the true line they get intolerant and bigoted. It is darkness and error, the want of understanding, that makes men and women intolerant and bigoted in this world, and so they begin to retrograde. Take these men of the mountains for illustration. I was but a boy when out there. These men at one time were traversing this county over from west to east and north to south, proclaiming the gospel and challenging men to meet them in public, and "Prove all things and hold fast to that which is good," and now those same people, by reason of the inculcation of false doctrines and theories, have lost their bravery and say, "Don't you hear them, (i. e. the Reorganization) don't you discuss." It seems to me that such a people are afraid; they are not certain they are right, they are in doubt

as to whether they have the truth, hence cowards. When I have to go out and represent an institution known as the kingdom of God, supposed to be in touch with God and the angels, and have to quail before men, I will go home, and I want every other man to do the same. We delight in what is known as the kingdom of God, and we believe that the things of the past have been restored down in these latter times with the authority and divine right that belong to the gospel of the kingdom of God, that blessed the world in ancient times, that it has come to bless the world in modern times, why should it hide? Why should it be a coward? If the Saints are the salt of the earth and the light of the world, should not they occupy the high seat, the advanced ground?

Take the Apostle Peter's injunction, "Come let us reason together." Our text says, "God is light," and as long as men and

women are sure they are in the right, willing to investigate and put to a test, things that come before them, and make the proper inquiry, we may reasonably conclude that they are in the light, and if they are not just right, they are willing to be put right. But see the conditions of men in this world, when it is a constant hitch all the time to keep the flock from hearing something except it is from a certain teacher up in the pulpit. We have more trouble there than anywhere else, but thank God, they are getting soured on that, discontented, and the way is lighting up, and there is a chance for advance thought, an opportunity from time to time, to set men and women to thinking, so as to correct their errors. We have found out that there has been something done in the past to cover up and obscure the real good there is in the Christian religion in some important considerations, and something

else placed in its stead and passed off as true. We haven't much difficulty in this age of the world in our ministerial labors by reason of the prevailing spirit of toleration abroad, and when we come in contact with men and women sometimes, they are all delighted with the gospel message, its simplicity, and still they never heard it that way before. It is what we call the first principles of the gospel, the doctrine of faith, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment. All of the essential principles so far as leading individuals to the consideration of the great religious question is concerned, clearly set out in the Bible, and yet it is not known by reason of the obscurity that has come upon it in the past by misguided teachers. I believe in it from many standpoints; one, because of the individual experiences I have had in it; but that cannot do you any good, for we do not take

man's experience in anything of this kind, for we know that men and women are quite easily deceived sometimes, and hence it is necessary to have an individual experience, and that supported by the word of God, in order to make sure our case. But we are living in an age of the world, it seems to me, that every individual that has any insight into things as they manifest themselves in the governments of the earth and in society, may be led to believe that God purposed to manifest his hand in the interest of the race. "God moves in a mysterious way his wonders to perform." We live in an age of the world when men can stand and look back, better than any other class of people that has ever lived upon this earth, in the light of the history of the past, see where men and women have stood, whether in the darkness or in the light. We have privileges too, that have come to us, as we believe, by the inspiration of

the Divine mind, that none of the rest of the world really enjoy. So we have it in one of our text books that God inspired men to lay the foundations of our government, and why? When we take up the Bible here, in its many books we find that God has purposed by the mouth of the prophets all the way along, when they have spoken regarding these things that are being manifest in this world, that God was going to do a great and marvelous work, and one of the specific things he was to do was to cause that this gospel of faith, repentance, baptism for the remission of sins, including all other blessings and gifts that are referred to in the New Testament, shall be preached in all the world, for a witness to every nation, before the end should come. And it looks to me as though we live in that time. To accomplish this work, it was necessary that there should be in this world, just such a government as we have, and

isn't it singularly strange, that over here in this new western world, there has sprung up this side of the sea, a government that has within it the elements of force to give to men and women a greater liberty than is found in any other government beneath the shining sun? It is shaking the whole world, this doctrine of a free government by the choice of the people; it is getting to be the thought of the whole world, and what does it mean? It means the overthrow of crowned heads, the destruction of the monarchies and oligarchies. What little of liberty they had in former years has been taken from them by the governments or church in many respects. When our fathers came over to this country they had worn these old foreign yokes, and their fathers anterior to that, had worn them. What did they stand for when they came here to avoid domination, and free themselves from the hands of tyrants? A government that

would allow men and women to think for themselves, and give expression to all the powers within them; to worship God according to the dictates of their own conscience, and this sentiment, under the inspiration of the living God, is today revolutionizing the whole world, and it is the will of God that it be so. I would like to live long enough to see every crowned head thrown down, and men and women guaranteed the liberty to read the Bible, and study religion and give expression to their very souls and hearts in its fullest extent the world over, as our liberties are guaranteed to us to do. They cannot do it. It always puts me in a rage to read of the claims and doings of lords, and dukes, and kings, and monarchs, etc., some of these a class of men that when one dies, somebody succeeds, takes his place and tyrannizes over others, just because he happens to be his son, and when he dies his son occupies in this high position

just because he is his son, without any idea of worth or goodness, to keep the yokes on the people.

This was the only place that was suitable in this world where the gospel of Jesus Christ could have a birth, over here in the land of liberty, and freedom, under the guardianship of the grand old stars and stripes that God set in the heavens away back there, which declares to men and women that they are free, and these rights are perpetual and for all men. So we are proud today that we are American. And when we take into consideration, that these silent forces have been at work ever since the days of our fathers in order that such a condition of things might exist, to the end that this gospel in its entire freedom might blossom out under a banner of protection, and have control, and that there might be a people who would listen to its worth, we can say indeed, that

God does rule in the heavens as well as in the earth. At the present time we can see what anxiety there is in the minds of the people who come from across the sea in order to escape the hand of tyranny as they learn from us the sweets of liberty, about going back to their native land and agitating there in various ways, for the overthrow of the systems of tyranny that have held them so long. Jesus Christ uttered a sublime truth when he said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations before the end shall come. There has never been a time, from the days of the apostles to the present, when there was an opportunity that such a work as this could be done on account of intolerant governments, so that it seems that although our organization is very small indeed, few in numbers, yet God is keeping pace in the development and strength of the reorganization

with the political powers of the world. When we contemplate sending our men to the nations of the earth, their political institutions of this world have to take on a different form. They must be tolerant, be in favor of free speech liberty, or there is no place for the advocacy of this gospel of freedom. I would like to see this gospel message in Columbia, and Peru, down there where there are more Nephites and Lamanites than anywhere else. Will it be there? Perhaps the time is not yet ripe for it. Republican ideas and views are doing their work of educating, and we believe it will not be a great while in the future, when we can send men down there, when they can traverse that country where Nephi and Laman and all those associated with them have been in the past. Again, then they can locate their cities by the general contour of the country. Then we will be able to get out a perfect map,

perhaps not before. Their governments are against us at the present time, but the agitation goes on in the way of liberty and progress, this is a simple illustration in referring to that country, and is equally true of all others wherein tolerance and bigotry exist, enslaving men and women and keeping them barred from the rights and privileges that nature intended they should enjoy from the beginning. The Roman government tolerated all religions in the time of our Savior. You have to believe in a certain dogma now, or you are ostracised from society. I know that in this country in places where political freedom and liberty should prevail, we have religious slavery, and when we find a class of people in this land of liberty that are afraid to read the Bible, and think for themselves, willing to take the statement and dictation of some man or men, in what they do, I call that religious slavery. We have

the best opportunity in the world to overthrow our own institution, to destroy it if it is impotent and worthless. Why? If it is not what it purports to be, every man, even though he has embraced it, has a right to put it to a test. I believe we have tried to destroy it ourselves in order to see whether it is all right or not. You have probably all tried it more or less; but you cannot do anything with it; it is like a tough piece of beefsteak, the more you pound it the harder it is to get along with.

We are so thoroughly confident that when trials and troubles have overtaken us we have said all right, we can bear it. Daniel represented the kingdom of heaven by a little stone cut out of the mountain without hands, which became a great mountain and filled the whole earth. I heard a brother say the other day that there had been enough mistakes made in the old church, together with

what we had made, to shake anything that could be shaken, but it cannot be destroyed. So it seems to me, that little stone is growing, that it accumulates, we do not know how. It is a good deal like the Savior said about the growing corn, we cannot see it grow, but then first the blade and then corn and then the ripe corn in the ear. It is miraculous to me to see this congregation here tonight, with the history of what some people understand Latter Day Saints ideas to be, down in this nineteenth century. Whatever is good, God will care for. It brings to my mind a dream I had one time when I was here attending the General Conference. It is allowable to give in our experiences sometimes. We were having a pretty hot time over some matters in the Conference, I was on one side and somebody else was on the other, each imbued with the idea that he was in the right, I suppose; and you know we think

we have the right to settle the difficulties coming up in our own family, fix them all up; right here among ourselves. Well, one night I dreamed I saw a kettle boiling, suspended over a fire and filled with water, and pretty soon it turned right over upside down, and the contents fell out in the fire. It was suspended on some pieces of wood. The ashes flew in every direction, but as I stood and looked into the fire when the dust had cleared out, I saw that a great big potato had fallen out into the ashes. The president of the church who stood by stooped down and grabbed up the potato and saved it. It was very large. Some six or eight inches through. The fire was put out and the water was gone. I thought I understood the dream. We can go wrong in this latter day work, make mistakes, the pot may boil, upset and spill the water out, but God Almighty will take care of that potato all the time. All we

have to do is to keep in harmony with the faith. If we find we haven't the exact truth in all respects in everything, we will find it, we are not bound by illiberality or hampered by creed.

There is a kind of pride in this world held to by people. They like to be right all the time in their own opinions, be first in everything, and don't like to take anything back; do not like to have the weaknesses of their religion pointed out; hence it is often said, "I do not like to hear that man preach, because he finds fault with other people's views. Now, I like to hear people find legitimate fault with the Latter Day Saints system of faith, because if they can point out a thing that is vital in their religion that is not correct, they have made a point, and I will walk ten miles tomorrow in order to learn what it is, if necessary, if such a thing can be shown. That shows honesty anyway.

Force and power are in it. The authority that was given to Peter to bind on earth and seal in heaven is in it, and the truths that are to influence men in this world into a like gospel faith is down here in these latter days, inviting men to come, consider and learn in this great school, of faith, power, liberty and progress. We have few or no great professors and educators, but it is a fact that the religious world has to come and learn at the feet of the seer in this nineteenth century, and it is a wonder to them that he got this system of truth so exact, so true, so thoroughly right that it defies the acumen of men to overthrow. If it be possible for man to show that it is not the truth, I would be willing to start rebellion at any time and so explode it. But we cannot do it. If it is truth God is in it and those who adhere to it will be benefited. It will be to our highest and best good to

help advance it, and stand right along with it, that when it triumphs if we are faithful we shall triumph with it.

So we are not squandering time coming here. We are getting comfort spiritually. We are becoming educated and disciplined. We learn to love one another; that as one advances, and has power and influence, he can help another advance and have power and influence; to so educate ourselves in harmony with the divine plan, that we can live together in unity, and become in touch with the Spirit of the Divine mind; that when the Master shall come, and we shall be ushered into the King's presence, it will be said, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." That this may be our happy end, is my prayer. Amen.

