

the heavens, they distrust the statement; they believe it to be a delusion, and content themselves with the idea that such a thing is impossible. I speak now of men who believe that there is a God. Of course there is a large number of the human family who have persuaded themselves that there is no God; but where there is a belief in God, this unbelief concerning His willingness to speak to the children of men has taken possession of their minds.

One of the features that has distinguished those who are now Latter-day Saints from their fellows in the lands where this Gospel has been preached is this: they did believe that there might be revelation from God. If they did not believe it entirely, they hoped, at least, that the statement might be true; and those who have traveled to preach this Gospel have found a class of individuals scattered throughout the nations that had a desire in their hearts to know concerning the will of God. They were dissatisfied with existing forms of religion. There was something that did not satisfy their desires and the yearnings of their hearts. They wanted something more tangible than they were able to obtain around them. These souls have been found in every land where the Elders of this Church have traveled, and when they heard the testimony that God had spoken from the heavens once more, and that they could know this for themselves, they were possessed with a desire to take the course pointed out and obtain a knowledge as to whether this statement was a true one or not. The Latter-day Saints who were gathered to these mountains, and who joined this Church after they were old enough to comprehend the doctrines, are all of this class. I do not suppose that an exception can be found throughout the entire people. They had a great and overpowering anxiety to know concerning the things of God; and when they heard the message of the Elders testifying that God had again spoken, that He had sent heavenly messengers to the earth, and had restored the authority that was once upon earth—the authority to administer the ordinances of life and salvation—and had also restored the Holy Ghost and the gifts that were possessed by the Church in the days of the Savior, they felt as though they would give all they had in the world if it were true, and taking the advice of the Elders who bore this testimony, they went out in secret and humbled themselves before the Lord and called upon Him in the name of Jesus to give them a testimony concerning its truth. From Canada in the north to Mexico in the south, thousands and thousands of people who live throughout these valleys can arise and bear solemn testimony, before high heaven and before their fellow men, that God did reveal to them in an indisputable manner that He had done all that the Elders testified He had. It is a marvelous thing to see men and women of so many nationalities congregated together throughout these mountain valleys and all of one heart and mind, and of one belief, bearing similar testimonies; some speaking in one language and some in another, but all united in bearing this testimony to which I have referred, that they have actually received from the Lord a testimony concerning the divinity of the religion that they have espoused.

It is one of the strangest things in the world that men and women will see such a great movement as this, so peculiar in all its phases, so phenomenal, it may be said, and yet not bestow attention upon the movement sufficient to investigate it or to learn whether it be true or false. But this is the condition. I have often thought, and expressed myself to others to this effect, that with my cast of mind and with my mode of thought I could not witness that which I see in these valleys without being impelled to investigate it. Everything connected with it is so different from that which is elsewhere to be seen that I could not rest content until I had examined it. But it is a strange fact that thousands pass through this Territory, listen to the testimony of the Elders concerning the divinity of this work, and go away without any apparent impression being made upon them.

Now, this is true or it is false. God has spoken from the heavens or He has not spoken. God has restored the everlasting priesthood that was upon the earth in former days, or He has not. God has restored the authority to administer the ordinances of life and salvation, or He has not done so. God has built up His Church according to the ancient pattern, and placed within it all the officers that were in the original Church, or He has not done it. God has restored the everlasting Gospel, with the gifts and ordinances in their plenitude, or He has not done it. There is no middle ground upon which anyone can stand in regard to these questions. That which we state is true, or it is absolutely false. Part of it cannot be true; it must be true in its entirety, or it is false in its entirety. Under these circumstances, what will mankind do about it? Will they pronounce it false without investigation? If they do, then it speaks very poorly for their love of truth and for their desire to know God and to comprehend the principles of salvation; and certainly in the day of the Lord Jesus they will be held accountable. No man can witness that which is being done in these mountains and escape condemnation, if he does not examine these things. As sure as he lives, and as sure as there is a day of judgment, when we shall all have to answer to God for our obedience or disobedience to the truth, so sure will every human being that has heard about this Gospel and that has witnessed that which has taken place in these mountains be held to a strict accountability for it—that is, he will either be justified or condemned for embracing or for rejecting this work. I know that a great many entertain the idea that condemnation cannot follow until everyone has been borne testimony to. This is true, to a certain extent. But condemnation will follow those who witness so stupendous a work as this going on and do not examine it. It is a witness that should leave them without excuse. It is not as though men said this was the work of men. No man has taken the credit to himself for building up this Church. The followers of John Wesley called themselves Wesleyans. He was the founder of that sect. John Calvin was the founder of the Calvinists, or Presbyterians. Luther was the founder of his sect. So it has been with the

founders of all the Protestant denominations. Each has borne the name of its founder. But in this case this has not been done. Joseph Smith claimed no credit, and no member of the Church which he was the instrument in the hands of God of founding, has given him any credit for this work. Somebody had to be chosen. God does not send angels to do the work of man. He gives man the authority. God does not send resurrected beings to do that which man can do, and you need never expect that He will do so. But He ordains men, giving unto them the power and the authority that they need in the flesh; and in this way this Church was established. The Elders that have gone forth to carry this Gospel to the ends of the earth have made no pretensions to do this in and of themselves. They have universally declared that what they did was through the power and blessing of God, and the outpouring of His Holy Spirit upon those who have received their testimony. Therefore, this organization is not in any sense a man-made organization, according to the testimony of those who are connected with it; but it is an organization that God has founded. If there be union among this people, it is not Joseph Smith, nor Brigham Young, nor any other man that has brought it about. If there is love among the people, and if they are bound together by ties, such as are not known among other men, the credit is not due to any individual or body of individuals; it has not been the cunning, or the craftiness, or the shrewdness of any man or body of men. But in the remotest parts of the earth where the Elders have gone they have gone accompanied by the Spirit of God. They have not gone because they were educated in theological seminaries, or colleges, or universities. They have been taken from the shoemaker's bench, from the blacksmith's forge, from the plow, from the merchant's desk, and from every avocation of life, as God has called them, just as it was in ancient days, when they left their fishermen's nets, at the call of the Savior, to preach the Gospel. This work that we now witness has been accomplished by men of this character, to whom there is no glory to be ascribed. It is all due to God, to the outpouring of his Spirit in answer to prayer, and in conformity with the promises that He has made. We send out yearly scores, and perhaps hundreds, of missionaries; boys in many instances, who have never had any experience in public life or in public speaking; but where they have gone filled with the spirit of their missions, they have found honest souls willing to listen to their testimony. They have said to them, if you do that which God says, you shall know for yourselves that this is true. They have told the people to believe in Jesus, to repent of their sins, to be baptized, and they should receive the Holy Ghost. When people have believed this, they have gone and been baptized, and they have received that Spirit; and when they have received it, it has made them one. The inhabitants of Southern Africa, of Asia, of the Polynesian Islands, of Great Britain and the continent of Europe, of Australia and New Zealand, have heard this Gospel preached in this way, and some have believed