PART 2 DESERET EVENING NEWS. 9 TO 12

TRUTH AND LIBERTY.

SATURDAY, FEBRUARY 16, 1895. SALT LAKE CITY, UTAH.

THE IMPORTANCE OF REVELATION.

Discourse Delivered at the Tabernacle, Salt Lake City, Sunday January 13th, 1895, by

ELDER DAVID McKENZIE.

[REPORTED BY ARTHUR WINT ER.]

My beloved brethren and sisters, it has fallen to my lot this afternoon to occupy this stand. How long I may address you will depend upon the amount of your faith and influence that I may receive, and of the inspiration of the Holy Spirit that I shall enjoy. Having been called to occupy this position, and having, as I believe, quite a degree of faith in the authority of the Holy Priesthood, I do expect to be endowed with a portion of light and intelligence while I am sitting in this capacity that may probably do some of us, at least, some of the good that we require.

Our presence in this assembly would seem to indicate on our part a desire to be enlightened in those things that more immediately pertain to our religious and moral obligations. We certainly did not come here this afternoon to discuss politics, neither did we come expecting to be enlightened on propositions affecting exclusively our business interests; but in accordance with our religious training we have assembled here that we might lay aside our temporalities and devote a goodly degree of our attention to the obligations we are under to learn and to do the will of God our Heavenly Father. This, at any rate, I think is the feeling that should inspire every worshipper who has assembled in this Tabernacle on this occasion.

The position that the Latter-day Saints occupy in the world is unique. We stand here representing the only true Church of Christ. We represent to the children of men that we have received the oracles of the Holy Priesthood, and that the administration of that Priesthood is in the hands of those who have received that authority direct from our Lord and Savior Jesus Christ in this generation. We do not make this assertion without believing it. We have not embraced this faith simply because we consider it the most feasible, but we have embraced it because we believe it in its entirety, and by believing and obeying it have received the Holy Ghost, which has borne testimony to us of the truth of the teachings that we have accepted. We, therefore, in the name of that Jesus whom we serve, and being entrusted with a mission from Him, call upon all the children of men to give heed to the glorious intelligence, that God has spoken from the heavens in these last days, and has called upon all men everywhere to repent of their sins, to be baptized for the remission of them, and to receive the gift of the Holy Ghost.

It has always been a marvel to me why the children of men regard this invitation with so much indifference, and how little interest it seems to possess in them; and I try to discover the reasons for this indifference. Certainly there is nothing of greater importance to the inhabitants of the earth than such a message—a message emanating from our Father in Heaven, through our Lord and Savior, commanding all of us to repent of our sins, to be baptized for the remission of them, and to receive those blessings that will qualify us for exaltation in the celestial kingdom. For the sake of illustration, if you will indulge me a short time, I will give you a little of my own experience, to show how this testimony may reach every heart.

Forty-two years ago, religion was a subject that possessed no attraction for me. I was not then a believer in the Bible, nor in the divinity of Christ. I had been brought up with associates who affected scepticism. I say "affected" it, because I believe, like myself, they never looked far into the subject of religion. One day I read an editorial in the "Family Herald," a London paper, headed "Live for an Object," and it impressed itself very deeply upon my mind. The gist of the argument was something like this: "Every young man should set before him an object in life. It is worth living for that object and make all other things bend to its attainment; there was hardly anything under the sun that he might not accomplish." I read and reread the article. It seemed to fill me with a desire to live for an object. And I went to work to consider what object I would live for. The first thought that came into my mind was that the object I ought to live for should be to learn and to do the will of God. But I did not believe in religion. I thought there was no truth in Christianity. That it had been manufactured for the purpose of aggrandizing a few and holding the masses in bondage and superstition. Then I replied to that thought this way: "It may be true, however, although I don't understand it." Having reached that conclusion, I made up my mind that there was only one way to find that matter out, and that was to go on my knees, in humility, to the God that I believed existed and was the hearer and answerer of prayer. I prayed to Him night after night and day after day, the burden of my prayer being, "O Lord, if there is any truth in Christianity, put it into my heart to understand it." I attended religious meetings. If I were to tell you frankly the truth, I would say that the result was that the more I listened to the preachers the less I liked them. I attended debating meetings; I liked them. Atheistical meetings I could not endure. But I kept up my prayers, and obtained from an evil association. I remember the first tangible answer that I got to my prayers. I went to my lodgings one night, in the year 1853, I had never heard of the Latter-day Saints up to that time) and in going into my room I saw a bound volume laying on my bed. It had been left by a stranger seeking lodgings. I picked it up and found it was entitled "Orson Pratt's Pamphlets." I commenced perusing the book. I opened at "The Absurdities of Immaterialism." Had the pamphlet been written to meet the needs of my mind on that occasion, it could not have been better written. I was then studying a work called "Cooper's Analyzer of the Holy Scriptures." He was an infidelizer and was attempting to show the impossibility of the Bible being the Word of God, because it apparently contradicted itself in so many places with regard to the personality of the Deity. "The Absurdities of Immaterialism" met every point. I read it through with a relish. I turned to another pamphlet and another, and still another. I cannot describe my feelings at the time. To my intense astonishment, when I got through and thought I would retire to rest, I found it was nearly six o'clock in the morning. I had been reading the whole night, and was filled with a spirit that I had never known the like of before. Of course, it was a marvel to me what it all meant. I knelt down and thanked God there and then for hearing and answering my prayer; for the germ of the only light had entered into my soul according to my desires. And I firmly believe that unless I had earnestly desired the truth, it would never have so impressed itself upon me.

You will excuse me speaking about myself, but I wanted to illustrate this fact stated by the Apostle, that "if any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

Some people say that revelation from God is incredible, because unnecessary; and unnecessary because the Creator has endowed us with the light of reason, which, if we will listen to its dictates and give heed to its instructions, will form for us all the religious and moral obligations that He will require of us. Now this seems very specious. It is the creed of its moral philosophers. Let us examine it for a minute or two. Mankind from time immemorial have undoubtedly received so much instruction, be such divine assistance—whether they acknowledge it or not—that today it is very difficult, if at all possible, to ascertain what reason unassisted could accomplish of itself, because of time. There is one way we might get an answer to this inquiry, says Joanne Jenyns, and that would be by visiting those portions of the earth where revelation has never penetrated, or, if it has penetrated, where it has been rejected, and mankind have fallen into a lower state of degradation that they were at the first. If we go into those parts of the earth, we will find those men possessed of as much sagacity and reason as we are in possession of, and yet void of light enough to know how to manufacture even a nail or a hatchet, let alone to form a religion or a set of moral obligations. This would seem to denote that men are not possessed of sufficient light to themselves to commence in the most trifling matters pertaining to civilization, it would be absolutely out of their power to form for themselves what could be considered a code of moral laws. Wherever revelation has not penetrated, or, for from finding men qualified to frame these religious obligations in such a way as would be acceptable to the Almighty, we find that, although they are possessed with original capacities equal with our own, they have made no advance whatever in civilization. What satisfactory reason then can be given why the European nations, for example, should have made such progress in government, in laws, in manufactures, in education, in metaphysics, in philosophy, separated only by seas and mountains from another set of people who have made no advance through all the corresponding ages—what true reason, I ask, can we assign why barbarians have made no progress, while other men all around them have made so much? Dr. Tylor, the author of an essay called "The Natural History of Society," says that we have no history of any race of savages that have ever civilized themselves. Nomads have ever been brought into a civilized condition only by the assistance and advice of those already civilized. On the other hand, he says, men have from time to time visited savage races, and although they have spent a long time in constant intercourse with them, but have found no progress from time to time, they find that the savages continue in pretty much the same condition as they left them. And what is the direct conclusion to be reached in these cases? It is this, that those people who have never continued in their degradation until they are sufficiently enlightened and instructed by others who possess enlightenment.

If this be true, how shall we account for the first of the human family becoming civilized? Wherever this civilization has not penetrated we find men but little exalted above the brutes—without government, without laws, without legislation. How will we account for the first introduction of these things among the children of men? If, as many believe, the first human pair were but little advanced above the brute, that all civilization commence with them, so far as our observation and experience extend, we find civilization impossible without a communication received from those already civilized and enlightened. In the case of our first parents, how therefore without revelation could they ever have advanced even one step toward civilization? In the common course of events we see this brought to pass by the agency of civilized men; but in the case of them, there were none on the earth then, how shall we account for the introduction in the first instance of those gifts and acquirements? We see that men are competent to advance in science, in civilization, after they have first been set upon the track, and having received the first elements they become more or less qualified for the advances that we see have been reached. But it is demonstrated by history and by observation that the first foundations thereof must have been laid in revelation. As there was no man on earth to communicate this knowledge to the first pair, it must have come from God, or from some superior being.

All admit freely enough that man could not create himself. Consequently, his existence upon the earth demonstrates that he must have had a creator. By parity of reasoning, since we see that civilization exists, for we have a living exemplar to the effect before our eyes, and inasmuch as it could not originate itself, it is a proof of the same character and of equal weight, that the foundations of civilization must have been laid by revelation from God.

The message that is sent forth to the world today is unsettled in the world that were given through the Prophet Joseph Smith to certain Elders who were collected together to meet the mind and will of God. "Go ye into all the world and preach the Gospel; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." That was the burden of the message that was laid upon those servants of the Most High God; and when it was given by our Lord and Savior Jesus Christ, He enforced that message with those words, "And I say unto you as I said unto those as others"—evidently referring to the period of time when He was upon the earth in Jerusalem. One or our most learned scientists, Colonel Ingersoll, while he admits the historical facts of the life of Jesus Christ, takes occasion to deny that Jesus ever uttered those words, as recorded by the evangelist. Latter-day Saints can form their own judgment of this. They have, through the Prophet Joseph Smith, the testimony of the Savior, that he did say "as I said unto those another," thus giving the direct lie to Colonel Ingersoll.

The Colonel further declares that "for the man Jesus he gladly pays the homage of his admiration and his tears." What a strange, is this to come from the lips of an infidelizer! Yet he is constrained to utter it by the weight of historical evidence; for there is no further demonstrated in our day than that Jesus did live, did perform the mighty works that are attributed to Him, and was a great moral teacher, and Ingersoll is compelled to acknowledge it. He therefore gladly pays the homage of his admiration and his tears "to that grand, and sweet man, Jesus Christ," although in the same breath he denies His relationship to the Deity. He looks upon Jesus, so far as His Divinity as the Son of God is concerned, as an arrant impostor. What do some think of this? Is there a man that claims to be a Latter-day Saint who, if in his heart he believed Joseph Smith to be an impostor, would pay him the homage of his admiration and his tears? No, there is not. While we might respect his teachings we would never forget the fact that he was an impostor, and that would overcome all such emotions as admiration and tears. Surely such "homage" is only sounding brass and tinkling cymbal.

Colonel Ingersoll moreover says—"You cannot believe as you wish, you must believe as you must. You weigh the evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls." Now this is very plausible at first sight, and gives seeming force to the argument which he makes; that it would be therefore unjust on the part of Deity to punish any one for his unbelief when he could not help believing. So it would. I think it was Dr. Courtney who delivered a lecture in reply to Colonel Ingersoll and takes occasion to mention this one point. He says that the argument would be all very good if the soul stood in perfect integrity, but it does not. No matter, he says, what form or theology we have received, we are all ready to admit the doctrine of original sin which has brought about human depravity, and inasmuch as the tendency of this depravity is man's breast inclines him to things opposed to godliness, when we look at the scales to weigh the evidence for and against, if we yield in that bias toward evil, it so affects the integrity of our souls that we do not see things just as they are, and that we are often inclined to call evil good and good evil. John Stuart Mill, one of the greatest educators of the present century, though a negative, speaking of the doctrine of free agency, says: "I say that although our character is formed by circumstances, yet our own desires can be made to shape those circumstances; and that what is really inspiring and ennobling in the doctrine of free will is the conviction that we have real power over the formation of our own character; that our will, by influencing some of our circumstances, can materially modify our future conduct and capabilities of willing." Now then if our own desires modify our characters, do you not see that if we do not desire that which is righteous, that which is good, noble and praiseworthy, we will get a bias in our judgment, and when we are weighing sacred truths, those evil desires will give us such an obliquity of vision that we will sometimes call sweet bitter and bitter sweet. On a similar point, Sophocles says: given utterance to the following: "The most unmanageable as well as the most kind of beasts is our belief arises from our passions, appetites and interests; and as belief is an act of the will as much as the understanding, we oftener disbelieve from want of inclination than from want of evidence." These are the sinners that present themselves to me when I ask how and why it is that this message, the divine message of love from the Jesus Christ of Heaven, is received by the children of men with so much indifference. I am afraid that too many love darkness rather than light, because their deeds are evil. There is still another class that rock themselves to sleep with the idea that in their sins of omission, at stated periods of time, they can receive absolution from an authority which they allege emanates from high heaven. There is still another class that rest in their sins from the conviction that Jesus is a delusion, all regarding it as will but alter with our ease that we believe Him to be the Christ. The Roman tradition has had such a weight upon the inhabitants of the earth that they are found resting in content and persuasion that ancestors without bringing them minds earnestly to bear upon this all-important subject.

I am qualified to say—like thousands of others who have yielded obedience to that call—and to say with the fear of God before my eyes and in the name of Jesus, that I do know that this message has been sent to the children of men in this age of the world, and I pray all who have not received this testimony to do as I did—go on their knees and ask our Heavenly Father for a testimony of this all-important truth.

How any one can attach so much importance to a revelation given to a people since years ago as to hold it to be all sufficient in our present circumstances of life, without continued revelation, I am at a loss to understand. Let this congregation ask themselves the question, what has this thing called revelation done for the inhabitants of the earth outside of revelation? Has it not taught some that there is no God? Has it not taught others that there is no future state? Do you not know that there are many intelligent men in the world today who draw no distinction whatever between virtue and vice, only so far as the laws of the land are concerned? And reason has taught them this, they say! There are others upon that score no distinction between calling a man a liar and striking him in succession, only as far as the law of the land is concerned. There are others, professedly moral men, who have come to the conclusion that matter does not exist at all, it emanates in their own senses. Others think there is no such thing as free agency, it constitution is the result of our experience. Why, this reason, so-called, by analyzing all things, can prove there is nothing at extreme. Now, how much that principle of reason would do for us to substitute a code of morals or of religious obligations to our Heavenly Father, I leave you all to conjecture. There is one thing certain, for all the boasted enlightenment of Greece and Rome ever succeeded in causing such a book or books to be the guidance of the children of men as Jesus of Nazareth did, notwithstanding all their philosophy. There is no disputing that. Again, how many different sects are there claiming to be the Church of Christ? I do not want to say anything to the disparagement of any of them. I certainly do respect all men's opinions, as I expect them to respect mine. I entertain the most profound reverence for that man who sincerely prays to God and has a firm belief in the Savior and His atonement. Such a man will unquestionably receive all the blessings that a just, wise and merciful Father can bestow upon him. But I am trying to illustrate the necessity now, not only of a revelation having once been given to the children of men, but the necessity of the court of revelation being continued from time to time, that their minds may not be led away from the truth "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," as it has been so prevalently among the nations of Christendom. In the absence of the light of revelation men have drifted into a contrariety of opinions with regard to what the original revelation of the Gospel meant. Hence we have just as much need now of apostles, prophets, evangelists, pastors and teachers for the work of the ministry as they had in the days of Christ. Why? For the purpose, we see—that we may all "come in the unity of the faith, unto the measure of the fulness of the stature of Christ." That is the purpose of a ministry. But without continued revelation, as it has been so plainly set with our good old Bible alone, what has been the result? Manifold confusion and unbelief; I cherish the Bible. I love to read it. To me it is a source of pleasure to read the good old book. But I find from observation that so many different interpretations are put upon its teachings, its doctrines and dogmas that we do need some new light from on high that we may see eye to eye. The Catholics say they have both light and authority; that it has been handed down from the days of Peter. Compare their doctrines, however, with the good old book that was given by the early Christians—the apostles of the evangelists and all the letters that were sent by Peter, Paul, James, John and other inspired ministers of the churches, and that we have received as the canon of scripture, do these scriptures substantiate the doctrines of the Catholics? Do the Catholics teach the necessity of baptism of repentance for the remission of sins? No. Do they lay on hands for the gift of the Holy Ghost? No. Do they teach the necessity of apostles, prophets, evangelists, pastors and teachers? No. Do they teach that the signs shall follow the believers? No. Yet these constitute the very fundamental principles of the Gospel of Jesus Christ, and unless such as they are absent from that body as well as from all the Protestant denominations, I am constrained to say, O, Father, give us some new revelation, that we may see eye to eye.

To illustrate the idea further, take the doctrine of sacrifice. I maintain that there is no stronger proof of the divinity of the five books of Moses than this one fact—that the idea of vicarious sacrifice for sin has been entertained by every people that have ever lived on earth since the days of the flood. Men may differ in their religious opinions, but there is not a spot of ground on this earth, so far as we can discover, that has ever been inhabited, in some form, a tradition of the doctrine of appeasing their offended deities, by offering some kind of a sacrifice. All agree in this, although everywhere they differ in doctrine. What does this prove? It proves that there must have been a time when the true nature of sacrifice was understood among men as contained in the books of Moses, and that it has been remembered from time immemorial, from father to son, to every corner of the earth. We need not marvel that they have changed their views about it. Modern Christianity has done the same about the Gospel. They have drawn away from the original idea, which idea was that in the meridian of time Jesus Christ, the Great High Priest of our salvation, should come and offer Himself up as an atonement for the sins of the children of men, that they should be unconditionally redeemed from the effects of Adam's fall, so far as related to their physical death, that they should be redeemed from their sins, that they should be entitled to spiritual life and exaltation and become joint heirs with Jesus upon certain conditions. I say that this was unquestionably the original idea of sacrifice as communicated to Adam and his posterity, and so memorialized in the Levitical law, but in their rejection of the light of revelation, men so far wandered from the original truth that they instituted all manner of sacrifices, and even went so far as to offer up their own children to appease their offended deities. It only was this the case with the Gentiles, but God's chosen people did the same. This I mention to show the tendency of the reasoning faculty of man, so-called, to draw away from the truth, and to conjure up all kinds of ridiculous thoughts and ideas, when unaided by the revelations of God. Herein is the source of a great deal of the infidelity that now reigns among the children of men, because they very wisely conclude that God could not possibly be the Author of so much confusion and false doctrine.

Dr. Nelson, in his work on infidelity, makes use of the following: "Infidels are made from two causes, the love of primary cause in the depravity of our natures; the second is our lack of knowledge." Now, at first glance it seems astounding to me that such men as Voltaire, David Hume, Thomas Paine, Colonel Ingersoll and others, were infidels from want of knowledge. Bear in mind, however, those two causes. In the first place, the primary cause—original depravity—gives us a tendency to lean towards the side of falsehood and wickedness, and to discriminate against the existence of God in favor of things of a carnal nature. And this first cause leads to the second, because if we are inclined to falsehood, if we desire that which is unrighteous, unholy, or impure, we are not likely to seek after the things of God with a view to find them true, but rather to find them false. In this connection I remember what Thomas Carlyle said about Voltaire. He said Voltaire was disqualified from being a translator on this subject because he was in no sense religious; although he criticized religion so strenuously and so mostly, without, he says, possessing any knowledge of Christianity beyond the most superficial. Take the case of the great infidel, David Hume, the leader of the infidels in his day in England, and well known as an essayist and historian. Dr. Johnson once said in a company of literary gentlemen: "No, honest man can be an infidelizer in the Bible after going it a proper investigation." "Excuse me, sir," said one, "I think you will make an exception in the case of David Hume." "No, sir," said the doctor, "Mr. Hume once admitted to a clergyman in the Bishopric of Durham that he had never read even the New Testament with attention." What does Thomas Paine, the great anti-christian, say? "I keep no Bible." Yet how bitterly he railed against it. He was one of a class that took a certain ground. He became a specialist on that ground, and in that order of reasoning, and he rejected the doctrines of religion that had grated upon him, and with that stolen ear-trade he would fain believe that Halley, the astronomer, happened to say in the presence of the ghost for ears, Newton, that he was an unbeliever in Christianity. Sir Isaac turned to him in his calm, dignified manner, and said: "Sir, I have studied these subjects as you never have. Do not disgrace yourself as a philosopher by pretending to pass an opinion upon a subject with which you are not acquainted." What to the object of all this? Was not Halley a learned man? Yes, and a man of great ability. Was not David Hume a learned man? Yes. Was not Thomas Paine a man of great ability? Yes. What was the trouble then? The trouble was delivered by the Earl of Rochester. He had been an infidel, but was converted to a belief in the Bible. He says, "The bad heart, the bad heart, is the father of infidel thoughts." The bad heart said in his heart (not in his head) "there is no God!" It is like the case of a woman who looked into a mirror, and, seeing wrinkles upon her face, she was so disgusted that she smashed the mirror, because it showed the truth. So with many men, they do not like that system which discovers up the wrinkles and defects of their character, and they try to break it and disqualify it from having any influence against them.

I maintain then that one of the principal reasons why the children of men are so careless about this message that has been delivered to them by the Latter-day Saints is simply that they do not incline towards righteousness. Perhaps some have been here heard of or read the history of the Latter-day Saints; of their persecutions, of their sufferings in Missouri and Illinois; of the martyrdom of their leaders; of the disinterested and self-sacrificing labors performed by those who have been at the head of our affairs, and of our people generally; and they realize that there has been a history of hardships and struggles, trials and privations. And they do not want any of that, or as little as possible, in their lives; forgetting that all all these trials and sufferings, even though called to pass through the furnace, that there is an abiding power of salvation in and around those individuals who are called to endure them, that such are honored up and sustained by that Great Being who has called upon us to do His work and keep His commandments under all circumstances. I say they lose sight of that part of it, and this is no wonder. The Apostle expresses it: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." There is a scientific formula "That no force can act except where there are pre-established relations existing between that force and the things on which its energies are to work. It is precisely with the religion of Jesus Christ. If a divine message comes from heaven to the children of men, it is foolishness to the children of men, unless—What? Unless there are pre-existing relations within the individual breast and the divine message. What are those pre-existing relations? Now, if any one here desires that man's first duty is to God, his Father and Creator, that he is obligated to find out His will and then to do it, I have nothing at present to say to him, but to those who are willing to admit that they are the offspring of the Great Father who created us all, and who feel that it is their duty and privilege to try and find out if He has anything for them to perform—I say if they feel this way, that pre-established relation is in their hearts, and when they receive the message they may not necessarily go to President Woodruff, the President of the Church of Jesus Christ of Latter-day Saints, but I do expect, considering the importance of the message, that it is believed by the Church, and the evidences of sincerity and integrity manifested by the people after all their experience, their sufferings, their works, their unity of purpose, their unity of spirit, their gathering together from the four corners of the earth to build up Zion to the Most High, and above all the purity of their doctrines, and their harmony with the Scriptures, I say after all these testimonies it should be a sufficient incentive for all honest-hearted men and women to go and humble themselves before their Father in Heaven and ask Him for enlightenment as to whether He has communicated this message to the inhabitants of the earth or not. That is what we ask of the people, and we beg and plead with them, for their souls salvation, to come in and partake of the same spirit that we have received, in order that they too, our brethren and sisters, may attain unto the same results and be enabled to anticipate the same exaltation as we do.

The history of the Latter-day Saints is no trifling thing. It is a testimony to us of the love of God to the children of men. It is something that cannot be challenged. It is an evidence of the sincerity of this people. It is an evidence that there has all along been a power with them that cannot be accounted for in any other way than that it is the power of the "Most High God. How often have we seen critical periods in our history when it seemed as if there was nothing for us but overthrow—nothing but the black sea of night in front of, behind, and all around us; but we found by, after trying in patience and humility waited, perseverance in fasting and prayer, we have seen the clouds break and disappear, and the sun of righteousness shine again upon His people. The real fact is that God has established His kingdom upon the earth and that no opposing power can overthrow it. And although, in His providence, we are called upon to go through fiery ordeals, it is for the express purpose of transferring a testimony to the nations and of testing the people who have taken upon them the name of Jesus Christ, to see whether they are willing to prove themselves worthy of the exaltation and eternal life that they are daily soliciting at the hands of God.

It is no trifling thing, my brethren and sisters, for us to be Saints. What does it require of us? It requires of us our whole heart, our whole purpose of mind, and correspondent actions. It is not a mere matter of profession, that we merely baptize, sing praises to the most high and receive mercies from those who are called upon to address us. Do you realize, my brethren and sisters, that it is quite possible for people to hear too many good instructions; that the more of them they receive, unless they put them into practice, the worse off they become? We have been listener and hear of the goodness of God and the glory of His coming kingdom, the greatness of His power and majesty, might and dominion, and they create an exalting impression upon our minds, and we feel "O! that is what I want to be like!" But, that if we return to our every day life and give no thought upon what we have heard, neither apply the instructions we have received, and come again the next Sunday to meeting without ever having thought any more about those sacred things, and hear a similar discourse of days since, the impression by and by fails exactly lighter upon our minds, and finally the result is that we become case-hardened in religion; and instead of being qualified for the duties of a Saint, we have shut our ears even against the reception of the passive impressions that we received from hearing the word of God. What is it then that we are to do? We are to act upon those impressions. We are to incorporate them in our lives and characters. We are to manifest our religion by our works. We are not simply to say how lovely it is to feed the poor, to clothe the naked, to visit the sick and the afflicted, to cheer and console them. It may be all very well to talk about this; but the thing is to practice it in our lives, and by that practice create our own characters and develop habits of religion. We know well enough that physically our organs are cultivated by use. If they are diseased there is no development, no growth; just so with our minds. As with our physical nature so with our spiritual nature. If we would develop any function of the mind, if we would improve in morals as in physical habits, we must incorporate those into our character by the things we do, not alone by the things we say. I think it is Aristotle that speaks on this very subject. He comments upon the folly of the men who, sitting in judgment upon lectures, and giving away without ever thinking of putting them in practice; but just meeting from time to time and acquiring a little more learning, and never apply what they so learn. He compares it to a man who would go to a physician, lay his case before that physician and ask him for remedies, and after hearing all that he had to say would content himself with listening and never applying the remedies. It is just so with our religion.

Let us say we have to converse with the history of the Latter-day Saints we saw how the Lord, through His providences, has manipulated events that they have been brought as a people in direct contact with adversities, trials and sufferings. We ask to no purpose, thank you! Was it simply because the Latter-day Saints forgot themselves that the Lord chastened them a little? Did He chastise them merely for chastisement sake? No. Was among you existing your little ones because you are angry at them of old time? Is it that you may impress upon them the necessity of being better? Do you think our Heavenly Father would be any less kind to His children? What He has called upon us to pass through as a people has been to our good, and continues to brighten our intellects, to increase our faith, love one towards another, our fellowship one for another, our charity for all men. There is not a people under the sun so organized as are the Latter-day Saints to extend religious blessings to every people, nation, tongue. We found out the value of this by experience. It is just so with the principles of charity, love and forbearance. They have been called upon to need all these things at the hands of others, and they appreciate their worth.

In short, my brethren and sisters and friends, while all people have come upon this earth for the express purpose of learning by experience, I do not know of any that have ever been brought into so good a school as have the Latter-day Saints. And we claim that in order to face to face with everything that is necessary to purge out the dross from our natures, and purify our hearts from everything that is opposed to truth and righteousness, that we may be able to offer them as a sacrifice to Jesus, our Redeemer, and say, "All that we have, all that we are, we yield unto Thee; forgive our follies, and accept of us as Thine." That is the calling of the Latter-day Saints. It is that which they are pleading with the honest in heart in all the world to come and die with them, that we may all grow up together in unity and present a people purified and perfected, so that when Christ shall come to reign upon the earth a thousand years, He will have those that He can love and cherish to associate with. May God speed that time, is my prayer in the name of Jesus. Amen.

PROFESSIONAL.

MINER & HILES,
Attorneys-At-Law.
Office, 5, 6, 7, 8, Commercial Block, Salt Lake City.

RICHARDS & RICHARDS,
Attorneys at Law.
Rooms 203 to 207 McCornick Block.

JAS. H. MOYLE,
Attorney at Law.
Rooms 203 to 205 Constitution Building.
Cor. E. T. M. E.

L. M. WADDELL, & THOS ADAMS,
Attorneys at Law and Land Attorneys.
125-128 McCornick Block, Salt Lake City

YOUNG, YOUNG & MOYLE,
Le Grande Young. Richard W. Young.
Oscar W. Moyle.
Attorneys at Law,
Deseret Nat. Bank Bldg., Salt Lake City

J. L. CURRIE, PATENT ATTORNEY.
Patents in Germany, France, etc. Patent Drawings, Models to order. Office 202 Main Street, Salt Lake City.

CHAS. M. CANNON,
Dentist.
Rooms 405-7 Constitution Building.

DR. E. M. KEYSOR,
Dentist.
Rooms 2 and 3 Scott-Auerbach Building, 161 Rooms, 161 Main St.

DR. J. THOMAS,
Surgeon Dentist.
12 Main St. Anæsthetics Administered.

E. O. TAYLOR,
The Dentist,
Is now located in Rooms 201-2, Constitution Building.

THE
Inter-Mountain Electric Co.,
S. R. PENTON, Manager.
House Wiring. Computation and Electric Fixtures. Electric Bells. Incandescent Lamps.
92 East, First South Street Salt Lake City, Utah.

GREAT
REMOVAL SALE
OF
CLOTHING!

Commencing
January 18, '95,
AT
J. P. GARDNER'S
141
Main Street,
Salt Lake City.

I have leased so feet front of the old 'Tea'st' stand, and will have same remodeled at once into a Modern Clothing Store.
The greatest Removal Sale ever known in this city will commence
Friday, January 18.
Bankrupt prices won't be in it, in comparison to the bargains offered at this the greatest of Removal Sales.

J. P. GARDNER,
141 Main Street.

Go to S. F. BALL,
TEMPLE CAFE, 16 MAIN STREET,
For Cakes, Candies, Bread, etc. Tourists' Lunches and Sandwiches. Hot Lunch to till p.

We Want our Friends to Know that the
TEMPLE PHARMACY
Has Removed to No. 102 W. South Temple St

WRIGLEY'S
JUICY FRUIT
CHEWING GUM,
The Finest Flavored gum on earth. Class, Elegance & Cost. Sold Everywhere. Ask your druggist & have no other. Opinion, 25 cents.

FRED J. MAY
Has opened a Meat Market, at No. 6 East, First South Street, and will be pleased to wait on his friends and the general public with a choice selection of prime meats at Bottom Prices. Free Delivery.