

as far as eight miles through the drifting snow, and all heartily welcomed us.

Four meetings had been appointed for us. We felt that the Spirit of God was with us. In our meeting we explained the principles of the Gospel as we were led by the Spirit. In our remarks we bore testimony that God would reward every man according to his works, and that the angel spoken of by John had visited the earth. No sooner had we closed the meeting before a man in the audience arose and said in substance: "In standing before you I lift up my voice against the false Mormon priests and their devilish doctrine; I can take the Bible and prove to you all that every word they have uttered here this evening is without foundation. Andersen referred to the Revelation of John, 14th chapter, 6 v., which he had no right to do; that chapter belongs to those that are members of the holy Church of Christ, which he thanked God he was." The speaker then cited the three first verses of said chapter. He then remarked that he belonged to the hundred forty and four thousand that would stand upon Mount Zion with the Lamb of God. He continued calling God to witness that we were liars and deceivers and if we were not so, he said the Almighty might inflict all sorts of tortures upon him, as for instance: cut him up in pieces, and grind him into powder; or run red hot irons through his flesh and burn him to ashes. At this point he turned white as the new fallen snow, and quivering, and trembling he fell to his seat. The Bible was immediately handed to him, but he refused to open it.

After a few remarks in our defense had been made, another man in the audience arose; said we had no right to say that God will reward every man according to his works. We proved our right to do so, with quotations from the Scriptures. Another gentleman then stepped forward and said: "My friends, I belong to no sect, but can bear my testimony that what those Mormons have said is the truth, and they have proven their doctrine from the Bible." Another said, "I have learned more in hearing those Mormon Elders one night than I have learned in all my life going to hear our priest."

The result of all is that some have already asked to be baptized, and many are investigating the Gospel. Our meetings are well attended by strangers as well as Saints, and a good spirit prevails among the Saints, who feel to continue in striving to do the will of our Heavenly Father, and hold sacred the covenants which they have made.

JOSEPH P. ANDERSEN.

GOD A PROGRESSIVE BEING.

Some months ago there was quite a sensation produced by the publication in a leading California paper, of a quotation from the writings of the venerable John Wesley, now in possession of a notable Methodist divine, and which contained the astounding declaration that Wesley held that "God is a progressive being." This new and strange doctrine was the subject of much comment and spirited discussion among Methodist divines, and the conclusion reached was that Wesley was 150 years ahead of the times, theologically.

Now, to many of the Latter-day Saints this doctrine is not new as they hold

that view. According to Webster, Progress means advance in knowledge, intellectual or moral improvement; proficiency. The student is commended for his progress in learning; the Christian for his progress in virtue and piety. Gifford says, "Hath reared thy name up to bestride a cloud, or progress in the chariot of the sun."

Progress in the arts and sciences is a characteristic of the nineteenth century period: Progress in the religious conceptions of the world has generally been behind the march of science for the obvious reason that the ancient creeds of the fathers are of a cast iron mould, incapable of expanding to the ever progressive powers of the mind. While some of the fundamental principles and doctrines of the Church of Christ may be embodied in a written code, no code can be devised that will embrace all the principles, doctrines and laws necessary to the growth of the Church under every stage of its progress from mortality to to immortality. Paul says: "Therefore, leaving the first principles of the doctrine of Christ, let us go on unto perfection." Joseph Smith renders the passage clearer, thus: Therefore *not* leaving etc., let us go on unto perfection. To illustrate, in the line of a mathematical progress no fundamental truth is ever omitted in an advanced course. "A straight line is the shortest path between two given points," whether used in the measurement of a simple right angle or in the complex methods of the conic sections. We may measure distance to the sun, by its use, or compute the area of a house floor. The "Articles of Faith," written by the Prophet Joseph, will remain unalterably true and no subsequent truth, however advanced, can ever abrogate them; but although this is true those articles do not close the channel of continuous revelation. For instance, the First Presidency and the Twelve Apostles are semi-annually sustained as Prophets, Seers and Revelators to the Church. This office includes the seer and prophetic gifts, but no one of these has the right, single or alone, except the President, to write commandments to the Church, but they may speak the word of the Lord as moved upon, yet even as great and highly privileged a man as Oliver Cowdery was forbidden to write by way of commandment to the Church. Now, if any written code could embody all the mind of the Lord to His Church, then are these offices vain. If an Apostle magnifies his calling he is the mind of the Lord to the Saints, a living oracle of His will to them, and His instructions cannot be rejected with impunity; indeed, the perfection of the Saints will largely be reached through this council of holy men. Now, if any written creed could compass all the truths necessary to eternal life, why these oracles?

The characteristic difference, then, between any church extant and the Church of Jesus Christ of Latter-day Saints lies in the word of God revealed from "faith to faith." Paul was perfectly familiar with the progressive principle in religion, as seen in the following quotation: "Whether there be tongues they shall cease, whether there be knowledge, it shall vanish; for we know in part." The question arises, how can knowledge vanish away? The answer is, that knowledge which is in part will disappear or be absorbed by the fulness as the light of the moon is absorbed by the sun.

One of the essential features of all progression lies in the law of association, without which intelligence could never be conveyed from one mind to another. Self-existent intelligence (and all intelligence is self-existent; otherwise the absurdity of producing all elemental substances from nothing would have to be admitted, which is the climax of mathematical absurdity) inherently possesses the power of voluntary motion and correspondence. Who ever grasped the term association in its highest sense? The language of modern revelation gives sublimest thought to this subject. Newton reached the idea of a power that holds revolving worlds in their orbits, causing matter to seek a common centre, but Joseph Smith, taught of God Himself, penetrated far beyond him in those few words that have raised him vastly higher than any other thinkers: "Zion shall come forth out of all the creations mine hands have made." Think of a gathering of worlds and universes, of an assembly in which the illustrious of all worlds shall meet in one vast concourse. What a union or rather, reunion, for such it will be; think of a period when our spirits dwelt together with the Father of all, but were afterwards separated and sent to dwell in flesh in worlds remote. How the heart overflows with joy at the thought of again greeting the great and good, whose society we once enjoyed in spirit realms, in that vast and holy communion with the Father of all at the head. How comprehensive, how ennobling must have been the instructions given us ere a system had revolved to which we were afterwards assigned and on which we descended infinitely below our first or spirit estate, that by dwelling in flesh we might take degrees in the advanced existence of immortal flesh and bones. What condescension and yet how fraught with the prospects of hope and glory. How tremblingly was this entrance into flesh attended. What risks to run in such a union; corruption exposed to all the temptations of a fallen world from without and its own inherent downward tendencies from within, every inch of mortality requiring combat by the spiritual forces, the ground of conflict to be trodden and retrodden until the spirit gains a complete triumph and the flesh becomes its subordinate, the willing instrument of its sanctifying powers.

While on this subject of the law of association, let us imagine organized life as dwelling alone or placed by inexorable law at vast distances from all organized beings, in a state of eternal solitude, neither influencing nor being influenced by any intelligence whatever. Were it possible to sustain existence under such a condition what a very torture it would be. The blessing of association can perhaps be best understood by reflecting upon the sudden and happy greeting of some loved one for a long time absent. Mark the quickened impulse, the beaming eye, the whole being aglow with sympathy and love. As two drops of water approach each other, under the influence of mutual attraction, so do minds aglow with love and friendship. Mysterious tie, stronger than all other, reaching down from celestial abodes through the starry vaults of an unmeasured space, sustaining alike those mighty orbs rolling with unimpeded power as well as the smallest speck of