

to pass without profiting by it. We should look upon this existence as an exceedingly precious one, in view of the object of our Father in placing us here. He has given us our agency. It is inalienable. The Lord would not take it from us. It is said that Satan's plan—which appealed so powerfully to our brethren and sisters that one third of our number thought it the better one—was to take from man his agency and save us regardless of agency. Because his plan was not accepted he rebelled. We are here now and exercising our agency, either for weal or woe. If we are exercising it properly, it will redound to our future glory and happiness. If we are exercising it improperly, it will be to our future condemnation.

Many people imagine that when they get through with this life they are all right anyhow. I have thought sometimes that the Latter-day Saints, because of the blessings promised to them and sealed upon their heads, think it makes no difference what they do if they can only keep in the Church and keep the fellowship of the Church. We should not deceive ourselves by any such illusion as this. It is a false idea. We shall enter into the other sphere of existence with the same spirit that we have here. If we were animated by the spirit of the celestial kingdom we shall have that; if by the spirit of the terrestrial kingdom we shall have that; if by the spirit of the celestial kingdom we shall have that. We shall go from this condition of existence into the other sphere with the same feelings, to some extent at least, as we have here. If we have had knowledge, we shall have it there. And there will be just as much distinction between spirits there as you find between spirits here. Those who have made good use of their opportunities here will have the benefit of their diligence and faithfulness there. Those who have been careless and indifferent, and have not acquired knowledge and power through the exercise of faith, will find themselves lacking there. We will have to work there to grow and to make progress just as we have here, though the facilities will be better there than they are here. If we can only pass into the paradise of God without Satan having any power over us, our condition will be a very happy one. But we shall find that knowledge and power will not come to us there as the rain that falls upon us,—without any effort of ours to acquire them. We shall have to exercise ourselves and exert our powers there just as we have to here. We shall be rewarded according to our diligence and faithfulness in the exercise of our agency.

Brethren and sisters, there is every incentive for us to use to the best advantage the time that God has given to us, to not subject ourselves to bad habits and evil influences, but seek to emancipate ourselves from such things, if we have acquired them. We should teach our children these things, so that they may have greater faith than we have and be free from the traditions that have hampered the progress of this generation. Train them so that they will understand the character of this work and its obligations upon them, and raise up a generation that shall be full of faith and have power with God. God intends to have a generation of this kind.

I think sometimes that we are not sufficiently awake to the fact that there

are destructions and calamities coming upon the inhabitants of the earth, of a much more widespread character than many of us probably believe. If we will read carefully the prophecies that are contained in the Bible and in the Book of Mormon, and the revelations which God has given in our day to the Church, I think we will be impressed with one fact, and that is, that there are great and overwhelming destructions coming upon the inhabitants of the earth; and as Isaiah says, there will be but few men left. Malachi also predicted great destructions upon the wicked—that they shall be ashes under the feet of the righteous, and the day will come that will burn them up. The wicked will be destroyed. Calamities of various kinds will come upon the inhabitants of the earth, and the earth will be made desolate to a wonderful extent. We already see this in operation to a certain extent. We see how those who have not kept the commandments of God have disappeared from among us; and I fully expect that there will be comparatively few of the inhabitants of the earth counted worthy of being participants in the work of laying the foundation for the millennial glory. The inhabitants of the earth in the days of Noah were destroyed by the flood because of the wickedness that prevailed upon the face of the earth. So in the last days calamities will go forth and cleanse the earth from wickedness; and the righteous will be spared. I do not expect, however, that simply because a man is called a Latter-day Saint he will be spared. He must be indeed righteous and worthy to be spared. God has revealed unto us so much, and has plead with us as He has not plead with any other people, that we cannot hope to be spared if we do not live in accordance with His commandments.

I feel, therefore, as one of the servants of the Lord, to call upon the Latter-day Saints with all solemnity and earnestness, to put away their sins far from them. I call upon myself with all the power I have got; I call upon my family to put away everything from us that is offensive in the sight of God. I feel to lift my voice and warn my brethren and sisters of these things. It is true, He is not coming out in every case in His anger to destroy us; but the work of destruction is operating silently among us. I do not mean physical destruction altogether, but spiritual destruction. It is operating among us and because of the process being silent, the people do not perceive it. Men and women are dropping off like worm-eaten apples from our trees. They are losing their faith and their standing; and family after family, member after member, is disappearing and being forgotten. I call this a work of spiritual destruction; for when men and women lose their faith they are spiritually destroyed. Their names are blotted out of the records of the just, and their condition is a most awful one. Now, as I have remarked to you, there is only one way that we can remain in the Church of Christ and hope to receive the blessings God has in store for the faithful, and that is by living so that the Lord will still be with us, the Spirit of the Lord will still be in our hearts, and we will still enjoy the fellowship of the Saints. Is not this that I am telling you true? Of course, it is nothing new to you. It is as old as eternity itself. We have seen it all our lives. Therefore, in saying these things to you

I am merely telling you that which you know and bringing to your attention a truth that God has told us over and over again—told us by His Spirit in our hearts, told us by the voices of His servants, told us by the records He has given to us; and I beseech you, as I do myself, to live so that we will retain the Spirit of God in our hearts. If we have grieved it, let us repent with all our hearts. If our minds have become darkened, let us go out by ourselves and plead with God until we know that our sins are forgiven and blotted out, and that we have the communion of the Holy Ghost again. I beseech you, my brethren and sisters, to live in this manner day by day, and if you do so, we will be the happiest people upon the face of the earth, and we shall escape that which is coming on the earth; for God will be our friend and the promises that He has made will be fulfilled, because we shall be entitled to them. God grant that we may thus live; is my prayer in the name of Jesus. Amen.

Written for this Paper.

AFTER THE APOSTACY.

In a former article we spoke of the great wealth of the Medieval Church and pointed out the fraud by which much of that wealth was accumulated. We mentioned also that the dominant ambition of the Church was to obtain power, and promised that at some future time we might, peradventure, find a moment's leisure in which to consider this phase of her past history. Now that political excitement is over for one more season, we will take advantage of a breathing spell and peep for a moment into the past to view the ambitions that animated and oppressed men a thousand years ago. For if we seek we shall find that we are not the only race or age which has been harassed by political or religious passions. Close upon the footprints of the Music of History, so far as we can trace them ever since the fall of Adam, lies the story of man's allurements and disappointments; the onslaught of his evil, the continued triumph of his good; the slow but sure conquest of the forces of Ormizd against the fierce attacks of Ahriman; the triumph of the faithful zealous Gabriel against the ambitious hosts of Lucifer. And we shall find that so closely together lie the tangled threads of good and evil as to all but baffle man's anxious endeavor to wind them into proper shape. What then, may we expect to find in the situation when ignorance, superstition, avarice, bigotry, oppression—in one word unrighteousness—are the forces that steer the helm of history! These we find the dominant characteristics of the dark ages to have been not a pleasant prospect; not such a view as the soul seeks to assure her peace, it is true; but such as it is, its contemplation will, perhaps, provide a lesson.

We will now proceed to investigate the judicial phase of the Catholic church of the centuries extending from about, say, the sixth to the twelfth after Christ.

We find that the clergy were early exempted from the jurisdiction of the civil courts but that they, however, frequently trespassed upon the prerogatives of the latter. The statutes of Justinian and Charlemagne forbade the trial of ecclesiastics by temporal magistrates, except in cases of crime, and even then they could not be sentenced