

pointing to the other, and calling Joseph by name, said, "This is my beloved Son; hear him." Here were two distinct persons—the Father and the Son, each with a body of flesh and bones as tangible as man's; the Father bearing testimony of the Son, not only to Joseph Smith, but through Joseph Smith to all the world of mankind. These are truths, and you need not care what you read about the Father and the Son being one. Of course, they are one—in attributes. They are one in love, one in knowledge, one in mercy, one in power, one in all things that make them united and powerful, glorious and great, because in them is perfected all truth, all virtue, and all righteousness. But they are two persons, as much as my father and I are two persons. Yet there is unto us but one living and true God. Paul says:

"There be gods many, and lords many, but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

And Jesus Christ says:

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

That alone should be enough to dispel from the mind of every intelligent man and woman the fallacy that the Father and the Son are not two beings.

Let us seek for the knowledge of life eternal. Let us work out our salvation in fear and trembling before our Father, and be faithful to the end. Remember that you have enlisted in this work for time and for all eternity. There is no backing out of it, no falling away from it, except in sin, and then comes the penalty of transgression. But if you expect exaltation; if you expect fathers and mothers, brothers and sisters, kindred and friends; if you expect glory, intelligence and endless lives, you must get them in God's work; for nowhere outside can you get them. Therefore, let every sympathy and interest be centered in this cause. Let all your love go out toward this cause, and this alone. Let the world go. Let it have its secret combinations, and let it have its own way; but let us preach the Gospel to them and show them a better way, and that men can only become one when they are Christ's. They can never be united until they do become Christ's; but when they become Christ's, then they can be one with the Father and with the Son, as the Father and the Son are one. God grant that we may come to this knowledge, and be faithful to the end. Amen.

Written for this Paper.

WHAT IS THE MATTER?

Looking over the pages of history from away back to yesterday, it seems evident even from a superficial glance, that "a thousand and one" things have occurred which are difficult to account for on the ordinary hypothesis of cause and effect. Great movements among men have had certain features of spontaneity and measurable universality which can not be attributed to organization, to special unity of effort, or any general intention founded upon common sympathy or specific purpose as communicated from one to another. The migration of races, gigantic wars, and apparently fanatical move-

ments are of this peculiar character. Great mental, intellectual and religious periods are just as striking, as famous, and as far-reaching in influence, as if under the most astute originators and superintelligent direction. Who can explain or give a reason for the way in which China was overrun by the Tartars, or Europe by the northern hordes in ages long gone by? Who can say why the genius of war and conquest should be personified in Alexander, Hannibal or Napoleon? What of the Crusades, what of the propagation of Mahomedanism, what of Luther, Calvin, Knox, the Wesleys? Can it be told how or why these men went out, failed or were a success? What of the Elizabethan period in English history? What of the eras of discovery and invention, and the manifestations thereof in widely separated localities without collusion and beyond intent? Can the subjugation of India or the colonization of Australasia by the British be decided by any rule of probability? Or could the rebellion and success of the American colonies have been predicated on experience had there not been something behind it all? Who claims to understand the revival spirit in Europe or in America when the Prophet Joseph was a lad? Who has given the key to the late Civil War in our own devoted country? What about the great wave of spiritual phenomena which swept over this land, moving parallel and dying out contemporaneously with the close of that fearful struggle? What causes revolution to appear simultaneously in South American republics and on the islands of the sea? What about the universal drift of labor toward strikes? What of the unanticipated general move of large bodies of men toward the Capitol of the nation, under the guise of "the Industrial Army"? Or is this an unsolvable as financial depression, as the "masterly inactivity" of production?

The world is full of money, the power of production is without limit, the capacity and desire for possession and utilization was never as great as it is today! But everything is at a stand still. Money is unproductive in the great centers, locked in barrel and bolted safes. Mills, foundries, factories are silent or on slow time. Sixty-five millions of souls in this country, and many millions outside, would like to have and enjoy a share of the world's possibilities of production, but are denied! The wise men and statesmen of the nation seem unaware of that feeling of foreboding and unrest which agitates the masses everywhere, and it is claimed that confidence is wanting, has fled in fact, and none can woo back in this extremity the beneficence and blessing of her presence.

The only solution possible in regard to these great, gigantic, alarming movements of the past and present, lies in the acceptance of the fact that humanity is subjected to influences outside of its own peculiar sphere; that the spiritual forces of the universe are responsible for these fitful phenomena which agitate, change and push onward, in the lines of progress, the grand hosts of mankind in the eras of history and in the manifestations of our time! Spirit possesses power to act upon spirit, and under the control of

one angel after another, seal upon seal is broken (see Revelations) and myriads of attendants, waiting upon this authority and these times, bring to pass those pulsations of mental, moral industrial and religious life which form turning points or hinges upon which swings the destiny of nations and peoples, and the effects of which are seen after many days.

Our age may be more prolific in these manifestations than any preceding one. Events follow each other with unceremonious rapidity. Limited human vision may not always discern the connection between events and results. The world may object to this sequence in the Divine drama, may disclaim supernatural order, purpose or influence in human affairs. But the eye of faith discerns if dimly the program of the Infinite. It realizes that inspirational power exerted through chosen vessels in the ages past, predicted all the changes and calamities, and made allusions to each of these points or paragraphs of development, from time to time!

The Lord is claimed to have "a controversy with the nations," and the issue has been decreed beforehand. Our age is more essentially transitional because it is "the dispensation of the fullness of times," and upon us "the ends of the earth have come!" These impulses which have become historic, those now in operation which will speedily become so, are the workings of unseen agencies upon susceptible man; for "many spirits are gone abroad into all the earth," subject in part no doubt "to those they have listed to obey," but yet so overruled and controlled that from apparent evil there will yet come the ultimate good! Nor is this any reflection upon Deity "who sees the end from the beginning;" it is but for the thoughtful to know that calamity every time brings its own lesson, one probably which never could be learned save in those startling exigencies of sad experience and consequent thought!

Still further, faith takes on no feeling of alarm, though "the earth reel to and fro like a drunken man," though riot hold bigh carnival, and bloodshed tells its bitter story to broken hearts; though social, civil or international strife may devastate neighborhoods or nations, until carnage is as familiar as the noonday sun, and the sickened heart may seek to exclude the sight thereof as did the Prophet Joseph; there will remain the abiding solace that through suffering and judgment, the dicta of infinite wisdom will be made manifest in its plenitude and power.

A true and righteous faith cannot be indifferent to "the signs of the times," nor can human wisdom rebuke the spirit of unrest which for shadows the proximity of change. The wisdom of the wise men of the earth will be taxed as never before, and it has been decreed that that shall perish and "the understanding of the prudent shall be hid;" but "unto those that fear my name (saith the Lord) shall the Sun of Righteousness arise with healing in his wings."

The great problems of society are being cogitated upon by numbers, and a solution is being asked for by the civilized world at least. What consti-