

that, as Protestants claim, abuses and corruptions crept into the church. Grievous wolves had entered into the fold, not sparing the flock. False teachers arose, by reason of whom the way of truth was evil spoken of. The people heaped to themselves teachers, having itching ears, and they turned their ears away from the truth unto fables. There arose a power that became exalted above all that is called God, or that is worshiped. That power sat in the temple of God, showing to the world that it was God. It ruled the nations with a rod of iron; and instead of that mild government in the Church of Christ, which uses persuasion, knowledge, long suffering, kindness and love unfeigned as the sources of its power, it pushed aside these forces of government and usurped tyrannical powers, and placed its foot upon the necks of kings. The beautiful religion founded by Jesus Christ was replaced by the splendid forms of worship that were inaugurated to meet the demands of a pagan multitude of converts, until you could no longer recognize the simple Gospel of the Lord Jesus Christ. The darkness which brooded over the world, the ignorance and superstition that abounded in the "Dark Ages," proclaim beyond all successful contradiction that the light of the Gospel had been withdrawn from the earth because of the corruptions of the people. That is the message which Mormonism bears to the world. It proclaims a universal apostasy from the true Christian religion. And to the various divisions of Protestant Christendom, Mormonism has this to say: that divine authority and the Gospel of Christ once having been taken from the earth, there is but one way by which that divine authority and the Gospel of Christ can be restored, viz.: by re-opening the heavens, and committing a new dispensation of the Gospel and the priesthood to men. That is what Mormonism claims to be, a new dispensation of the Gospel of Christ. It is not a new religion. It is the old religion brought again to the earth. It possesses all the simplicity of primitive Christianity; all its ordinances, all its gifts and graces, all its hopes and aspirations, and all its certainties and assurances concerning the reality of life, both here and in the life that is to come. That is what Mormonism is. That is the relationship it bears to the religious world, and to this great controversy between Protestants and Catholics.

Now, as I take it, the task imposed upon the Latter-day Saints is to bear testimony of this great fact to the world; to extend a knowledge of this gospel to all people; that all the children of men may rejoice in the truths we have learned by accepting the revelations of God in this New Dispensation. We cannot claim that this truth is ours in any selfish sense. We cannot hug it to ourselves as being peculiarly our own. That course is the way to lose it, or, at least, to lose the sweetest and best blessings that come from it. I do not know that my thought is clear to you, and perhaps I had better illustrate what I mean by repeating to you one of the legends common among the peasantry of Russia—a legend I had the good fortune to hear Prince Serge Wolkonsky, of Russia, relate last summer. It is said by this legend that a poor woman condemned to eternal torment once saw an angel flying through the

midst of heaven, and she called to him. So bewailing and distressing was her voice that the angel stopped in his flight to hear her complaint. Said she to him, "When you get to the Throne of God, I wish you would tell Him that there is a poor mortal down here suffering more than she can endure, and ask him to give me relief." At that the angel continued his flight and when he came into the presence of God, he related how he had been arrested on his way by the wailing cry of a poor woman, who was suffering more than she could endure. "Well," said the Lord, "return to her and ask her if in her lifetime she can remember to have done one good deed." The angel returned and put the question to her. The poor woman was perplexed, for she had indeed led a wicked life. For a long time she struggled with recollection, until at last her face brightened. "Oh," said she, "I have it. I once gave a carrot to a hungry beggar." This was reported by the angel to the Lord, who commanded him to return and to take a carrot and let her take hold of one end of it, "And," said he, "if it is strong enough to pull her out of her torment she shall be delivered." The carrot accordingly was extended to the poor woman; she laid hold of it in good earnest and the angel commenced to pull. To her infinite delight she found that she began to rise out of hell. Some of her fellow sinners, standing around and seeing that she was likely to escape, laid hold of her garments, and they too began to be drawn out of torment. Others, seeing this, also laid hold, until the poor woman began to be alarmed lest the carrot should break. She began kicking and screaming and cried, "Let go! let go!" but they clung the harder and seemed determined not to miss this chance of escape. The poor woman at last in her desperation cried out, "Let go! the carrot is mine!" And no sooner did she say "The carrot is mine," than it snapped, and they all sank back into hell.

Behind this simple legend stands a great truth. It illustrates the thought I want to carry home to your hearts. This great truth, the fulness of which is contained in the Gospel of Jesus Christ, is not ours in any selfish sense. We cannot cry, "It is mine;" for the moment we do it, selfishness creeps in, and selfishness is the death knell of salvation in the soul of man. No; the truth is God's just as the good deed of the poor woman's was God's. It is not for us alone, but for all the children of Deity. Our first duty is, having found the way of escape from the consequences of sin; and having had born within our breasts aspirations that reach up to God and His Throne—I hold it to be our first duty to proclaim these glad tidings to all the world, that our Father's children may lay hold of the truth, and by clinging to it be saved in the Kingdom of God. The truth will not break; it is strong enough to bring all the children of our Father in heaven into that degree of glory that their intelligence is capable of enjoying. Jesus read aright the truth when he said, "And I, if I be lifted up, will draw all men unto me." The power of his atonement and of the Gospel growing out of it is sufficient for all mankind. And the favored few who are the first to put their feet upon the rounds of the ladder of truth, leading upward to God, should look around and induce as many to join them as possible in the grand procession.

One of the grand things about this New Dispensation is that it is a work in which all may take part. I care not how humble their lives may be, there is not one but may join in the great work. It is not confined to the few gifted sons of Israel, clothed with the Priesthood, and called to travel in the world and cry repentance to the people, proclaiming the glad tidings that the Gospel of Jesus Christ has been restored. One of the chief thoughts that came to me in connection with completing the Temple that stands on this block was this: It is a sermon in stone, a sermon that will affect more people than the voice of any elder, however successful he might be in the ministry. It is a sermon preached by the whole people. Every man, woman and child that has contributed a mite towards the erection of that structure has a voice in the great sermon which it preaches. In like manner individual actions may contribute to the character of a people; and Mormonism will be better known hereafter from the character of the whole Church and the work which the Church performs than by any individual labor that will be done in the way of preaching the Gospel. May the Lord bless you, Amen.

Written for this Paper.

AT SAN BERNARDINO.

SAN BERNARDINO, California,
May 17, 1894.

On the 15th instant I boarded the train at Tempe, Maricopa county, Arizona, and traveled thence 383 miles to Colton, California, where I took the dummy line car for San Bernardino, four miles distant northward, arriving there on the evening of the 16th.

San Bernardino is of historical interest to every Latter-day Saint who is conversant with Church history. In June, 1851, Apostles Amasa M. Lyman and Charles C. Rich, with a company of nearly five hundred Latter-day Saints, arrived in the valley where San Bernardino now stands. On the 22nd of September following, after exploring the country for several hundred miles in different directions, the brethren purchased a tract of land known as the ranch of San Bernardino, containing between eighty and one hundred thousand acres. They went to work at once making improvements, and by the 10th of December, 1851, they had already built one hundred tenements. That winter they also erected a stockade fort as a protection against the Indians, who at that time assumed a hostile attitude toward the American settlers in Southern California. About the same time the survey of a big field containing nearly two thousand acres of land was finished, plowing and planting immediately follows, after which Elder Rich, with a small party, located a good wagon road from San Bernardino to San Diego. In March, 1852, the present townsite of San Bernardino was surveyed. The blocks were thirty-six rods square, with streets five rods wide. On the 8th of March, 1852, Apostles Lyman and Rich planted the "center stake upon the Temple block." This is now the public square of San Bernardino. In April, 1852, the brethren erected a bowery—an adobe building with a good shingle roof—60x30 feet, in which the Saints held their first conference on the 6th of April of that year. After that the brethren built a road to the forests of