

people. So wise were his laws, so equitable the justice he established thereby, that we today, indirectly at any rate, honored his name by terming all legislators our solons. Socrates, the great philosopher, was said to have brought philosophy from heaven down to earth; that was to say, philosophers previous to his day had been content with vain speculations concerning Deity. His nature and attributes. Socrates began to teach men

"Seek not thy God to scan;  
The proper study for mankind is man."

He taught, like Confucius, the duties and obligations that existed between man and man; at the same time, he did not forget to inculcate ideas in relation to the Deity that could stand second only to those taught by the Son of God Himself. While he and his people continued to bow down to images of wood and stone, he taught his followers that they were not their gods, but that back of them was a Power that ruled in the universe of which those images were but the representatives reduced to material forms, so that the conception of the simple mind might grasp an idea of God—giving almost an excuse for the use of this medium between God and the grovelling minds of men.

His disciple Plato was not far behind his master in bold conception and in the truths he taught his fellowmen. These philosophers, heathen though our Christian friends considered them, taught that true philosophy did not consist alone in knowledge, but in wise action and virtue; and if there was anything virtuous and good among the ancient heathen nations—and only the most bigoted could deny the existence of good among them—they owed it to those vast minds which taught them that portion of the truth which they were able to receive.

Another great character the name of whom it would be improper to omit in this enumeration was Mahomet, called the "false prophet;" but he himself had not yet found the evidence of this. On the other hand, he found very much to convince his mind that there was some truth in him, and that there was inspiration behind his life. Who were his people? Principally the inhabitants of Arabia, who were the descendants of Abraham, the chosen friend of God; and in raising up Mahomet he believed that the Lord in part fulfilled His promise to Abraham. He granted there was much error in Mahomet's teachings, much that seemed false; but the system of religion that would inculcate the doctrine of kindness to strangers, of obedience from children to parents, and protection on the part of parents to their children must of necessity have something good in it. That which was good, who would question the source from whence it came? It came from God.

It would be well for them to consider for a moment the manner in which they looked upon their fellow-Christians; for though the Lord had said that they drew near to Him with their lips while their hearts were far removed from Him, and while their creeds, man-made as they were, were an abomination in His sight, still the Latter-day Saints perceived in their systems fragments of the truth; and wherever they saw a fragment of truth they recognized, praised, and

honored it, because it was a part of their own system of teaching—a part of the Gospel of Jesus Christ, which included within its pale all that was good, virtuous and praiseworthy.

The sixteenth century found the Christian world in midnight darkness. It found a Church predominant which was as absolute in its despotism as were ever the laws and decrees of the kings of Media and Persia—a tyranny of the worst kind, because it was not only political and religious tyranny, but intellectual tyranny also; and men were compelled to receive its decrees upon science, upon the facts which they observed in the heavens above and discovered in the depths beneath. It must all be yielded up. No matter how clearly the truth was established in their minds, if contrary to the decrees of this tyrannical church it must be surrendered. And against this tyranny there were found men grand and noble enough to rebel. He cared not that this struggle, this revolution, took upon it the face of a religious reformation. To him it was not a religious reformation; for he believed in all sincerity that the Protestants who left the Catholic Church left more truth in it than they incorporated within the systems that they afterwards founded. It was not a desire to establish a purer religion that was the grand moving cause of that revolution of the sixteenth century; but it was an all-absorbing desire to be free intellectually and politically; and in proof of this he had only to point to the one fact that wherever any nation attained to intellectual and political freedom, freedom from the interference of the Roman pontiffs, that people were satisfied with the results of revolution, and did not seek to interfere further about religious matters. Still there was a strata of religious reformation running through it.

But it was not that desire that prompted the princes of this world. They merely used the religious strata running through that revolution as a means to an end, and that only. But their work had supreme good in it. He knew of nothing better than liberty, and to him, if they wanted to reform the people and to make progress, the first essential to that progress was liberty; hence it was necessary that a foundation should be laid for the freedom of mankind before they could be led up to those heights of glory, intelligence, and moral excellence contemplated in the Gospel of Jesus Christ. Martin Luther and the other reformers associated with him were therefore inspired and laid the foundation, away back in the sixteenth century, for the political and religious freedom that we enjoyed today. He recognized the hand of God in this; and it was very significant withal that about the time these elements were disturbed in Europe, and the foundation-stones of the new temple of liberty were being laid, this great continent was discovered by another character inspired of God; and when oppression denied liberty to the people of Europe they afterwards found an outlet for themselves to this continent, where greater liberty had been enjoyed than in the old world, and where the chief corner-stone of the Constitution is liberty of State, liberty of church, freedom for the individual. All these things blended into beautiful harmony, and

plainly over all could be seen God's guiding hand.

But because we lived in the sunlight, in the effulgence thereof, should we despise the dawning day or those flashes of light when they came to the world in midnight darkness? A thousand times no. In the midst of plot and counterplot, in the midst of the rise and fall of nations, in the midst of revolutions, God had given a portion of His truth to His children in all ages of the world, and wherever the Latter-day Saints discovered this they recognized the hand of God blessing and prospering His children—not all that He could, but all that their condition would permit Him to do for them. So they took Confucius, Lycurgus, Solon, and the others by the hand; they recognized Mahomet, Luther, Calvin, and others notwithstanding their errors; throwing these aside, they loved them for their principles. They joined hands with this kind of heroes and claimed them as a part of the common brotherhood, as men whom God had raised up to bless His children. But if these men led their people from darkness into the twilight, must they stop there? No, not if we could help it. The Latter-day Saints were determined that they should come into the sunlight, and for that purpose and to that end they were now laboring. To accomplish this they sent missionaries to Samoa, to the Sandwich Islands, to China, Ceylon, and India; and while willing to labor among these benighted peoples, they were also resolved that those who had mistaken twilight for full sunlight should be visited and brought to a knowledge of the truth. Hence they had not shirked going to England, to Germany, to the Scandinavian countries, and to all the world.

Of necessity their labors had been confined to the poor among men. They had had to visit the cottages, because, forsooth, the door of the palace had been closed in their faces; but they expected to continue knocking until it should be opened and kings should know and hear the truth—until senators and governors, presidents and emperors should be acquainted with it. For their message was to them no less than to the poorest.

There was one thing in the Gospel of Jesus Christ—that the king or the senator must humble himself and go through the same door with bowed head and breaking heart just as much as the heathen, and they would never get there until they had humbled themselves as children.

He rejoiced that the Gospel placed men on that equality. It dragged down the king from his throne, it lifted up the poor and the degraded and placed them on an equal footing. Now, is there much bigotry, he asked, in this kind of thing? Take these facts, consider well their depth and height, look upon them in the light of inspiration and tell me if there is nothing in that faith which recognizes all truth wherever it is found, and that would not withhold its meed of praise from the great minds that have arisen among the philosophers of the past?

The choir sang the anthem:

"The song of the Redeemed."

Benediction by Counselor Joseph E. Taylor.