

his calm, dignified manner, and said: "Sir, I have studied those subjects and you never have. Do not disgrace yourself as a philosopher by pretending to pass an opinion upon a subject with which you are not acquainted." What is the secret of all this? Was not Halley a learned man? Yes, and a man of great ability. Was not David Hume a learned man? Yes. Was not Thomas Paine a man of great ability? Yes. What was the trouble then? The trouble was defined by the Earl of Rochester. He had been an infidel, but was converted to a belief in the Bible. He says, "The bad heart, the bad heart, is the father of infidel thought." The fool hath said in his heart (not in his head) "there is no God!" It is like the case of a woman who looked into a mirror, and seeing wrinkles upon her face, she was so disgusted that she smashed the mirror, because it showed the truth. So with many men; they do not like that system which shows up the wrinkles and defects of their character, and they try to break it and disqualify it from having any influence against them.

I maintain then that one of the principal reasons why the children of men are so careless about this message that has been delivered to them by the Latter-day Saints is simply that they do not incline towards righteousness. Peradventure too, some have heard of or read the history of the Latter-day Saints; of their persecutions; of their sufferings in Missouri and Illinois; of the martyrdom of their leaders; of the disinterested and self-sacrificing labors performed by those who have been at the head of our affairs, and of our people generally; and they realize that it has been a history of hardships and struggles, trials and privations. And they do not want any of that, or as little as possible, in their lives, forgetting that with all these trials and sufferings, even though called to pass through the fiery furnace, that there is an abiding power of salvation in and around those individuals who are called to endure them, that such are buoyed up and sustained by that Great Being who has called upon us to do His will and keep His commandments under all circumstances. I say they lose sight of that part of it, and this is no wonder. The Apostle explains it: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." There is a scientific formula "That no force can act except where there are pre-established relations existing between that force and the things on which its energies are to work." It is precisely so with the religion of Jesus Christ. If a divine message comes from heaven to the children of men, it is foolishness to the children of men, unless—What? Unless there are pre-existing relations within the individual breast and the divine message. What are those pre-existing relations? Now, if any one here denies that man's first duty is to God, his Father and Creator, that he is obligated to find out His will and then to do it, I have nothing at present to say to him. But to those who are willing to admit that they are the offspring of the Great Father who created us all, and who feel that it is their duty and privilege to try and find out if He has anything for them to perform—I say if they feel this way, that pre-established relation is in

their hearts, and when they hear this message they may not necessarily go to President Woodruff, the President of the Church of Jesus Christ of Latter-day Saints, but I do expect, considering the importance of the message that is delivered by this Church, and the evidences of sincerity and integrity manifested by this people after all their experience, their wanderings, their works, their unity of purpose, their unity of spirit, their gathering together from the four corners of the earth to build up Zion to the Most High, and above all the purity of their doctrines, and their harmony with the Scriptures, I say after all these testimonies it should be a sufficient incitement for all honest-hearted men and women to go and humble themselves before their Father in Heaven and ask Him for enlightenment as to whether He has communicated this message to the inhabitants of the earth or not. That is what we ask of the people, and we beg and plead, with them, for their souls salvation, to come in and partake of the same spirit that we have received, in order that they too, our brethren and sisters, may attain unto the same results and be enabled to anticipate the same exaltation as we do.

The history of the Latter-day Saints is no trifling thing. It is a testimony that will stand against the children of men. It is something that cannot be challenged. It is an evidence of the sincerity of this people. It is an evidence that there has all along been a power with them that cannot be accounted for in any other way than that it is the power of the Most High God. How often have we seen critical periods in our history when it seemed as if there was nothing for us but overthrow—nothing but the blackness of night in front of, behind, and all around us; but by and by, after having in patience and humility waited, peradventure in fasting and prayer, we have seen the clouds break and disappear, and the sun of righteousness shine again upon His people. The real fact is that God has established His kingdom upon the earth and that no opposing power can overthrow it. And although, in His providence, we are called upon to go through fiery ordeals, it is for the express purpose of manifesting a testimony to the nations and of testing the people who have taken upon them the name of Jesus Christ, to see whether they are willing to prove themselves worthy of the exaltation and eternal life that they are daily soliciting at the hands of God.

It is no trifling thing, my brethren and sisters, to be a Saint. What does it require of us? It requires of us our whole heart, our whole purpose of mind, and correspondent actions. It is not a mere matter of profession, that we meet together, sing praises to the Most High and receive instruction from those who are called upon to address us. Do you realize, my brethren and sisters, that it is quite possible for people to hear too many good instructions; that the more of them they receive, unless they put them into practice, the worse off they become? We meet together and hear of the goodness of God and the glory of His coming kingdom, the greatness of His power and majesty, might and dominion, and they create an exalting impressions upon our minds, and we feel, "Oh how good a thing it is to be a Saint." But if we return to our every day life and give no thought upon what we have

heard, neither apply the instructions we have received, and come again the next Sunday to meeting without ever having thought any more about those sacred things, and hear a similar statement of facts made, the impression by and by falls sensibly lighter upon our minds, and finally the result is that we become case-hardened in religion; and instead of being qualified for the duties of a Saint, we have shut our souls even against the reception of the passive impressions that we received from hearing the things of God. What is it then that we are to do? We are to act upon those impressions. We are to incorporate them in our lives and characters. We are to manifest our religion by our works. We are not simply to say how lovely it is to feed the poor, to clothe the naked, to visit the sick and the afflicted, to cheer and console them. It may be all very well to talk about this; but the thing is to practice it in our lives, and by that practice create our own characters and develop habits of religion. You know well enough that physically our organs are cultivated by use. If they are disused, there is no development, no growth. Just so with our minds. As with our physical nature so with our spiritual nature. If we would develop any function of the mind, if we would improve in moral as in physical habits, we must incorporate them into our character by the things we do, not alone by the things we say. I think it is Aristotle that speaks on this very subject. He comments upon the folly of students attending college and listening to instructions, and going away without ever thinking of putting them in practice; but just meeting from time to time and acquiring a little more learning, and never apply what they so learn. He compares it to a man who would go to a physician, lay his ailment before that physician and ask him for remedies, and after hearing all that he had to say would content himself with listening and never applying the remedies. It is just so with our religion.

Let any one who is conversant with the history of the Latter-day Saints see how the Lord, through His providences, has manipulated events that they have been brought as a people in direct contact with adversities, trials and sufferings. Was it for no purpose, think you? Was it simply because the Latter-day Saints forgot themselves that the Lord chastised them a little? Did He chastise them merely for chastisement sake? No. Who among you chastise your little ones simply because you are angry at their ill doings? Is it not that you may impress upon them the necessity of doing better? Do you think our Heavenly Father would be any less kind to His children? What He has called upon us to pass through as a people has been to improve our condition, to brighten our intellects, to increase our faith, our love one towards another, our fellowship one for another, our charity for all men. There is not a people under the sun so qualified as are the Latter-day Saints to extend religious tolerance to every people, because they have found out the value of this by experience. It is just so with the principles of charity, love and forbearance. They have been called upon to need all these things at the hands of others, and they appreciate their worth.

In short, my brethren and sisters and friends, while all people have come upon this earth for the express purpose of