

great beyond without a knowledge of the fulness of the Gospel.

This was demonstrated no longer than a week ago, when, according to a call of those who presided over this Church, the Latter-day Saints in nearly every part of the world where the Gospel had a foothold, and where there was an organized branch, so far as we knew, fasted, met together, and contributed their offerings with a view to complete the Temple in this city. Nobly did they come forward; and he now testified in regard to that gathering in which he himself participated that the peace, the power and the Spirit of our Heavenly Father were present, and reports from all parts, so far as received, were to the same effect.

One of the chief purposes of this movement was that the way might be opened up more fully to spread the principles of the Gospel and make them applicable to the dead as well as the living. In order to obtain information to enable them to comply with this God-given mission of the Saints, many of their number made sacrifices, left their business and homes, and visited foreign lands from whence they came, endeavoring to obtain genealogical information concerning their progenitors, then entered into God's holy house and performed work in their behalf. And how great and glorious a work it was! There were many, however, who notwithstanding the efforts that they put forth to accomplish the desires of their hearts towards the fathers in this regard were yet unable to do anything in this direction because their way was not opened up. They could not obtain the requisite knowledge regarding their progenitors. But the Lord had other means that would no doubt be developed in time to come, and we were near that time now; for by processes that were not ordinarily visible numbers of people had already been assisted in obtaining information to enable them to carry forward this labor.

Under the Gospel of the Son of God, as we understood, the family organization was made perpetual as well as complete. Under this eternal law—for the law of God was necessarily eternal, partaking of His own nature—where the sexes were united in marriage, it was not only "till death did them part," but the contract was formed for this life and for the life in the great beyond, to last for ever and ever. Those who were born under that eternal contract were the children of parents in eternity as well as here. We were Latter-day Saints because this glorious view, certainty and promise lay before us.

The signs of Christ's second coming were multiplying on every hand. All the conditions were here, at least in their incipient stages. All things human appeared to be in commotion as He predicted would be the case. Men were being divided into classes, animosities were being engendered, bitterness and violence were spreading over the face of the earth, and everything pointed to the time when there should be a gigantic and revolutionary upheaval. There were earthquakes, famines in divers places, and great distress and perplexity of nations. In fact, all that Christ foretold was here, and we an-

ticipated that in the nations of the world at large these things would increase, until He "whose right it is to reign" should come and dwell in the midst of his people, to regulate human affairs, according to His divine law.

There were people who claimed to be Christians and yet said that Christ was no more than a mere man. They robbed Him of His divinity or said that He was not God. How any person could take this position and maintain it from a Christian standpoint, was beyond his own comprehension; because Christ Himself declared that He was the Son of God, and this statement permeated all His teachings. Those who surrounded the Lord Jesus Christ in His ministry so designated Him in His presence. When His disciples informed Him of the numerous popular conjectures regarding His identity, he turned to Peter and said: "Whom do ye say that I, the Son of Man am?" "Thou art Christ the Son of the living God," was the ready response. Jesus commended the apostle for his declaration, telling him that he was blessed in consequence of possessing this knowledge, as it had not been communicated to him of man, but by revelation from God.

All the philosophers, religious moral and scientific, admitted the potency, beauty and force of Christ's teachings. They have not been approached in grandeur and efficacy by the expositions of any being known to history, while his personal goodness is placed beyond the reach of question. His self-abnegation reached the greatest attainable degree of perfection. All this is admitted even by those who hold that Christ was not a divine being; that He was not the Son of God; that He was only a "good man."

This repudiation of His divinity is utterly incompatible with the theory of His goodness, because He Himself claimed to be divine—the Son of God. This claim permeated all His teachings, and He listened to declarations to that effect from His followers without an attempt to correct them. He, on the contrary, confirmed them by his own statements. A good man cannot possibly be an impostor; a deceiver; a hypocrite. The teachings and example of the Savior were specially and tremendously directed against deception and fraud. His career exhibited the fact that He could not claim for Himself a position that was not genuine, while His exalted intelligence precluded the possibility of His making an error on the subject. He spoke and acted like a God. He did not have in his heart the resentment under injury which characterized humanity, but exhibited the traits of a superior being, while in his mortality, under the most tantalizing and trying conditions. This was demonstrated when He gave His life for the cause of truth and salvation. In His dying moments He cried, in reference to those who crucified Him: "Father forgive them, they know not what they do."

One who had a great name in history was credited with having made a statement in relation to the divinity of Christ—a man who was not credited, however, with many religious peculiarities; he referred to the great Napoleon. When in banishment on

the island of St. Helena he asked Montholon this question: "Who was Jesus Christ?" Montholon did not reply and Napoleon proceeded:

"I will tell you. Alexander, Cæsar, Charlemagne and myself have founded empires. But our empires were founded on force, Jesus alone founded His empire on love, and to this day millions would die for Him. I think I understand something of human nature, and I will tell you, all these were men, and I am a man. Jesus Christ was more than man. I have inspired multitudes with a devotion so enthusiastic that they would have died for me. But to do this it was necessary that I should be visibly present with the electric influence of my looks, my words, my voice. Who cares for me now, removed as I am, from the active scenes of life and from the presence of men? Who would now die for me? Christ alone across the chasm of eighteen centuries makes a demand which is beyond all others difficult to satisfy. He asks more than a father can demand from his child, or a bride from her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally and forthwith the demand is granted. Wonderful in defiance of time and space, the soul of man with all its powers and faculties becomes an annexation to the empire of Christ. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame. This is what strikes me most. This is what proves to me quite convincingly that Jesus Christ is God."

There were many today, some perhaps among the Latter-day Saints, who became infidels not because they had investigated the truths which show that God must exist, and that He, under certain conditions, speaks to His children, but simply because they had not done so. It was related as having occurred in this city that a lady said she had outgrown "Mormonism," as it was called by the world. The subject of God was being talked about, and after having made this statement, she turned to a member of the Church and asked if he could explain something about the nature of the "Mormon" God, thereby showing that she had grown out of, or claimed to have grown out of, something she knew nothing about.

It was becoming fashionable with some people to be unbelievers in the divinity of Christ. This was a dangerous position. It seemed to him that the Latter-day Saint at all worthy of the name who had no God-given testimony of the truth, should never rest until he or she had obtained a witness for himself or herself, until his or her feet were placed upon the rock of truth, when they could say they knew that Christ was their Redeemer and that they would see Him again on the earth if they obeyed and kept His law.

May God help us to be firm and true and live in communion with the Almighty, that we may be able to ward off the subtle insinuations of those who would have us reject that which we know to be of divine origin—repudiate our Lord and Savior Jesus Christ, the Son of the living God.

The choir sang the anthem:

God be merciful unto us and bless us.

The benediction was pronounced by Elder Wm. L. Biuder.