DESERET EVENING NEWS.

PUBLISHED DAILY, MONDAY EXCEPTED, AT 10 P.M.

PRINTED AND PUBLISHED BY

THE DESERET NEWS CO.

CHARLES W. PENROSE, EDITOR.

MONDAY, MAY 16, 1892.

OUR PRESBYTERIAN VISITORS.

OUR Presbyterian friends who have favored this city with a visit have been made heartily welcome, and they depart with the good wishes of the people here. We regret that anything occurred during their stay to mar their pleasure, but rejoice that whatever was disagreeable did not come from the permanent residents of this Territory. There were two incidents of the meeting held in the Theatre on Sunday evening which have occasioned much emphatic comment and received no little denunciation from members of the party, both ladies and gentlemen. The first was this statement made by Dr. W. C. Roberts:

"When I was here before I read an article in a paper which is published in this city which said the banner the flag of the United States was trodden and dragged in the dust of the valleys of the Wasatch the better."

We venture to say that Dr. Roberts did not read that in any paper that represented the "Mormon" people or their sentiments. He may have read something of the kind in some paper pretending to quote from "Mormon" utterances or to relate some alleged "Mormon" proceedings, but if he did, the statements were misleading and false, and he has totally misapprehended the facts. If he can give us the date of his visit or of the paper in which he thinks he read those words or anything like them, we will undertake to show that in repeating them he has, whether willingly or not, succeeded in bearing false witness against his neighbors.

The fact that the "Mormons" brought the United States flag here in 1847 and unfurled it in these valleys, when this was foreign soil, that at the same time five-hundred of their able-bodied men were carrying it into Mexican Territory as soldiers of the Union; that the flag has been conspicuous in all public gatherings of the "Mormon" people from the beginning; that in 1849 we sought admission into the Union as a State, and have repeated that application, continually, are matters of unimpeachable history. The "Mormons" have never "trodden" or "dragged in the dust" the flag of our country, and never desired to do so. And we are ready to stand by this statement anywhere and whenever it may be necessary.

The other unpleasantness was the manner in which the courtesy extended by the aged President of our Church was met in the motion made by Dr. McNiece. The free use of the Theatre was offered for the meeting, as the free use of the Tabernacle had been some time ago but not accepted. This was met by the annexed motion:

"That we accept the motion with hearty thanks, and that the messenger be instructed to welcome President Woodruff into the Presbyterian Church when he gives tangible evidence of being a God orthodox Christian."

We should have taken no notice of this poor attempt at a jest, or snap at the hand that extended a courtesy, or shabby effort to make a fling at an esteemed veteran and pioneer in this community, but for the numerous protests which have been made in our hearing by members of the Presbyterian party. Both ladies and gentlemen have expressed their dissent in vigorous terms, and their opinion as to the manners and Christianity of the originators and supporters of this motion.

We are accustomed to receiving this sort of treatment from persons professing to be "Christians," and to be so superior to a "Mormon" that they could not abide the idea of going to the same heaven with a follower of Joseph Smith. So we have no resentment at this intended rebuff nor wish to retort as we might if so inclined. But we are greatly pleased at the many kind expressions which the motion has elicited from members of the party who, while favoring the proposition to return thanks for the Theatre, were opposed to the latter part of the motion, and entertain only the best of feelings towards President Woodruff and the people of these valleys.

We wish our friends a pleasant trip to Portland, a prosperous conference in that city, and a safe return to their homes in the East. We hope they will speak of the "Mormons" as they found us, and not from rumors and stories and ill-natured prejudices, through which the Latter-day Saints and the good people of various denominations have been kept apart and prevented from arriving at a mutual understanding.

There are many eminent and cultivated people in the party, and their good words of encouragement and cheer far outweigh anything of a different character which has been said during their visit. We have welcomed them to this city; may they now depart in peace, and may God bless them in all their efforts to spread truth and benefit mankind!

A MEETING of the Elders of the Salt Lake Stake of Zion will be held in the Tabernacle this evening at the hour of 7 o'clock. The object is to decide whether or not the seminary will be continued next school year, and to transact other business.

VISIT OF GEORGE W. CHILDS.

WE have in our midst today the famous Philadelphia editor, Geo. W. Childs, a man distinguished for honesty, generosity and philanthropy. Though only a private citizen of the great Republic, yet the honors usually paid to kings, potentates, and princes are being accorded to him in his tour through the country. Since he left his home in Philadelphia on Monday, the 2nd inst., he has traveled over 2,700 miles, and has visited the various large cities east of us, receiving everywhere pronounced marks of the esteem and regard in which he is universally held by the American people.

Mr. Childs was born in Baltimore on May 12, 1829. At fourteen he moved to Philadelphia, where he obtained employment in a bookseller's shop. By thrift, economy and industry he soon became sole owner of a book establishment, which was located in the building of the *Public Ledger*, then one of the most influential papers in Philadelphia. It is said that about this time he conceived the thought of becoming some day owner and editor of the *Ledger*. The idea grew into a firm resolve, and never for a moment did he lose sight of the goal set for his ambition. From bookseller, he soon became publisher, and with his partner, the firm of Childs & Peterson achieved a reputation second to no other in the East.

In 1864, the *Public Ledger*, owing to mismanagement of some kind, fell a little from its usually flourishing condition. Mr. Childs then bought it, and in a short time made it more popular than it ever was before in its history. As early as 1867, three years after he assumed editorial control of the *Ledger*, his reputation as a just and liberal employer was established. In that year he was made an honorary member of the Philadelphia Typographical Society, and in 1868 presented it with a valuable tract of land in Woodlands, near the city, for a Printers' Cemetery. This has been beautified and ornamented, and the expenses attending its proper maintenance was paid by Mr. Childs for over twenty years.

In all public enterprises he has taken a prominent part. The city of Philadelphia bears many monuments of his generosity. Fairmount Park, the Zoological Gardens, the Pennsylvania Museum and the School of Industrial Arts are more or less the fruition of his benevolent and philanthropic spirit.

But it is in his relations as a capitalist and employer that the character of Geo. W. Childs shines most conspicuously. And what is more remarkably, his business prosperity seems in no way impaired by his liberality to his employes. On each Christmas day every workman receives a present in money, the aggregate amount being many thousands of dollars. This is what he modestly calls profit-sharing. He also pensions off his old and infirm employes.

In 1876 a delegation of his employes came to him with the announcement that they were willing to have their wages reduced from 45 cents a thousand ems to 40 cents, which then had become the Printers' Union rate. In reply Mr. Childs said he received the same from the *Public Ledger*, and for the advertisements in it as formerly. His business was in no way impaired, and the result was that he declined to accede to the reduction asked for by the printers, and he is still paying five cents a thousand more than the Union rate.

In 1886 the International Typographical Union held its annual session at Pittsburg. On this occasion both Mr. Drexel and Mr. Childs each presented the Union with a check for $5,000, without any conditions attached. The Union decided that these donations be made the basis of a fund for a Printers' Home. The birthday anniversary of Mr. Childs is May 12, and that of Mr. Drexel September 13. On the former day every union printer east of the Mississippi contributes the price of 1000 ems to this fund, and on the latter day those west of the river contribute a like sum. The result is a magnificent building in Colorado, known as the Childs-Drexel Home for Union Printers. It is situated on a slope of Pike's Peak, overlooking the "Garden of the Gods," not far from the pretty little town of Colorado Springs. On May 12th, inst., last Thursday, Mr. Childs was present and assisted at the declication ceremonies, which terminated in a noble and philanthropic manner the 43rd anniversary of his birthday.

The Home is a splendid structure, containing 33 rooms, the largest one of which has a capacity of 100 beds. From a sanitary point of view, the location of the Home is also unexcelled. Although Mr. Childs presented the craft with a cemetery, he has also done something toward keeping his fellowmen out of that resting place as long as possible.

The other acts of benevolence, charity and philanthropy, and particulars associated with them, put forward by this noble and public-spirited man would fill a volume. We bid him a cordial welcome to our city and hope his sojourn here will be pleasant and satisfactory.

PROF. JAMES E. TALMAGE will lecture in the Sixth Ward meeting house tomorrow evening, on "Modern Infidelity." Free to all.

AMONG the visitors in the city who made a pleasant and welcome call at the NEWS office during the week are the Rev Thomas Cook, of Hight's Tower, N. Y., Colonel W. H. Purnell, Frederick City, Md., and Mr. K. P. Sprague, of Auburn, N. Y. The last named gentleman is a college mate of Dr. Benedict, by whom he was introduced.

SUNDAY SERVICES.

Elder Charles W. Penrose Gives a Lucid Explanation of the Faith of the Saints—President Woodruff's Testimony.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, May 15th, 1892, commencing at 2 p. m., President Wilford Woodruff presiding.

The choir and congregation sang the hymn commencing:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word!

Prayer was offered by Elder W. C. Dunbar.

The choir sang the anthem:

O, Lord, God of Israel, the Lord is one Jehovah.

The Priesthood of the Twelfth ward officiated in the administration of the Sacrament.

The Tabernacle was crowded in every part, a large number of the Presbyterian party now on their way to Portland, Oregon, were present.

CONFERENCE CHARLES W. PENROSE

delivered the following address: I have been requested to speak to the congregation this afternoon, and I rise to do so with pleasure, and also with some timidity. This is generally felt by our brethren, when called upon to address the people, and it arises from the fact that it is not our custom to prepare discourses for the occasion, so, like my brethren who are called upon, I have to rely upon the faith and sympathy of this congregation, and upon the Holy Spirit, which I pray and desire may rest down upon me and upon all who are present, that our minds may be mutually enlightened, that we may be able to understand that which is brought before our attention.

We have met this afternoon as is our custom on the Lord's Day, to partake of the Holy Sacrament, to worship before the Lord, to sing His praises, and to be instructed—to have our minds drawn away from the common things of life and directed towards the object of our salvation towards God and His Son Jesus Christ, and to those things which Deity has seen revealed to us for our edification and obedience.

The Latter-day Saints are a body of word-lovers who believe in God. They believe in the God of the Bible. They believe in Jesus Christ. They believe that Jesus of Nazareth was the Son of God. They also believe that all men are sinners who dwell on the earth are the sons and daughters of God; but in a special sense they believe in Jesus Christ as the Son of God. He only begotten of His seed, according to the flesh. They believe also that by obedience to the commandments which God gives through Jesus Christ all mankind may be saved, and that without obedience to those things they cannot be saved and exalted in the presence of the Father. The Latter-day Saints believe that in these days, in the nineteenth century, God has manifested Himself again as He did in times of old; that Jesus Christ has come, and that He has revealed Himself, and that He has established His Church in the same form and after the same pattern in which He established it when He dwelt on the earth in the flesh. They believe that there is but one Gospel of Jesus Christ, one true religion, and that if people desire to obtain the blessings of God in this life, and to dwell in His presence, to enjoy the fulness of His glory in the next life, they must be obedient to the laws of God. At the same time, they accord to all persons, everywhere, the right to worship God according to the dictates of their conscience, to worship God in some right in their eyes; to believe that which commends itself to their judgment; to form religious societies, to publish their opinions, to preach what they think is right, to build up their societies according to their best judgment for the good of mankind, to be perfectly free, so far as religion is concerned, and is the spreading forth of principles which they may believe to be right, whether they believe that they may seem to us, and to do all things that are deemed to be religious, so long as they do not infringe upon the rights of others.

I have with me this afternoon a small card containing the Articles of Faith of the Latter-day Saints, which I will read to the congregation, as there may be some who are here who are not acquainted with our doctrine. No doubt all people have heard something about the Latter-day Saints, or "Mormons," who live in the mountains of Utah. They have heard, no doubt, a great many very foolish things about us, a great many erroneous things, because I know that misrepresentations have been made concerning us, our faith, our designs, our course of life, and our objects in being here in these mountain valleys. These misrepresentations have been scattered broadcast throughout the world. "Falsehood," we are told, "will go half around the world before truth can get its boots on," and this has been the case very much in regard to the people called "Mormons," or Latter-day Saints. The term "Mormon" is not the name we should be known by. The disciples of Jesus Christ, the members of his church, in early ages in the days of the New Testament, were first called Christians at Antioch. I do not know where the Latter-day Saints were first called "Mormons," but this is the name by which they are generally known in the world, because they believe in the Book of Mormon. It would be just about as reasonable to call us Paulites, Peters, or Jameses, or Johns, because we believe what Paul wrote, what James wrote, what Peter wrote, and also what Mormon wrote. But our proper title is the Church of Jesus Christ of Latter-day Saints. It is His Church, built up according to His directions, and we are called Latter-day Saints to distinguish us from the former-day Saints. The proper name by which the members of Christ's Church were known in the olden time, if we may believe the Bible, both the old and new testament, was Saints. Those who there in God's word keep His commandments, who live for Him and for the truth, are called Saints; and we are desirous of being Saints, of striving to be Saints. We do not pretend to be very much better than other people in the world, but we are joined together in the Church of Jesus Christ in order that we may become Saints, be prepared for the presence of God, in enjoy His society and the society of Jesus Jesus Christ, and all the good, the noble and the best of the earth who will be saved in His glory. So the proper name of this Church is the Church of Jesus Christ of Latter-day Saints, and these are the Articles of Faith of that Church as arranged by Joseph Smith.

ARTICLES OF FAITH

of the Church of Jesus Christ of Latter-day Saints.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by inspiration, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our consciences, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

I think if these articles of our faith were scattered a little more extensively throughout the world, the erroneous ideas which a great many people may have entertained concerning us would be somewhat corrected.

As I before stated, we believe that there is but one true religion. They believe that because there is but one God for the inhabitants of the earth to worship, when they worship anything but the one true God they worship not idolatry. We believe that this one true God has a religion which He desires the inhabitants of the earth to follow, which He has revealed in former times for their guidance, and which He has revealed anew in these latter times. God the Infinite, the Eternal, the All-Wise and Omnipotent has made a hundred different religions to confuse and bewilder poor humanity. There can be but one true religion, because there is but one true God to worship. At the same time, all people on the earth are at liberty to receive that religion or to reject it, to receive any other or all other religions. But for this they will have to answer to Him when every man is judged according to his works. Either man will receive those things or he will reject them. We believe that God will be a merciful God, and that many who have received not the gospel of Christ, if they have lived up to the light which God has given them, they will come to an understanding of it in the world to come. For we believe that man is immortal, that the spirit of man will endure when the body goes into the grave, that the body will be raised again from the dead, and that in the resurrected body each individual will stand before God and "give an account for the deeds done in the body." We do not believe that this mortal sphere in which we dwell is all there is of life, that this is the only place where the mercy of God can reach His creatures. We believe that the tender mercies of God are over all His works, that throughout all His universe His power reaches, the light of His truth can penetrate, and His salvation can be extended, and that those who do not have the privilege of learning and understanding the one true way of life while they dwell in mortality, will find the opportunity necessary in the various mansions prepared for the children of men when they depart hence.

We believe that all people will at some time come to the Gospel—the Gospel of Jesus Christ—the true plan of salvation. We believe in a "defined plan of salvation" that has been prepared by God, that true religion originates with God—that it comes from God downward to man, and not from man upward to his Father. We believe in the true Lord Jesus Christ. Acting upon that living faith—for "faith without works is dead"—he goes on to the next principle, which is repentance, and that means not simply a sorrow for sin, mourning over past follies, but a fixed and firm determination of the mind to turn in future by the help of God to turn from evil, to put away error, to depart from all that is foolish and vain, and lay hold upon that which is right and true. This is real repentance.

When a person believes and thus repents he is a fit subject for baptism, that is, to be buried in water in the likeness of the death, burial of Christ, to be brought forth in the likeness of His resurrection, in that he receives remission of sins. Not that remission of sins comes by baptism, being of water or from anything that is material. Remission of sins comes from God by Jesus Christ, through the atonement, He dying for our sins, He paying the death penalty for us. But He has only paid the penalty for the actual transgressions of those who in obedience to His commandments. Christ's atonement is perfect and complete for the transgression of Adam, which we called original sin. "As in Adam all die, even so in Christ shall all be made alive." As through the transgression of one, death has come upon the race, so by the atonement of Christ shall follow the resurrection of the body—come to all the race—the good, the bad, the intelligent, the black and the white, the good and the free. Every man and daughter of Adam who suffers death because of the sin of Adam, will be raised from the dead to the righteousness and atonement of Jesus Christ. But in regard to actual transgression, the deeds we have ourselves committed, in order to obtain remission of sins, we must obey the commandments of Jesus Christ. He died for the transgression of Adam unconditionally; He died for the personal transgression of all men conditionally; and the conditions are that we must obey the commandments and receive His Gospel. And so when the repentant believer is taken down into the water and buried there by one who has the right to use the name of the Father, and of the Son, and of the Holy Ghost—by one called, appointed and ordained, who acts on behalf of Deity—when that repentant believer is thus buried in the water in the likeness of Christ's death and burial and is raised up again in the likeness of Christ's resurrection, he receives the remission of sins through his obedience to that ordinance. The remission comes from God through Jesus Christ, and is given in baptism. That baptism is the one appointed by Jesus Christ. Different baptisms have been appointed by men. But we have one Lord, one faith, and one baptism, that is the baptism of repentance for the remission of sins. And so in that baptism the individual who is properly baptized, having faith, and having repented, has a regeneration worked upon him by the power of God. Old things have passed away; all things become new. He is cleansed, he is purified; he comes forth clean from the water, and the things of his life were washed, they are washed whiter than snow. He is a newborn babe before his God and his past sins are blotted out. He is born of water and of the Holy Ghost, which "cleaveth not as unclean tabernacles," and by the laying on of the hands of men called and ordained to do so, he receives the Holy Ghost is imparted to the baptized, repentant believer.

Now what is the effect of this Spirit upon this person? It is said to be "born of the Spirit." As his body was enveloped in the waters of baptism, so his soul is enveloped in the Holy Ghost, and he is born of the divine fire; he is filled with light and the power of God rests upon him; he receives a testimony that he is accepted of God. Paul says that he was "born of the water and of the Spirit" and made a citizen of the Kingdom of God.

The Holy Spirit is divine light. As the light of the sun reveals the physical objects of creation, so the Holy Ghost reveals spiritual things—the things of God.

They are the same plain to the sent of man. That is the Spirit which gives us a testimony. It takes of the things of the Father and of the Son, and shows them unto him, and also reveals things to come. It makes manifest the things of God, clear the present, rolls up the curtain which hides the future, and he is brought into communication with his Father who dwells in heaven, and he is prepared for the ministrations of the Seventy Jesus Christ.

The Holy Ghost which is received in the Gospel of Christ is not merely an imaginary influence. It is not simply the good feeling created in the soul by the acceptance of divine truth, or some principle of life to make out. It is outpouring of the power of God upon the individual, it is a divine manifestation to him. There may be nothing visible to others about its effects; he may not see anything wonderful with his natural eyes, or feel any abnormal power resting upon him to give him any sign of a supernatural way, but he has within him that "still small voice" which penetrates all the innermost recesses of the heart, which makes him know that which is right and true, and also that which is untrue, that he may be able to choose between light and darkness, between truth and error. This will give unto him such gifts as he seeks for by faith and prayer. As in the olden times when the saints would meet together, some would speak in tongues, some prophesy, some visions to relate, some divine dreams, some a relation of the healing power made manifest to their behalf. So "the fruits of the Spirit are today" not only love and joy, the peace which "passeth all understanding," but also long-suffering, brotherly kindness, charity—and only these, but the gifts of prophecy, of tongues, of interpretation of tongues, of visions, of the manifestations of the power of God in various ways, and to all that was believed upon the early Saints is a witness that the Latter-day Saints, according to their faith and their diligence in seeking it. These are additional witnesses to them that they are accepted of God and in His Church.

Now, I repeat this afternoon, from personal knowledge, I know these things are so. The congregation now my witness that I know these things, that all these valleys of the mountains, and they have come here because they have received these things. The Elders of the Church went to them and preached faith, and repentance, baptism, and the laying on of hands, and they saw by reading the Scriptures that those were the old paths, that this was "the old path" restored, and they commenced to walk in it, and have found peace to their souls. They repented, they were baptized and received the Holy Ghost. They knew they had received it, and that is why they are here today. They know that it is why I am here—because I believed, and repented, and was baptized, and received the Holy Ghost, and know that I have received it. I know that this is the power of God, that it is the same Spirit which rested upon the prophets and apostles when the scriptures were written, by which holy men of old wrote and spoke. It is the same divine Spirit, and it is free to all who will receive it and live.

These are simply the first principles, the foundation of the doctrines of Christ. If any man has this gift of faith, if he has repented, if he receive every principle as it comes to him, that is true and divine. When God speaks, His word will fall as rain in the desert and bear fruit unto life. When the light of God comes down from on high there will be something to correspond with it in the soul of that man. The result will be that there is so much confusion and strife in the world in regard to religion is because the Holy Ghost in the same degree and measure it did prior to the Gospel of Christ of old, has not been among men for so long. But it has been promised in the day in which we live, and this is our testimony to the world. This is what we are here for, and our mission to mankind is to call upon all people everywhere to repent, to obey the everlasting Gospel, for the hour of God's judgment is at hand.

A great change is about to come over this planet. It is about to prepare for the coming of Him whose right it is to reign. And as one of the signs preceding His advent, "this Gospel of the kingdom is being preached in all the world for a witness unto all nations before the end shall come."—Mt. 24. 14.

I bear witness of it today to this congregation. I know that it is true. I know that God has spoken again from the heavens, that He has set up His Church again upon the earth, that the Gospel is once more in the earth, that Its. The truth of it is stamped upon my whole being, in every part of my organism. I know it in my mind and soul. I know it in my body; every part of me responds to the testimony that I know I have received from God. And this is the testimony of all the faithful Latter-day Saints. This is why we are willing to suffer all things, to endure all things, for the Gospel's sake. As I read to you, we have no end of many things, and we have to be able to endure all things." We are getting along in the time when we can take joyfully the spoiling of our goods. (It has been rather a hard thing to bear) but we are beginning to see the hand of God in it, and rejoice in it.

We believe we ought to have the privilege of publishing the things. We do not wish to infringe upon the rights of others. We believe that all people should have that freedom. That is part of our faith. Let me read to you a verse or two from the Book of Doctrine and Covenants. This book that I hold in my hand (the Book of Doctrine and Covenants) we read it as we do the Book of Mormon, and as we do the Bible. We believe that the things written in it are inspired of God, for the benefit of mankind.

We do not believe that we ought to try to force these things upon anybody.

"We believe that all religious societies have a right to meet with their members for disciplinary purposes, according to rules and regulations of such societies, provided that such dealings be for the benefit of the members composing such societies. We also believe that any religious society has authority to try men on the right of religious faith, and to cut them off from the world's goods, or to put them to death, if of course life is taken, under legitimate circumstances, if such society decides so. They can only excommunicate from their society, and withdraw from them the fellowship of that society, or church, if you prefer the word church.

I read this that our friends present may have an idea of what we believe, as many do, and what we ought not to do, and to show that if those who belong to the Church of Christ have the rights of their fellowship, and for that only, we do not believe that we have any right to deprive others of their rights. We do not believe that we have a right to punish them physically. We do not believe that we have a right to injure any person or property, or to put in violation to their fellowship. They can be suspended from fellowship, or they can be excommunicated for transgression, and we have the right to preach in this Church concerning those. That is what we believe. That is what we practice.

Now then, while we claim the right to do all these things for ourselves, because it is we infringe upon the rights of no others, we also extend this privilege to others. We do not, as I have said, think it right for any government, or any society, or any individuals to interfere with that full freedom which God has given to His creatures. We believe that governments have a place in public crimes, we believe that they have a right to say what is right and what is wrong, we believe in the rights of citizens to meet before the courts of their country every public offence, and that they may have with the law-making power. But we believe that governments, societies and institutions should not go into the domain of religious freedom. We believe in religious liberty as the fullest sense of the word; not in license, but in leveling the bars of our country, and in leveling the bars of our society, and in leveling the bars of our family, not but only in doing that which is good. And as to the right of belief, we believe that it is the free right of every man, and that God has given to His creatures. We believe that governments have a place in public crimes, we believe that they have a right to say what is right and what is wrong, we believe in the rights of citizens to meet before the courts of their country every public offence, and that they may have with the law-making power. But we believe that governments, societies and institutions should not go into the domain of religious freedom. We believe in religious liberty as the fullest sense of the word; not in license, but in leveling the bars of our country, and in leveling the bars of our society, and in leveling the bars of our family, not but only in doing that which is good. And as to the right of belief, we believe that it is the free right of every man, and that God has given to His creatures. We believe that if they try, by what the Constitution of the United States is, "Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof," we think it is a good thing, and we think that it does not simply mean the right of people to believe what seems right to them. People talk about believing what seems right to them, and so it is that. They cannot believe what they please. I believe some things that don't please me until I get to understand them, and I believe some things that would please me, only I find out they are wrong. It is not what pleases me, or what suits me, but what is the truth, and I am free in my eyes that I believe. It is true, we can close our eyes to the truth. We can shut up the windows of our souls, we can close our eyes, we can shut up the windows of our houses, and pull down the blinds to shut out the glorious sunlight, for fear of spoiling the carpets; but if we do so, we shut out the light of the sun of righteousness penetrate our souls, we can see and understand that which is true and that which is false. We can do that by shutting our eyes, by letting darkness rather than light, but we bring ourselves under condemnation. But we do not think that people have this means right to them. We accord that right to everybody. We are struggling for that ourselves. And in all that we have said we have asked for the rights of freedom in religion, we have had as much in view the rights of our friends who are not of our faith as our own rights. We have had as much in view for the leaders of the Latter-day Saints. I am acquainted with them. I know their opinions and views in regard to this matter, and I know that it is that all men should be free. Liberty should prevail everywhere. There is no bondage in this Church. There is no oppression in this Church. People are not here, and are not kept here, by the power of man. They are here, as I have told you, because they have received the truth, and the truth has set them free. They have turned their backs on their native lands, they have left the graves of their ancestors, they left the graves of their relatives and their kindred in distant countries and have come up here, as the Prophet Micah saw they would in the last days, that the top of the mountains, where the house of the Lord is being reared in the latter days, that they might learn of Him:

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills and people shall flow unto it.

And many nations shall come and