

scriptures, who have been to college, who have been educated on purpose to be ministers to the people; we have so much light, so much information, so much science that we do not need any voice of God now. That was all very well in the dark days." Was that a good reason, the speaker asked, why God should not reveal Himself to us in these times? Among the people who professed the greatest light, the greatest intelligence, who professed to have made the greatest advancement in all these matters, they found an utter lack of knowledge in regard to God and the things of God. Where was there a man in all the array of theological talent, wisdom, and experience who could say of his religious theories, "I know this is so?" Was there any man among them who could say, "I know God?" who could say, "I know that Jesus of Nazareth whom the Jews crucified was the Son of God?" Was there any man among them who could lay down principles for the guidance of the people in religion that he could say, conscientiously, he knew to be true and from God? Was there not doubt, uncertainty, variety of opinions, discord, contentions, disputation and debate on all these important things even among the most learned, experienced and wise, and among those people who professed the greatest faith in the things of God? Why, certainly; and when they attempted to make revisions of a comparatively ancient creed they got into discussion and contention, and sometimes manifested anything but a Christian spirit. Why were there so many different professions of the Christian faith, each varying from the other? If they were filled with knowledge and were not in doubt and uncertainty, why did they not all see eye to eye in regard to the things of God, as was the case in the early Christian church—in those "dark ages?"

In the days of the Apostles, when people were led to believe in God and Jesus Christ, they repented of their sins and were baptized by men who had received Divine authority to act—not authority from colleges, schools, synods and councils, but from God; and these men, having received authority from on high, stood in the place of Deity. Those who thus believed and repented and were baptized received the Holy Ghost, which is the spirit of revelation.

Since that time what a great change had taken place in the world! After the Apostles fell asleep the Church went into darkness and error, divisions crept in among the people and spiritual darkness came over the face of the earth. And how was it today? Had that spiritual darkness been removed? Were we really living in an age of the Gospel blaze? or was it not rather a time of theological darkness and want of faith, of skepticism, of lack of knowledge, of contention between sect and sect and between individuals in those sects? And the very men who stood up as being the ministers of the Lord were contending one against another. They were bound to confess their doubt, uncertainty and lack of knowledge in regard to the things of God when brought right to the touchstone. Some of them had strong faith, but this knowledge which is essential to salvation, they

did not obtain. "This is eternal life," said Jesus, "to know God and Jesus Christ whom He hath sent."

Would it not be a good thing, in the midst of all the contentions which exist in regard to creeds, in regard to God, His essence, His personality, His nature, His characteristics, if we could get something from Him direct, that we might know something about Him? Among all these various forms, ceremonies and organizations called Christian, would it not be a good thing if we could understand from the Lord Himself which was the true Church, how it should be organized, what should be its tenets, ordinances and doctrines, so that we might not be left in the dark and tossed to and fro and carried about by every wind of doctrine? We read that the Lord was unchangeable—"the same yesterday, today and forever;" that the course of God was one eternal round. Then if it was His way in the olden times to speak to the fathers by the Prophets, why should He not speak to the people in the latter times by Prophets, in a similar way? He had never yet heard a good reason why He should not.

There was not a line in the old Testament or the new which said that the time should come when God would shut up the heavens and seal them over the heads of His children, so that no divine word should again come down from on high. There were predictions that darkness should come upon the face of the earth and gross darkness cover the people—predictions that the people would close their ears against the revelations of God, and turn from sound doctrine unto fables. Was it not a fact that these prophecies had come to pass? A great many people did not want revelation from on high—the word of God direct from Him. They wanted a preacher after their own heart—some man they could hire and pay as their servant, who would preach to them that which they wished to hear. They paid a man for tickling their "itching ears."

The speaker referred to many of the erroneous doctrines, or fables, now taught among so-called Christian sects. Some of those fables were hatched in monastic cloisters in by-gone days—the real "dark ages"—by celibate monks in their cells—dark ideas of God and His justice—monstrous ideas of the Father of the race, and of God's dealings with His creatures. The idea that God would roast infants in burning flames for ever because they were not "elect;" that he would put people in eternal misery and never take them out of it again just because they did not believe something they had never understood, was one of the fables of modern Christendom preached by men professing to have authority from God. Another of their ideas was that our Father was a Being without body, parts or passions, that His centre was everywhere and His circumference nowhere, that He filled all space and yet took up no room. Taking these and scores of other fables that men had turned their ears to instead of the truth, was it not reasonable to believe that God should reveal something to us now that we could understand, in order to explain something about His ways and what He required of us?

The speaker's experience in regard to the truth of the Gospel as revealed to the Prophet Joseph Smith was similar to that of Elder Lambert. When he first heard it he thought it too good to be true; but he did not throw it aside without investigation, though only a boy at the time. He had been trained to believe in the Christian religion; he had made himself acquainted with the Bible from his early childhood; and when he heard about this Gospel he, like others, at first laughed at it. But when he looked into it and compared the teachings of Joseph Smith with those of the New Testament he found that they corresponded in every particular with the teachings of Jesus and His Apostles. After investigation and calling upon God to keep him from error, and lead him to the truth, he was baptized by a man claiming to have authority from God in the same way as did the ancient Apostles and servants of God. He then received a testimony from God that this work was true, and he found this to be superior to the seeing of the eye and the hearing of the ear, and that information which may be gained through our senses; for we were apt to be deceived sometimes even by our eyes or ears. The Holy Ghost never deceived. When a person heard testimony of the truth spoken by inspiration who was sincere in heart and desired the truth, if he would follow up the impression which he had received, it would lead him step by step into the light of truth until he obtained the Holy Ghost the Comforter, and his whole being would be filled with light.

He knew that this spirit of truth was a reality and not an imaginary thing. "No man knoweth the things of God but by the Spirit of God," and "the spirit searcheth all things, yea, the deep things of God." The reason why the Saints had gathered to these mountains was because they had received that spirit. The Latter-day Saints were not understood by the world, and they would not be able to make themselves understood until people saw the object and purpose which they had in coming here. They had not come here to combine against any government, to be tools or slaves of men, to be dictated to and domineered over by any one, whether they were called priests or prophets. They received a testimony of the truth in those parts of the world where they heard it. They received the Holy Ghost, there; they received a testimony that God lives, that Jesus was the Christ, and that they were accepted by God, after they were baptized into the Church; and it was that spirit which had led them on and enabled them to overcome the difficulties which lay in their path. Rejected and cast out by their friends, sometimes by their own families, they cared not for the world nor the things of the world in comparison with what they had gained spiritually. All they had left behind them was as dross compared with the excellence of the things of God. So they turned their backs on their native lands and all they possessed there and came to these valleys to encounter trials and hardships—not for wealth, but for the truth. There was no tie so strong as that which bound them together as brothers and sisters in the