

presence of God, who rebelled against the Only Begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over Him—He was Lucifer, a son of the morning.

Some have called him *the* son of the morning, but here it is a son of the morning—one among many, doubtless. This angel was a mighty personage, without doubt. The record that is given to us concerning him clearly shows that he occupied a very high position; that he was thought a great deal of; and that he was mighty in his sphere, so much so that when the matter was debated concerning the earth and the plan of salvation, he was of sufficient importance to have a plan, which he proposed as the plan by which this earth should be peopled and the inhabitants thereof redeemed. His plan, however, was not accepted; but it was so plausible and so attractive that out of the whole hosts of heaven one-third accepted his plan and were willing to cast their lot with him. Now, the difference between Jesus and Lucifer was this: Jesus was willing to submit to the Father. He had His plan, which was accepted. Everything that has come down to us, coupled with our own experience in relation to the effect of the Spirit of God upon the heart, leads us to the conclusion that if Jesus had proposed a plan that would not have been accepted by the Father, He would not have rebelled against the Father nor against the Son of God, who might have proposed the plan which was accepted. But how different was it with Lucifer! Because he could not have his way, he was determined to wreck everything. He would pull down the throne of the Eternal Father and destroy everything. He was not one with the Father. If he had been, that rebellion would not have occurred.

Now, it is a remarkable fact, which completely verifies and establishes the truth of the record concerning this rebellion in heaven, that from the time Adam appeared on the earth, and children began to multiply and increase, the spirit that Lucifer exhibited in heaven has been manifested on the earth. When he has had power to influence men and women he has filled them with precisely the same spirit that he manifested in heaven before man came upon the earth. That spirit made its appearance in Cain, and the Bible shows us that it was continued from generation to generation. The Book of Mormon is filled with the same testimony. But we need not depend upon the records that have come to us for illustrations of this and testimony concerning it. We ourselves, in our own persons, in our own organization as a Church, have seen the same spirit, and the same results that attended its manifestation in ancient times, and even as far back as the time of which I speak—before the earth was peopled. We have seen the spirit of rebellion exemplified in our Church as it was when we were in our spiritual existence. President Woodruff dwelt upon this in his remarks this morning. He showed us the effects of that spirit in those who entertained it. It is but a repetition of history. History has repeated itself all the time in the Church of God. The Book of Mormon is full of it. That record shows how the sons of Lehi divided, some listening to Lucifer and entertaining the spirit of rebellion, and others entertaining the Spirit of God and

seeking for its love and union. Those who yielded to the spirit of Lucifer sought the destruction of the others, and not being willing to submit to that which was right, they rebelled against their father. They determined to have their own way, regardless of the rights of others. And that history, from the beginning of it to the end, shows clearly the operation of these two influences; the Spirit of God bringing the people into union and love, and the spirit of Lucifer—which God in His own wisdom and for His own purposes has permitted to come upon the earth to test us—working out destruction wherever it could get possession of the people to manifest itself through, until it wrought the entire destruction of two races of people on this continent—the Jaredite race and the Nephite race.

It is wise for us to look a little into our own position, and see if we can profit by the lessons of the past. No trouble ever came upon the Nephite people—and I like to refer to them because the record is a most complete and interesting one—except through their departing from that spirit of union of which I have read in this prayer of the Savior's. When they lived so as to receive the fulfillment of this prayer and were united, they prospered on the right hand and on the left. The earth was blessed for them. It yielded of its richness, and every element of wealth contained in the earth (and there is no part of our earth that is so rich in all the elements of wealth as this blessed continent) was at their command. But in those days of prosperity, when everything flourished, some man or some faction would arise in their midst filled with pride, and vanity, and love of the world, yielding to the spirit of Lucifer and proposing plans of various kinds in order to disturb the peace of the people of God and to create dissension among them. It was the fruitful source of all their woes. No trouble ever came upon that people only through their yielding to this spirit of dissension and of rebellion which had come down from the council that was held before the world was peopled. All the prophets who spoke concerning the destruction of the Nephite nation were led to attribute the downfall of that people, which they by the spirit of prophecy saw would surely come, to the fact that they would fall into disunion. The Savior and the prophets predicted that four generations after the coming of the Son of God would live in peace, and Jesus rejoiced over them. He said how great His joy was about the generation which lived when He visited them, for He said that not one soul would be lost; and so it would be for four generations. But after that a falling away would come. They would listen to the spirit of Satan; they would lose their love and divide, and the result would be their entire annihilation as a nation.

Our own experience, my brethren and sisters, is very similar to this. Can any of you put your finger on any serious trouble that we have had that has not had its origin in professed Latter-day Saints dissenting from us and turning against us? I tell you, as it has been said already in this Conference, there is no power on earth, there is no power in the domains of the damned, that can shake or disturb this people if they are only united. No matter what course we may take, so long as it is in righteousness, if we are united we can stand

against the world and all its assaults. We can stand not only against visible enemies, but we can stand against the invisible hosts of darkness which Lucifer has at his command; and we can stand unshaken and unmoved amid the tempests that may break upon us, or whatever may be the character of the assault that may be made upon us. United we are strong; we are strong as the Almighty, our Father in Heaven, and as His Son Jesus, when Lucifer led away one-third of the hosts of heaven with the hope of destroying the plan of salvation and bringing to naught the purposes of the Father. But when dissension comes in our midst; when disunion manifests itself; when you see men who call themselves Latter-day Saints yielding to the spirit of Satan and rebelling in their feelings against the Spirit of God and the work of God, then there is cause for apprehension and for us to tremble, if we ever do tremble, because that is and always has been the fruitful source of our troubles, and it always will be. Union, therefore, ought to be the keynote of the entire people, as it is the chief corner stone of the superstructure of the Church. It ought to be more desirable than anything else among us. How shall we obtain it? Shall we have it by each man having his own way and carrying out his own designs? Was that the way Jesus, our great Exemplar, did? "Ah! but," I have heard it said, "that takes away man's independence." There are some people who seem to have the idea that rebellion and disobedience are evidences of independence and of manhood. Well, I am glad to know that, so far as I am concerned, I never took that view. I always felt that I was just as independent in being obedient, and I know I felt much better than I could possibly feel if I were disobedient. It is not necessary to be disobedient to show independence.

There are at the head of this Church, chosen by the Lord, three men, who constitute what is called the First Presidency of the Church of Jesus Christ of Latter-day Saints. One is the President. The other two are his counselors. But all three are Presidents, according to the revelations. One, however, holds the keys. President Woodruff is distinguished from every other one of us by the fact that he possesses the keys of the kingdom on the earth. He represents the Supreme authority. His voice to us, in its place, brings to us the voice of God. Not that he is God; not that he is infallible. He is a fallible man. His counselors are fallible men. The First Presidency cannot claim, individually or collectively, infallibility. Infallibility is not given to men. They are fallible. But God is infallible. And when God speaks to the Church through him who holds the keys, it is the word of the Lord to this people. Can President Woodruff do this without his counselors? I do not know what he can do, or what he might do; but I know that he does not do it. I know that President Young did not, nor President Taylor. I know that President Joseph Smith did not. He sought the counsel of his counselors. They acted in concert. And when the First Presidency act in concert, they are a power. But, as it was said by Brother John W. Taylor on Friday, if the First Presidency were divided, and the Twelve were divided, then we would not have the blessings that God has promised, and I do not know what