

God grant that they might keep the faith and live the lives of true Latter-day Saints; for if they remained faithful to the end they would assuredly reap the reward of the righteous.

President Angus M. Cannon then introduced

REV. A. J. BAILEY,

pastor of the Ogden Congregational Church, who said: "I want, in the presence of this audience, to thank all those to whom such thanks specially belong for the courtesy extended to me on this occasion. And I want to say that I am not here for flattery or rebuke, but to bring in my way, as I might to my own people in the Church where I am accustomed to preach, some message from the Divine word which I trust may, with the help of the Holy Spirit, be of some value to the people who hear me today.

I have chosen as my text for this occasion a portion of Scripture from the Gospel by St. John, the 18th chapter and 36th verse:

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

You recognize these words as the words of Jesus of Nazareth, in answer to a question propounded to Him when He was on trial before the Roman governor, accused by His own people, the Jews. When the Jews brought Him before their Sanhedrim, their accusation then was blasphemy against God, lack of loyalty to the Jewish law, the lack of fidelity to the teachings of the Rabbis of the Jewish church. But when they brought Him before the Roman governor, who had no care for religion of any kind, who had no especial thought concerning God or the truths of eternal life, then their accusation was not disloyalty to God, but disloyalty to the Roman empire. And so they said of Jesus, "He is a disturber of the peace; he is a pestilent fellow," and the great accusation that they make was, "He claims to be a king." Then Pilate, the Roman governor, said to Him, "Art thou then a king?" His answer was, "My Kingdom is not of this world."

Now, I want to say that this Kingdom of Christ is not of this world, first, in its origin. There are some things that come from the earth. In the springtime,

When every clod feels a stir of might,
An instinct within it which reaches and twines,
And grasping blindly above it for light
Climbs to a soul in grass and flowers.

Then we know what the earth can bring forth—the buds and the flowers and the fruits. We know that we can open the treasures of the mountains, that there can come from out of the earth the great riches which men can utilize for their own good; and we know that the things which are from the earth are like the earth. They are things which perish; and when the earth shall be dissolved, the things that came from it, the things that belong to it shall pass away.

Jesus of Nazareth said to the people, somewhat to their astonishment, but to their edification, "That which is born of the flesh is flesh, but that which is born of the spirit is spirit."

That is; there are things that come to this earth by human effort, but these are things that belong to the flesh. They are things that men's hands can produce. But there are things which come to this earth that belong to it, the particular forces which move in the affairs of men, which are not of the earth. They do not spring from out of the earth; they do not come through humanity by way of the flesh; but they come down from heaven—they come from God; and the Kingdom of Christ in its origin was not of earth, but of heaven. That is, to the Kingdom of God belongs such things as love, the tenderness of human sympathy, which is begotten by the Divine presence, of something in the human heart which makes us feel that all we are brethren, and that above us the Great Father is our one God—that love did not come from the earth. It came from above.

Our brother read to you a portion from the epistle to the Corinthians. Had he read another chapter continuing in his reading, he would have found this, which he would have loved to bring before you had he the time, and that is, when the Apostle speaks of all these wonderful gifts which God has bestowed upon men, he goes on to say that we might possess every one of them, and yet without Divine love—and God is love—all else would be as "tinkling brass and as a sounding cymbal." We may have the powers of men, we may have the gifts of Christ, and all that, but if we lack the Divine element of love in all human action, if we lack that love which God bestows for our helpfulness here and for our perfection hereafter, we lack all. Now this comes not from below; it comes from above. Christ wanted us to understand that there is a kingdom of thought, of helpfulness, of power, of authority in this world which men can never discover, can never invent, can never produce. It comes from God. Man can produce imitations of things in nature. We pass through the streets and we see what men have done, and we see how the deft fingers of women have made beautiful flowers with which to adorn their heads, their persons, and all that; but no man can invent, and no woman can give to the flowers she makes, the life which God gives them. And so in all the things of this earth, in all that men can devise in their organizations, in their plans, unless there can be brought to these the Divine light, the Divine power, the impregnating of the Holy Spirit, there lacks the one element which we need most of all—the element that shall give to them eternal perfection.

This Kingdom of Christ is not of this world in its methods. Men devise some plans, and then they try to devise some other plans to carry forward the great thought, the one purpose which is in their minds. And so they have their methods—the things of this earth, things that they have devised themselves; but the Kingdom of God is not advanced, it is not established, it is not sustained or promoted by the things of this world. You know how we are told that though our weapons are not carnal they are mighty through God, to the pulling down of the strongholds of Satan.

Why, when Christ was in the garden on that last night of His betrayal He said to His disciples that they were not to go out with swords to conquer the world—they were not to go out adopting the plans of men, the wisdom of the nations of the earth, or the weapons of this world. They were to go out equipped with divine power, to go out as the Spirit should direct them. In that garden, that night, one sword was drawn, and one wound was made; but the Savior's hand touched the wound and healed it. Turning to the one who drew the sword He said, "Put up thy sword into its sheath;" and from that hour to this the sword has never been drawn at the command of God in the interests of the Kingdom of God.

Now, it means that God's plan is larger, better and purer than ours. It means that God is over all the works of His hands, and He does not suffer His own to fail. We remember as we read the story of the Apostles going out to preach the new way, that now and then they would come together in their meetings to talk over the plans that were to be carried forward, to work that was yet to be done; and this record is made on more than one occasion: "It seemed good unto us and to the Holy Ghost." That is, in that little company of the disciples, with Jesus of Nazareth among them, they sat as one who spoke, moved and acted with others, through the presence and power of the Holy Spirit.

The first missionary tour that was made was made under the Divine direction, and the record reads in this way: "While they were fasting and praying the Holy Ghost said: Separate me Saul and Barnabas, for the work whereunto I have called them." And then as they went out to do their work under the direction of the Holy Spirit, Paul tells us that on some occasions when he wanted to go over in this direction the Holy Spirit suffered him not. He wanted to go to another place, and the Holy Spirit would not let him go. Then one night there came to him a man from Macedonia, who said, "Come over and help us;" and his testimony is that "we gather assuredly from this vision that the Lord wanted us to go into Macedonia," and he went and took with him his fellow-laborers to that field. Now, that was the Holy Spirit directing the great campaign—not a method, a plan, of man, but a plan of God; and now we see that the weapons of their warfare were not carnal weapons. They did not go out to conquer the world as Alexander conquered, as Napoleon conquered, but they conquered by the power of Divine truth. They conquered by showing to the people the better way. You can never get a man into the Kingdom of God and make him a loyal citizen of that Kingdom by any sort of material force or the appliance of material weapons. You might put a rope around a man and drag him into the Church, but that would not make him a Christian; you may lay hold of him and baptize him in the water, but that would not make him a saved man. But when you bring his heart to God, when you bring him as the poor woman who came in that great throng, reached out her hand and touched the hem of the Master's garment, saying, "If I