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Discourse Delivered by ELDER B. H. ROBERTS,

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JOSEPH SMITH, THE TEACHER.

I have been invited here to say something about Joseph Smith, whom most of you believe was a prophet of God. It is not at all my intention to deal with the incidents of his eventful life, these are familiar to you. If I could attain the full desire of my heart, I would like to set before you somewhat the value of this man as a prophet, a seer, a teacher of men.

As a text to which our thoughts may turn occasionally as we proceed, I shall read a passage from a book quite famous for its literary merit; it has reached its ninth edition; also for the character sketches of prominent Americans of the early decades of the nineteenth century, which it contains. The book, "Figures of the Past," was written by Joslah Quincy of the famous Quincy family of Massachusetts, a graduate of Harvard, 1821; mayor of Boston from 1845 to 1849. Mr. Quincy visited Nauvoo in May, 1844, fortyvisited Nauvoo in May, 1344, 1679-three days previous to the martyrdom of the prophet, and though his "Fig-ures of the Past" was not published until 1382, the year of his death, yet his recollections of the prophet and his impressions of Nauvoo were drawn from his journal written at the time and summersue before written to his from his journal written at the time and numerous leters written to his friends about the period of his visit. Mr. Quincy places his pen portrait of Joseph Smith at Nauvoo with similar portraits of such eminent Americans as John Adams, Daniel Webster, Joan Randolph, Andrew Jackson, and the French soldier and statesman, Lafay-ette. The passage I am going to use for the text is the opening paragraph: DEWARK ADI & DENERTICTION

REMARKABLE PREDICTION.

REMARKABLE PREDICTION. "It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most power-ful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that in-terrogatory may be thus written: Jo-seph Smith, the Mormon prophet. And the reply, absurd as it doubtless seems to most men now living, may be an ob-vious common-place to their descend-ants. History deals in surprises and ants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thous-

is today accepted by hundreds of thous-ands as a direct emissary from the Most Higb-such a rare human being is not to be disposed of by politing his memory with unsavory epithets." Reading that passage a few days ago, I asked the question: Is this rather re-markable prediction of Quincy's in the way of fulfillment? Tomorrow will be the one hundred and second anniversa-ry of our prophet's birth. It is more than one hundred years since he came to earth and sixty-three years since he departed from it. What evidence is there before the world that would lead any scrious minded person to be-lieve that this prediction I have read in your hearing may find fulfilment? in your hearing may find fulfilment? "Certainly," men will begin to say, "enough time has elapsed to develop The character of your prophet's work; whether he built of wood, hay, stubble, or of gold or precious stones. Is his influence to be merely transient and local or did he really deal with some universal and permanent truth that must remain to influence man-kind?"

HISTORICAL AMERICANS

As introductory to these considera-tions, let us think about some of these historical Americans whose influence upon their countrymen is to be eclipsed, perhaps, by the "Mormon prophet." Among our patriots and statesmen will strine of the inherent right of revolution against intolerable oppres-sion. Jefferson, and his "Declaration of Independence," and the "statute of Virginia for Religious Freedom rinciple of which finally found its utions. Alexander Hamilton and his solitical interpretation of the constitututions. tional powers of our general govern-ment. Webster and his doctrine of the all but sacredness of the American union of states-the statesman of nationalism. Monroe, with the doctrine which bears his name, politically segregating the American continents from burope, and dedicating the western forld to free institutions. Lincoln, with doctrine of the rightfulness of per and child of Adam's race-the doc-trine of the universal applica-tion of the self-evident prin-ciples of the Declaration of Independence—the right of men to live, to be free, to pursue happiness—prin-ciples he invoked in behalf of the African race in the United States, Among inventors will be remembered Fulton, Whitney, Morse and Edison, Among the philosophers, practical and spectaculative, Fanklin, Emerson and John Fiske. Among the poets, Long-fellow, Poe and Lowell. Among the preachers and theologians, Jonathan Edwards, and his cruel orthodoxy; Wm. E. Channing and his Unitarian liberalism; Henry Ward Beecher and his successor Lyman Abbdy with their his successor, Lyman Abbot, with their efforts at reconciliation of Christian-ity and evolution. This enumeration does not exhaust the list of historical Americans who have powerfully influenced their coun-trymen, but it will not be doubted that they represent the very chief of the re-spective groups that have so influ-enced their countrymen. Thinking of the achievements of these great Americans and mainching these great Americans, and weighing the influence of each upon his coun-trymen, do you not really think, even with Josiah Quincy on our side, it looks presumptuous in us to hold that

Joseph Smith may yet exert a greater influence over his countrymen than any oue of these his compatibule? That is the question I propose to put on trial here this afternoon.

WHAT IS A PROPHET.

recting of errors

CONDITIONS 100 YEARS AGO.

CONDITIONS 100 YEARS AGO. (1.) At the commencement of the Nineteenth century, the general idea prevalled in Christendom that a great while ago a very definite revelation from God had been given; angels had visited the earth and imparted divine knowledge to men; the Spirit of the Almighty had reside upon some and had given them understanding by which they were able to declare the mind of God, and the will of God, these were prophets. Some prophets there were who even talked with God "face to face, as a man speaketh unto his friend;" so communed Moses with God, (Ex, 33:11); So, too, Isalah (Isa. 6: 1-6). But while this belief as to reve-lation in the past everywhere with irrigating canals and ditches. The ality in some Christian graveyards. (7) Salvation and damnation meant, as to the former, the attainment of heaven; as to the latter, assignment to hell. The former, fugling from the descriptions of it, a mysterious, indefl. nite state "enjoyed" somewhere "be-yond the bounds of time and space . . the saints secure abode:" the latter a very definite place, with very definite and very hot conditions, that had power to endure and that everlast-ingly, to the eternal misery of the damned. damned. These were some of the prevailing ideas, of the philosophy and religion of men at the birth of the prophet. A philosophy inadequate for any reason-able accounting for the universe. Re-ligion that was derogatory to God and debasing to man. Errors of both phil-osophy and religion, that it was, I be-lleve, the mission of our prophet to cor-rect. Let us follow him as he pro-ceeds with his corrections, his setting over against every error above enum-erated the truth received of God. damned. lation in the past everywhere prevailed, orthodox Christendom was equally certain that no revela-tion was being given in their day; and not only was no revelation then being given, but neither would there be any revelation given in future time. "The volume of revelation is com be any revealation given in ruture time. "The volume of revelation is com-pleted and forever closed" was dogma in all Christendom. There would be no future visitation of angels. No more would the heavens be opened, or man stand face to face with his God, or speak to his Lord as a man speaketh to his friend. All this was ended. The cargon of exploture was completed and canon of scripture was completed, and forever closed. That canon consist-ed of the Old and New Testaments; all (1) Against that dogma of the ces-sation of revelation, Joseph Smith pro-claimed the re-opening of the heavens. Against the doctrine that angels would no more visit the earth, he asserted the visitation of angels to him, reveal-ing the existence of the Book of Mor-mon, a new volume of Scripture. Oth-er angels brought to the plateenth other

oooks were secular; this alone There was no other word of IDEAS OF DEITY.

(2) In regard to deity, Christian men at the beginning of the nineteenth ce-tury believed that God was an incor-pereal, immaterial being. Without body-that is, not material, not matter: without parts; without passions; and yet, with the gravest inconsistency, they held that God was of love the es-sence; that He loved righteousness, that He hated iniquity; that He so loved the world that He gave His only begoiten Son that whosever believeth on Him should not perish, but have everlasting life! Notwithstanding this "love." and this "hate." He was without passions. He was, too, according to their creeds without form. Notwith-standing Moses, one of the God-in-spired teachers of men said that "God created man in His own image, in the image of God created He him;" and Jesus by a prophet of the New Testa-ment was declared to be the express image of God's personage. (Hebrew 21: 3). They were possessed of a "morbid term", of authonomorphism, its. mon, a new volume of Scripture. Oth-er angels brought to the nhieteenth century prophet the keys of author-ity and power held by them in former dispensations. Against the doctrine of a closed volume of Scripture, he asserted the exist. ence of, and the truth of the Am-erican volume of Scripture, the Book of Mormon. Against this whole nar-row, bigoted idea of revelation held by the Christian world, he proclaimed a larger view; instead of holding that a few prophets among the Hebrews had been visited of God, and received di-vine inspiration he represented God (2) In regard to deity, Christian men vine inspiration he represented God as saying:

modern towns in the valley, including Phoenix, the capital of the territory. Mesa is provided with good schools

> in the modes of existences which are themselves—in their essence—eternal, the changes constantly tending to highdevelopments, from good to better, else ministering to this end.

MAN'S ORIGIN. (4). Against the doctrine which as-

cribed a merely earthly origin for man, body and spirit; that man's intelligence was a created thing—against this, I say, our prophet taught that intelli-gence is not created or made. "neither indeed can be." He taught that the inindeed can be. He taught that the in-telligent entity in man, which men call "spirit" and sometimes "soul" was a self-existing entity, uncreated and eter-nal as God is, at once a brother and son, of the Gods; placed in the way by higher intelligences, and guided by their love and counsels, of increasing his own intelligence and name. Such his own intelligence and power. Such he represented man to be and once more crowned him with the dignity belonging to the sons of God.

FREE AND UNIVERSAL.

(5). In regard to that monstrous doctrine that (fod by the exercise of His sovereign will nad precessing life, while others He ordained to everlasting death, and that not because of the good or evil that they had done or might do; but was a matter regulated alone by His sovereign will, and that the number of such men and angels thus predestined such men and angels thus predestined are so peculiarly and unchangeaoiy known, and their number so certain and definite that it can not be either increased or diminished—against this doctrine our prophet asserted that sai-vation was free and every soul of man vation was free and every soul of man catable of participating therein if hap-pily he should seek salvation, and that he could be assured of the help and grace of God to aid him in the attain-ment of it. Against the awful doctrine of infant dominities he asserted the doctrine of

damnation, he asserted the doctrine of free redemption of all who died in in-fancy through the grace of Jesus Christ, and the power of his atone-

REWARDS AND PUNISHMENTS. (7). Against the dogma of the atto hell, involving as it did the equality of the glory in the one, and equal se-verity of punishment in the other, our propnet reasserted the justice of God in providing a graded state of exist-ence for men in the future life, grades that correspond to the state of men-tal, moral and spiritual development or every soul of man. And as to the eternity of man's punishment for deeds done in the body, aside from the sons of perdition whose final state is not revealed, against that he asserted the mery of God in the deliverance of the offencer when the claims of justice should be satisfied. Thus, all down the line of religious error, as well as in the things nere pointed out, Joseph Smith asserted the truth of God and maintained it before the world. Had he done no more than this, if this had been his sole achievement in the world's thought, we would be on solid ground in claiming for this our prophe, the influence half predict-ed for him in the text I read from Josiah Quincy-he would stand in fair way of being regarded as the histori-cal American who had exerted the most powerful influence upon the destinies of his country men. But instead of this being the end of his achievements it is merely the commencement of his life's work; a mere clearing of the ground for the new temple of religion and philosophy to be erected; the disty. missal of the absurdities of old sys-tems to make way for the incoming of the new system of thought which shall in harmony with the new knowledge of a new and glorious age-the incoming millenniun I wonder if I may venture here to I wonder if I may venture here to draw in outline the suggestion of that system? By your leave then. In the beginning it is necessary to say to you that I shall use all ideas, doctrines, philosophies, science principles, inter-pretations that I find brought to the knowledge of the world through Joseph Smith directly or indirectly. For while doctrines here used are found in the Book of Motmon and properly should doctrines here used are found in the Book of Mormon and properly should be referred to the prophets among an-cient American peoples for their ori-gin, still the world today owe their knowledge of these things to the translation of the Book of Mormon by Joseph Smith. So in relation to the Book of Moses and the Book of Abra-ham. So also as to the revelations in the Dictrine and Covenants, such phi-losophy and religious principles as are there found are given of God but bisophy and tenglous principles as are there found are given of God, but Joseph Smith received and published them, and for the purposes of what is here to be set forth shut stand as his doctrines and philosophy, as well as the matter of his discourses.

and churches, and is the center of a considerable area of the valley. As stated, the climate of Salt River valley is semi-tropical. Oranges, lemons, dates, figs, almonds, olives, etc., are plentifully grown, and of a flavor to make them popular in eastern markets. Cantaloupes and watermelons from Mesa have made the city famous the former taking first prize at the St. Louis fair. The oranges, too, are often preferred to the product of Florida or California. In Salt River valley they harvest hay at Christmas time, and six crops are the average for the year.

"There are many kingdoms . . . and there is no space in the which there is no kingdom; and there is no kingdom in the which there is no

space." This was said in 1832. The context of the passage makes it clear that "kingdoms" here are not groups of men or nations over which a monarch reigns; but substance, matter, worlds and systems of worlds, under the do-minion of law, or intelligences. It is the doctrine of the eternal and every-where existence of matter and space. It is a description of the universe as It is a description of the universe as far as it is describable. But let us think of the passage a moment; for

t requires thought to rightly appre-tend it. "This "space," what is meant by it? This "space," what is meant by it? I ask you what is between the two walls of this hall, and you would rightly answer space, extension. But what is on the outside of each wall-space; neither wall is the end of space. Let us look higher. What is between us and the sun? Space-extension. How much of it? Our astronomers say 92,-000,000 miles. What is on the other side of the sun in a direct line from us? Space. How much, 92,000,000 miles? Yees and if 92,000,000 miles were multi-plied by 92,000,000 the product would not indicate all the space in a direct line indicate all the space in a direct line from us on the opposite side of the sun. Beyond the point so obtained space would still extend. But one wearspace would still extend. But one wear-ies of these units of measure, take i' ray of light. In the single batting of a bird's wing light will pass eight times around the earth, that is pass over a distance of 198,000 miles! There are fixed stars-suns-so distant from us the astronomers say that it requires hundreds of thousands and even mil-llobs of years for a ray of light to reach us from those distant suns! Take one of those distant suns and think upon it in respect of space, just as we did a moment ago in regard to what is between our earth and the sun and beyond the sun, in a direct line from us and you get the same results. There is no means by which the limit-less may be measured. What ever the length of your measuring wand it is length of your measuring wand it is still inadequate. By no measurement, by no conception may one reach the outside curtain, beyond which space does not extend. And so as to time, duration. What was before today? Yesterday. And what wil lbe after today? Tomorrow. Take a century, better yet, a millennium, a period of 1,000 years-why not take 1,000,000 years as a period with which to measure duration? It will answer just as well as our "day" of a moment ago. What as our "day of a moment ago, what preceded our present period of 1.000,000 years? A previous 1,000,000 of such years. And what will follow the present period of 1,000,000 years? Another such So you may continue, make period of measurement what period length of years or centuries or millen. niums you please the result will al-ways be the same. It is again the attempt to measure the limitless, to encompass that which is infinites. The sum of all our thought on this head is well stated by Ernest Haeckel in his latest, and indeed his last work, the publication of which falls within the present decade: "The extent of the universe is infinite and unboundetd; it is empty in no part, but everywhere filled with substance. duration of the world

prophet said: "That which is govern-ed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetb to abide in sin, and altogether abidelb in sin, cannot be sanctified by law, neither by mercy, justice, nor judg-ment.' From all which one is to con-clude that evil is subject to law as well as good, that is, it cannot romain evil and yet produce the effects or good. Our prophet teaches, then, that through all eternity the infinite uni-verse has been, and is, and will be subject to law.

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AUERBACH'S

MONSTER

PRICE-WRECKING

CLEARING SALE

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subject to law. CHANGE AND ITS TENDENCY.

Third. As to movement, and change in this infinite universe. Our prophet represents God as saying:

"Worlds without number have I cre-ated. . . Behold, there are many worlds that have passed away by the word of my power, and there are many that now stand, and innumerable are they to make the states the they to man. . . . The heavens, they are many, and they cannot be num-bered unto man; . . and as one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my works, neither to my words."

and there is no end to my works, neither to my words." This passage implies constant move-ment in this infinite universe. The "as one earth shall pass away and the heavens thereof, even so shall an-other come," corresponds somewhat to the modern scientist's notion of "evo-lution and devolution." Also his "sub-stance is everywhere and always in uninterrupted movement and trans-formation: nowhere is there perfect repose and rigidity; yet the infinite quantity of matter and of eternally changing force remains constant." (Haeckel). And now I must ask you to accept a somewhat loose generaliza-tion of the effect of these changes go-ing on in the universe, gathered in-deed from the teaching of our prophet, but without specific quotation, namely, the tendency of this movement in the universe, the organization and then the disintegration of worlds and sys-tems of worlds is in the direction of the development of and for the increase, of the power, and glory of truly im-mortal intelligencies, is required by the philosophy of Joseph Smith.



THE INTELLIGENT ENTITY.

Fifth—Of man's spirit, called oft by other names, "mind," intelligence "ego," "self," but by whatever nar it is called and all nice distinctions i aside, here I mean that conscious, sei determining entity, which thinks reasons, wills, loves, aspires—I me the real man, let us in our discour call him spirit. Of man, then, th understood, our prophet taught:

understood, our prophet taught: "The soul-the mind of man-ti immortal spirit-where did it cor from? All learned men and docts of divinity say that God created it the beginning; but it is not so; t very idea lessens man in m^o estim-tion. I do not believe the doctrine. know better. * * * * We s that God himself is a self-existent h-lng. Who told you so? It is corre-enough, but how did it get into yo heads? Who told you that man d not exist in like manner, upon t same principles? Is it logic to say that the intelligence of spir is immortal, and yet that it had beginning? The intelligence of spir had no beginning, neither will it ha an end There never was time when there were not spirits; f they are co-eternal with our Fatt

Man, then in the prophet's phile ophy is not a created, but a self-e istent entity, one of the eternal thing not created, really uncreatable, as al indestructible. Not of earth orig but existing in heavens without nu-ber, brother to all intelligences brother to the Christ with the Fathe our Prophet represents the Christ our Prophet represents the Christ saying—"I was in the beginning wi the Father.Ye, [the bret ren present when the reveation w

from eternity, and will exist to etc

nity.





a Bible, we have got a Bible, a we need no more Bible. Ha ye obtained a Bible, save were by the Jews? Know not that there are more natio 3.) They were possessed of a "morbid terror" of authropomorphism—the as-cription of human form, feelings or qualities to God—as if they could es-cape it and still hold belief in the Bible revelation of God! Or for matter of that hold to any doctrine of God taught either by religion or philosophy. At the very least, if the God-idea survive at all. God must be held to possess con-sciousness and volition, and what are these these but human qualities, which render God to our thought as anthro-pomorhpic? Strip God of these as as other human qualities He is reduced to the athe-"force;" to blind, purposeless and force, that can sustain no possible relationship whatsoever to other things in the universe. to men o erse. As on writer in a great magazine recently said: "If we are to know the Su-preme Reality at all, it can only be through the attribution to Him of qualities analogus to, though infinite-ly transcending, the qualifies which we recognize as highest in man, and consequently in the world as we know

sistencies of the creeds of men, we shall have no time to discuss them. Indeed, I must ask you to think with me in headlines, and to think fast. We have no time for argument. We shall barely have time to pass over the ground proposed, and must depend up-on the truth of our statements being lf-evident, or conceded to be accu-

rate statements of fact. (3) Respecting the universe Christen-dom at the beginning of the nineteenth Gon at the beginning of the inneceenting century believed that it was created of God from nothing, and that no great while ago. "Calling forth from noth-ing" was held to be indeed the racan-ing of "create." God transcended the universe. Was, in fact, outside of it. What an American philuniverse. Was, in fact, while of it. What an American philsopher (Flske) some years after-vards called an "Absentce God." Absent, "except for a little jog vards Absent, or poke here and there in the shape of a special providence." (1) Of man it was taught that while

was created of God, his origin vas purely an earthly one, his body nade of the earth, a spirit breached nto him when his body was made, and to became a living soul; and all taught hat he was a created thing, a creature. (5) As too man's salvation some of the creeds taught that God of His own

the creeds taught that God of His own volition had foreordained that some men and angels were doomed to over-lasting destruction, and others predes-tined to eternal life and glory. Not "for any good or ill" that they had done or could do, but their fate was fixed by the volition of God alone. These whom He would save He would move by irrestibile grave to their solvation: whom He would save He would move by irresistible grace to their sulvation; those whom He had pre-determined should be damned might not escape, struggle they never so persistently; no prayers could save them; no act of obedience might mitigate their pun-ishment; no hungering and thirsting after righteousness, bring them to blessedness; they must perish, and that ternally! Those who perished in ig-morance of Christ were damned. "The heathen in mass, with no single definite and unquestionable exception on rec-ord, are evidently strangers to God, and going down to death in an unsaved condition. The presumed possibility of and going down o heath in an insaved condition. The presumed possibility of being saved without a knowledge of Christ remains, after 1.800 years, a possibility illustrated by no example." So said those who expounded this creed.
(6) Others, still, taught that infants dying in infancy without receiving Christian baptism were damped, and

baptism were damned. that everiastingly. By some, unbaptized infants were denied burial in sanctified ground. "Hell's Half Acre" was a re-

than one: Know ye not that I, the Lord your God, have created all men, Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men; yea, even upon all the nations of the earth? For I command all men, both in the islands of the sea, that they shall write the words which I speak unto them,Behold, I shall speak unto them, Jews, and they shall write it; and I shall also speak unto other tribes of the house of Israel, which I have led away, and they shall write it; and I away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it."

"Thou fool, that shall say, A Bible,

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nels in order to provide themselves

THE HEAVENS REOPENED.

(1) Against that dogma of the ces-

Joseph Smith also represents one of the Nephite prophets as saying:

"Behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wis-dom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, accord-ing to that which is just and true."

This doctrine unites in one splendid brotherhood all the seekers after God. all those who had received inspiration from the Most High and were sent forth from the divine presence to in-struct their fellow men. Joseph Smith, I say, unites their hands in a splendid brotherhood of the God-in-spired men. Not that all the prophets among the various races of men were equally inspired; not that all came with a fuiness of irruit; not that all had the gospel of Jesus Christ. But if they brought not with their message brotherhood all the seekers after God. the effulgent brightness of an all-glorious day, they brought something of twilight which dispelled some of the murkiness of the night in which the men of their respective races had walked; and those who have groped in the density of darkness know how grateful is the twilight, how much bet ter it is than darkness. How noble is this view of God's hand dealings with he children of men in respect of reve lation as compared with that narrow bigoted view at the beginning of the nineteenth century which would hold that the Hebrew Scriptures contain all the word of God delivered to the in-habitants of the earth!

REVELATION OF THE DEITY

(2) Against the dogma that God was an incorporeal, immaterial being the prophet announced the splendid docan incorpore in minimizer of one gradient in the prophet announced the splendid doc-trine of anthropomorphism—God in the human form, and possesed of hu-man qualities, but sanctified and per-fected. In the first great revelation which opened this last dispensation our prophet beheld Father and Son as sep-arate and distinct from each other; as persons in the form of men, more glor-lous, and more splendid of course than words could describe them. And all through the revelations received, and all through his discourses, the proph-et reaffirms the old doctrine of the Scriptures from the earliest times, the doctrine of all the prophets as long an inspired man was speaking— asserting the doctrine that man indeed was created in the image of God, and that God possessed human qualities, that God possessed human qualities, consciousness, will, love, merc, jus-tice: together with power and glory-in a word, a man "exalted and per-fected."

ETERNITY OF MATTER.

(3). In opposition to the doctrine that God had created the universe of nothing, the prophet asserted the doc-trine of the eternity of substance and law, 'd their infinite extension throug, out all space; that creation is but the wisely wrought changes made

OF THE UNIVERSE.

First, then, as to things; this unierse in which men, angels and Gods -intelligences all, live,



'The equally infinite and unbounded; it has no beginning and no end; it is etern-

Such may be said to be the settled nd universal conviction of science now but it was far from such conviction it 1832 when Joseph Smith said the n the passage: "There are many kingforms, . . . and there is no space in the which there is no kingdom; and there is no kingdom in the which there s no space."

OF THE REIGN OF LAW

Second. As to law:

"There are many kingdoms, . . . and to every kingdom is given a law; and to every law there are certain bounds also and conditions. All beings who abide not in those conditions (i, e, abide within the law) are not justified." This also in 1832. The passage proclaims the reign of law throughout this infin universe-through all infin' universe-through thro. h all time; in all kingspace, doms; but implies the possibility departure from law. But "to every law there are certain bounds also and A strange conception, esconditions! pecially three-quarters of a century ago, yet approved by man's experience. The power of ocean currents and the winds to carry with them objects in the direction of their movement, is overcome by another force or law-the overcome by another force or law-the power of steam; the force of gravita-tion, by the levitating power of gas; the natural tendency of water to seek its level, by the levitating power of heat and the absorbing power of the atmosphere, are hurriedly chosen ex-amples. But this same idea of law itself having metes and bounds, or "law itself being subject to law," Henry Drummond, one of the recog-nized great thinkers of the mineteenth century, more than half a century after our prophet, declared to be "one of the most striking generalizations of re-cent science." And John Fiske said, "In older to be always sure that we are generalizing correctly, we must

the philosophy of Joseph Smith. EXISTENCE OF GOOD AND EVIL.

> Fourth. Respecting good and evil, our prophet taught:

> "There must needs be an opposition in all things. If it were not so right-eousness could not be brought to pass; nor wickedness, nor holiness, nor misery; neither good nor bad, therefore all things must needs be, (in the absence of these opposite existences) a compound in one."

It will require but little reflection to establish the truth of this doctrine. Good implies its opposite, evil. Law, which carries with it the idea of order, which carries with it the idea of order, implies disorder, and takes measures against it. We become conscious of the truth of the doctrine here an-nounced at every turn. In the as-tronomic order it is seen in the centri-petal and centrifugal forces-the hold-ing together and the flying apart forces. In chemistry it is manifest in the composing and decomposing forces; in positive and negative electricity. It is seen in light and darkness; heat, cold; movement, repose; joy, sorrow; pleasure, pain; and so following. Our prophet's teaching on this line, runs to the extent that existence itself is made to depend upon it, this antinomy of things. Listen: of things. Listen:

'And if ye shall say there is no law shall also say there is no sin. 11 ye shall say there is no sin, ye shall also say there is no righteousness. And if there is no righteousness, there is no happiness. And if there is righteousness nor happiness, there no punishment nor misery. And these things are not, there is no God, And if there is no God, we are not, neither the earth; for there could have been no creation of things; neither to act nor to be acted upon."

Have you ever thought what a dread-ful world this would be without the duality--the opposite existences, here contended for? Imagine all things it the world white! No contrasts in col-ors! Universal insanity must result, The "dread of sinking 'it to naucht" is The "dread of sinking into naught" is matched by the dread of having things resolved into a "compound of one." The absence of this necessary "opposite in all things," is well put by a very recent philosophical writer in these terms

"Evil exists in the balance of natural forces. . . . It is also the back-ground of good, the incentive to good, and the trial of good, without which good could not be. As the virtue of courage could not exist without the courage could not exist without the evil of danger, and as the virtue of sympathy could not exist without tha evil of suffering, so no other virtue could exist without its corresponding evil. In a world without evil—if such a world be really conceivable, all men would have perfect health, perfect in-telligence, and perfect morals. No one could gain or impart information, each one's cup of knowledge being full. The temperature would stand forever at one's cup of knowledge being full. The lemperature would stand forever at 70 degrees, both heat and cold being equal. There could be no progress, since progress is the overcoming of evil. A world without evil would be as toil without exertion, as light with-out darkness, as a battle with no an-tagonist. It would be a world with-out meaning." The German philosopher Kant put the same thought in beau-tiful form when he said, in substance: The dove as she speeds her way through the air may marvel at the re-sistence to her flight by the atmos-phere, but we know that but for that "In order to be always sure that we are generalizing correctly, we must make the generalizing process itself a subject of generalization," which is but a recognition of Drummond's idea that "Laws have their law." and Joseph Smith's "to every law there are certain bounds also and conditions." Already I have noted in the nassage the implied possibility of the infraction of law; and the idea of law itself implies the possibility of disorder which must result from an infraction, that is, a denayture from or violation of law. But our sistence to her flight by the atmos-phere, but we know that but for that resistance she could not fly at all. So far Kant. Applied, the conclusion would be: As the resistence of the atgiven] were also in the beginning the Father, that which is spirit. Man [the race] was also in the beginning with God. Intelligence was t reated or made, neither indeed

But while these spirits or intellige But while these spirits or intende entities may be equal as to their du-nity, they differ in the degrees of 1 telligence—so our prophet teach. Where two things exist, one high than another, there may be anoth thing higher yet. Where two this exist, one superior to another, the may be another still superior, and on ad infinitum. So where two shift on, ad infinitum. So where two spir exist, one being more intelligent ih the other, there may be another mc intelligent than that other. Yet, n withstanding this difference in degr of intelligece, they are equal as their eternity. "They existed befor they shall have no end; they shall t ist after, for they are gnolaum, eternal." It is this difference in int ligences that leads to order universe of ours. The more a intelligences governing, controling intelligences governing, controlling, vising, organizing, forming societ making governments that shall lerease the glory and power a joy of intelligences, to this of bringing into existence what call worlds, world systems, guing them through immense ing them through immense cless of time, and through cesses that lead from chaos to mos, from telestial to celestial, when attaining a point beyond with they may not be exsited in their ent forms, breaking those forms, integrating them, throwing them —these material things, not in gences—back to chaos, to be bro forth again to reach a grander co —worlds without number have -worlds without number have bassed away, by the word of bower, and many now stand, inn passed ble unto man; and as one cal its heavens shall pass away, so another come, and there is no o these works, this evolution and devolution. And so the eternal de proceeds. Intelligences mean standing unburt in the midst of organization and disorganization. organization and disorganization, even intergrating and disintergrating e-ments, this movement from lower higher forms, from hitle to great excellences; yet this without attain to "highest" or "perfect," because s vacing in the infinite, which knows ultimates. But intelligences under t ultimates. But intelligences under law of eternal progress, are ever creasing in power, glory, might, minion, love, benevolence, charlty, tice, and all else that makes for increase of the power and glory of telligences. In which strivings achievements, eternal ovil is prose makes necessary and possible, in f the very strivings and achievement and is the "foll on which good 1 duces itself and becomes known" OF GODS AND THEIR INFLUEN OF GODS AND THEIR INFLUEN OF GODS AND THEIR INFLUENT Sixth—It is seen that our propi-taught the eternity of intelligences, spirits; that they are not only t created, but uncreatable; that thou they differ in degree of intelligence, knowledge, of love, hence differ a in power, influence, in glory—in that comes from soul power. The p siding intelligence to that order things and beings to which we belo is represented as standing among i intelligencies destined to our ear "and among these there were many. "and among these there were many he noble and great ones." And Presiding Intelligence said: "These will make my rulers; for he ste among those that were spirits, and saw that they were good." "The no and great ones" are made rulers: a doubtless the principle here operation in respect of those intelligences desi



heals and protects the diseased mem-