

## SERMON BY PRES. JOSEPH SMITH,

On the occasion of the Dedication of the Saints' Chapel, Lamoni, Iowa,  
Sunday, April 8, 1893.

Subject, THE PURPOSE OF THE REORGANIZATION.

HYMN 448; tune, Coronation; prayer by Elder H. A. Stebbins; hymn 772; tune, Benevento. Scripture Reading by Pres. Joseph Smith. Quartette, "One Sweetly Solemn Thought."

I shall not weary you with much reading but shall read a portion from the prophecy of Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel 2: 28-32.

The text which I have chosen as the nucleus around which to present a few thoughts will be found in the closing portion of that which was read in the lesson: "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

And also a portion of that which is found in the Book of Mormon, in which the statement is made that the prophet, looking down through time, beheld that the Spirit recognized by him as being the Holy Spirit moved abroad and stirred up the hearts of a remnant, and they gathered together to speak to each other concerning their hope. One of the things which occupy our attention may be shadowed forth in a few words, and they necessarily have relation to that which is our hope,

And connecting this which I have read as a text, I take up the words of Paul, that celebrated Christian lawyer, and represent the hope of Israel and discover it to have been presented to him as having come to Israel through him that was to be the light of the world. We repeat a portion of the word: "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."—Romans 9: 29.

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Romans 11: 25.

Now while we have not time this morning to dwell at any specific length upon the peculiar blindness that happened to ancient Israel, we may possibly have something to say about the blindness that has happened in the modern Israel, in which we will undoubtedly find one of the leading causes for that organization represented here to-day, that has erected this house, and is proposing to dedicate it to the service of God.

It was my fortune to hear in early life a good deal said about the fullness of the Gentiles. And prior to my connection with the Reorganization I heard a great deal about God having withdrawn his Spirit from the Gentile world, and that there was to be a calling together of the righteous when there should be a sweeping of the wicked unto their punishment. Now I may be pardoned by some old Latter Day Saints if I say frankly that I used to wonder while yet I had no connection with the work itself, whether God in his infinite mercy had designed to shed forth in these last days a Spirit and power by which the ancient gospel was to be taught, and that the result of it was to be a scene of universal anarchy and ruin—both physical and moral; and I had little sympathy, I confess, when I heard persons

sing, when I heard them predict, the dire calamities that were to result on this land; of physical destruction, moral corruption, ruin, and destruction. It seemed to me to be incompatible with the dealings of God with men, and it seemed to me that it would be an anomaly if such a condition of things was to ensue as a country disrupted, swept with physical destruction, moral turpitude, warfare, and commotion, and the heralds of peace were to go abroad, preaching Christ and him the Redeemer of the world while such a condition of things existed. Now I may have been in error, and I may be in error now.

In 1844 there fell upon the church, then prosperous, a sad dispensation. Two of the leading spirits who had been pioneers in the work were taken away by death. I have no disposition to harrow up the feelings of any who may have had a tender regard for those men; I have no desire to depict the sad condition that ensued to the church as a result of their death; I have more interest in the condition of things that came afterward than I have in that which took place to bring that condition to pass, as I hold it to be the better part of wisdom not to mourn over the things we cannot help, but if there is a remedy, make use of the power that we have to apply that remedy; and you will pardon me if I refer to it in this sense so you will understand me. I have never shed any tears because Adam transgressed and went out of the garden of Eden; I think it quite likely I would have done the same thing; but that which is of more interest to me is, How shall I get back into the condition to be restored? I will not say, How shall I get back into the garden of Eden? because I have no knowledge that I was ever in the garden; but to be put in that condition that when the tree of life is again accessible unto mankind I may have the right to reach up and partake of its leaves and live—never mind how it happened I was shut out from it, only so far as it may serve to point the remedy to me.

At this sad dispensation there was a scattering. It has been a popular thought that the great mass of those who were

believers in Mormonism at the death of Joseph Smith emigrated West. That is a mistake. I know those people in the West are interested in making it appear that the great body did go; but a great many of them who did start in good faith never went. The principles which began to be taught, and the evils that ensued upon the one part, precluded a great many from accepting them; and they simply stopped right where they were, and scattered into different localities. A great many of them absolutely refused either tacitly or directly to admit that they ever had anything to do with Mormonism. They thought and virtually said: He who has been our hope has fallen asleep; we now have no further interest in this active warfare, and we will simply go fishing and take care of ourselves. A great many others, however, had down in their hearts a deep-rooted conviction that Mormonism in its primitiveness was true, and they simply sheltered themselves against wrong, intending if opportunity offered to ally themselves with the original faith again if they should ever see it in its feasible feature. Along about 1851 there was poured out that peculiar Spirit that the prophet saw as related in the Book of Mormon, and it began to move upon these scattered ones in different localities, and men who had hitherto lain dormant respecting activity in the church relationship, found out where other men of similar inclinations abided, and they began to meet together and talk the situation over. Here was God's opportunity. This peculiar work continued until June, 1852; a convocation had been agreed upon, and quite a number of these people met together. They laid the matter before the Lord; they felt the impulses of the Spirit that had been given to them at the start; and now one of the questions which they wanted to know was how they should go to work to overcome that which had fallen upon the church. I refer to this because that from the interim of 1844 on we had a great variety of so-called organizations; and it would give me pleasure if it were practicable and I had the time to measure each one of these by just so much of their history and the knowledge that I have of that they held, to show you how each one of them failed to accomplish that which they had in hope. I will refer to two or three of them, and you will easily see the application of that that will follow.

After the death of Joseph Smith rumor credited the church with a gross departure from the word of God. I am not going to discuss why, or where its origin was, or whether or not the leading men of the church were responsible for it. All I

have to say is that there came upon a portion of the church the acceptance of that that was foreign to the original design and which completely subverted one of the fundamental principles upon which it was based, and men undertook under this influence to propagandize, and to spread the principles of the faith called *Mormonism* abroad. We have only to test it for a few years and we find that by slow degrees that Spirit of conversion, that Spirit of conviction that accompanied the early elders of the church was withdrawn from these elders, and they very soon faced a condition of things quite different; and we find a people making a basis of their hope upon that that was foreign to the word, and they fail to be a factor in converting the world, until now one of their leading men simply says, "When our ministry go abroad they go not having any great hope of converting the world." The Mormons proposed at the start to convert the world. That was their thought, and the men that went out, went out under the impression that the faces of the sons of Jacob should no longer wax pale, and they should be made strong in the hands of the mighty God of Jacob to convert the honest in heart everywhere. Well, I am glad always when men accept the situation and admit the truth.

In June, 1852, one of the first things that the Lord told this people was that his law is written in his Scriptures, and in the Book of Mormon, and in the Book of Doctrine and Covenants; and that the people should take these books as the standards of their organization and do according to what was written therein; and they were promised that if they did they should have success.

We follow James J. Strang; and while I speak of him publicly, I speak of him with the respect due a man of his reputation and the good that he did. I simply state that we have in the Strangite organization an *addition* to those things that were written in the books,—that which was called "the Book of the Law,"—and in that Book of the Law the very same principles that the people in the West went astray upon was and is taught. Not only that, but one of the fundamental principles upon which Christianity rests; that is, the sonship of Christ, was taken away from the people and something besides that was taught: that Jesus simply became the Son of God by adoption and not by the intervention of God's miraculous power by which he was born into the world. We have the record of what this institution did. We know where it stands to-day; and just like every other thing that has ever undertaken to flourish with-

out a proper organization and acknowledgment of and reliance on the word of God, it has failed.

We hurry along and we discover a man called Baneemy and he taught one of the very things that is declared in Scripture to be characteristic of that which is not Christlike or of Christ; for we were told in prophecy that if they come to you saying, "Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." And one of the principles of this institution was that Christ was hid up and covered.

Brother Alpheus Cutler, (I have no doubt as good a man as there was in the first organization that held the position that he did,) gathered a lot of people down yonder at Fisher's Grove, in Iowa; and we have to say to our shame that in the ordinary things of this life they were wiser than we, and stood by each other in a different sense and with a different power, perhaps, than we are standing by each other; but these had the mistaken thought within themselves of the principle of reincarnation. I am not going to say how far it extended, but it was sufficient, and presently Bro. Alpheus Cutler was the principal man around which was to cluster all the powers of redemption of this latter-day work. It was too narrow, and as a consequence, it also failed.

I could mention James C. Brewster; and he tried to or did lead his people to go into the desert. There was a mistake, and it failed.

We come down a little farther and we have an active organization in the northern part of Illinois, which went back and took possession of Kirtland, Ohio, and undertook to rehabilitate the Temple and the faith. It discarded a portion of the Book of Doctrine and Covenants, and that too failed. I refer to Mr. Brooks. I recognize the talent that was in the man, and I presume that perhaps there was no more brilliant man as a preacher for the time than he was. And I heard the statement made by him, I believe, or for him, that when he came to a knowledge of the truth of this latter-day work he walked something like four miles reading from the Book of Mormon printed in golden letters, and accomplished the crossing of wide places and fences, being entirely unconscious of how he did it. I presume that it is likely his conversion to the Book of Mormon in this miraculous way blinded him to the exigencies of the case and the natural condition of things he was to face, and so paved the way for a failure on that part.

We have later on another condition of things; and that was that which had been

revived by David Whitmer. Now, while I speak of David Whitmer, I bow in reverence to the splendid talent of the man; his integrity of heart, his honesty of conviction. I recognize him as having been a steadfast witness of the coming forth of the Book of Mormon and this latter-day work; but let me tell you that when he with others in his organization discarded the principles of the Doctrine and Covenants, it paved the way for their departure from the faith and for their final failure. I have no hesitancy in predicting that the time will come when that movement will be much weaker than it now is.

I have run these over very rapidly for this reason: we have a condition of things of a peculiar character now presenting itself before what is called the Reorganization. We have survived one by one nearly all factions of the church, so-called, until there are but two of any specific importance now extant that are what may be called propagandizing sects, urging an active warfare upon the so-called religious world. Those are, the institution in the West, and the Reorganization. Those people out in the West have concluded that Zion was to be established in the tops of the mountains, and that it was to be out yonder in the West; and to-day they meet in the temple which they began to erect in 1853 and have been forty years in building. Now, do not some mistakes which have been made point out unmistakably that Zion is not in the tops of the mountains when it lies down in the lowest valley of all those western ranges of mountains? Anybody who will take observations will find that Salt Lake is the lowest valley among the whole mountains. Again; Zion is to be made up of the pure in heart. The pure in heart are those who shall observe God's word; and we may make distinctive inquiry if the statement made by our brother last night was a true one, that he that is sent of God speaketh forth the words of God, and they who are of God hear his word. And we may examine distinctively how it is we may determine who are the pure in heart. I have rapidly run this over so you may easily see that in this the hopes that were born by the instituting of this that is called the latter-day work in 1827 to 1830, and thence on until this strange condition of things took place which I have rapidly rehearsed, there must have been an absolute necessity (and there was) for the reorganization of those elements which at first constituted the church, and which were designed, if they should be successful, to spread the truth abroad in the dark corners of the earth. My heart has been made to bleed many a time when I have

contemplated the splendid success that attended the ministers of the gospel when they went abroad in the early days of this work; and I can name individuals who, when they went out armed with the omnipotence of the trust in God which they had at the start, and that unflinching faith,—never having known a failure up to that time,—declared what God had told the Seer of Palmyra they should declare when they taught it; and men and women heard them, and they were baptized in the waters of regeneration and rose to walk in newness of life; and there was such a complete self-abnegation, such a complete resignation of human thought and human hope other than that which centered in Jesus Christ, that they were absolutely invincible. And when the time came that men did not dare to take up a challenge made by these, their leading men instructed them to let these Reorganization elders alone, I felt bad; there was a sense of shame in my heart because God's truth up to that hour had never been under the necessity of refusing to take up a challenge that anybody might lay down for them in attacking their faith. I had thought that the day would never come when a man called a Mormon or a Latter Day Saint would refuse to discuss the question of his belief in public; but I lived to see it.

When I met Julian Wells in Plano, a man by the name of Smart being sent out with him, I had heard of him; and as I understood he was to leave on a certain train, I ran over to the station to meet him before he left, and said to him: "Elder Wells, I would like to have you stay and talk to our people; we have a nice church here, and I will see that you are well advertised and have a good congregation." No; he hadn't time. He said he had seen a few of our people. I had heard that down at one of our branches Elders Patterson and Kier tried to get Mr. Smart to defend his faith and that they hadn't time. I asked Mr. Wells how our people had treated them and they said, "Well." "Well," I said, "didn't they bother you for a discussion?" "Yes," he replied, "your people are a little pugnacious." I then said to him, "Do you know the secret of that? They have instructions from me that wherever you people come, wherever there is an elder, whenever they meet them anywhere, they are under instructions to stand open and ready for discussion and to challenge your elders to discussion; and if I hear of one that fails to do so I'll have him cashiered for cowardice." But Elder Wells did not stop to talk with us.

Now the simple fact that there was a necessity for this organization (and it is a singular fact, and all true facts are abso-

lute facts—I believe it used to be an axiom among the latter-day preachers that there was no fact so stubborn as a truth, is a guarantee for the divinity of its existence. One of the reasons why there was a necessity for this reorganization was this: it had been said, and I believe it to be true, that the priesthood, the right to declare the light and love and power of the gospel through Jesus Christ, had been restored to earth, and men went out under the influence of this restoration and they simply challenged the production of that which should oppose or deny the efficacy of this truth from first to last, whether there had come down from the early days of Peter, James, and John the principle of a continued ministry and priesthood by which men could authoritatively administer in the things of God and in the things of Christ; and those whom they so challenged were not able to present the evidences that should bear the legal character and proof. This made the fact of the restoration a wonderful one. This made the fact of the reinstating of the right to preach and the right to baptize and lay on hands, a beautiful one. And not only that; it was to be of such a character that it was to enlist the powers of God; it was absolutely to enlist the care of the Creator and the supervising influences of the Holy Spirit. Was all that to be lost upon the world? I said in my heart, No; and while I did not comprehend, (and it was a long time before I comprehended the height and the depth and the breadth of what we may call this latter-day work,) I became strongly imbued with this one principle, that there was truth in it that must continue, and if I could but get hold of one truth I would hang onto that until I could succeed in getting another; and in the thought and with the principle in my heart that I should never meet anything in my life that should make me ashamed of that single truth, or make me have reason to believe that I had made a mistake in that truth, or in accepting it, I went forward. You may call that faith; some people call it dogmatism. I don't know but what dogmatism is sometimes a good synonym for faith.

Now we stand face to face with another thing in the world. It was predicted (and I believe by the Spirit) that there should be unrest; "men's hearts failing them for fear for looking after those things which are coming on the earth." There should be dissatisfaction; men should become doubtful of that which they had; a spirit of unrest should be scattered abroad everywhere; and you and I are living in a day when we see this prophecy amply fulfilled. One of the places where this was to be was in the

religious circles of the world, and it so happens that we have heard from one or two of these during this meeting. The Palmyra Seer was told that the creeds were an abomination in the sight of God. Now when this was uttered it was a rash saying. It came from an individual that was unlearned; and men suppose that he did it in his ignorance. I have no doubt that that might be true. But could they take shelter under that? Was the strength of their cause to be measured by the weakness of another's? That was one of the poorest arguments that could be presented, to tell a man he was ignorant and that was the reason he did as he did. It has turned out that the statement made has been proved by able men of the world to be a truth, and they have met together and have considered the matter, and by the incoming light of things that have been presented in the world of a religious character they have finally come to the conclusion that creeds are really an abomination. What can they do now? Well, a great many of them are proposing to revise their creeds. They were devised originally by human brain and thought, how much better will they be when revised and made to conform to human thought and brain? The things that were attacked by the incoming influence of this Spirit of truth will be dropped from them; they will forget to preach damnation for the little children; they will forget to preach that there is no probation after death; that there is no principle and power accruing from the laying on of hands; that there is no second coming of Christ to reign upon the earth—these things they will drop out of their creeds. But I thank God that for sixty years there has been a principle at work by which these obnoxious things of the creeds have been attacked without fear, and that this attack has conduced largely to this condition of things, feeble as we are.

There is going to be a congress of religions in Chicago in 1893. Four hundred years of history—how many years was it that Israel were in bondage? I look back upon our Utah people and I find Israel to have wandered forty years in the wilderness. Forty years from the time they laid the foundation of that temple in Salt Lake City under polygamic influences, and they are now dedicating it, and not until after they have publicly proclaimed to the world that they have abandoned polygamy were they permitted to so dedicate. Forty years in spiritual darkness, but let anybody say if they please that there is no love, no power nor principle of truth, no principles of peace among that people, and I will tell you that in my heart

I believe that God has many good people in that Territory yet. What shall we do in reference to the principle upon which this congress of religions is to be held? what is its object? As stated by one of the leading men, its object is that men holding different views may be gathered together, and from the seemingly diverse opinions represented by those who hold them there may be collated that upon which all can agree, and present that to the world as being the principles of salvation among the families of men; to so present Christ that he shall cease to be presented as a factional or sectional Christ, but shall be presented as a universal Christ; that is the intention, briefly told. I have wondered whether they would allow us to be represented there or not. I am not sure if we should send representatives there that they would not be met at the door and requested to present their credentials; and if they were found not orthodox, I do not know whether they would be admitted or not. I don't know, but it may be a wise thing to try it anyway.

We have now upon the other side of this question a peculiar philosophy in the world, and it is being developed by a class of men under the idea of psychological research in an endeavor to find out the mystery of life. It is now in operation. We have presented in one of the leading magazines of the United States, and I guess, of the world, called the *Arena*, the results of this psychological research. All the strange psychological phenomena that have happened in the last many years have been collected together and presented as indications that there is a relationship between the spiritual world and that in which we dwell and move. If we could only find the keys to unlock the mystery we would find ourselves in rapport with much of that that is there. As a brother suggested, before they close the investigation they had better make inquiry in regard to the psychological manifestations among us as a people, and they would find something to add to their literature. We make the inquiry here, What is this mystery of life? I answer in one word, *God*, God manifest in the flesh according to the gospel term; and this gospel philosophy is presented for the purpose of bringing to light the hidden man—God in the flesh. Is there a necessity for that? Yes, when Paul preached in Athens, among the strange things that were transpiring there he found an altar erected “TO THE UNKNOWN GOD.” Now if those people that are moving in this service had been sufficiently wise of them-

selves they long since would have had an altar erected to the unknown God, but because they could not see him, because they could not feel him and could not comprehend him, they have failed to make this discovery. Paul says, “whom therefore ye ignorantly worship, him declare I unto you, God that made the world and all things therein,” Paul declared, because he was revealed unto him. There is a necessity for this revelation. And, let me tell you that you will find yourselves perfectly safe in maintaining the position everywhere, that man by wisdom cannot now find out God any more than he could in the days of Paul, but that he must accept him as he is revealed. And the man who will stand upon this revelation of God to him will never need to be ashamed, nor will his face wax pale; but he will reflect that which is given to him; that God is this mystery of life; that he is the source of it—and it comes to us through Jesus our Lord.

Now then, the question arises, and that is the real question at issue this morning in the idea of dedicating this chapel, What is our attitude toward the world, our attitude to the religious faith of the world and to the world itself? We propose that God has sent us as instructors and has given us the means by which we are to instruct, and has told us emphatically, so that we cannot have any doubt in regard to it: “My law is written in my Scriptures;” that you shall take what is written in my Scriptures to be my law to govern my church, and those things which have come to you by revelation, you shall also take them, and you shall teach them to the world.

Some one asks us, “What has the Reorganization done?” One of our brethren was asked only a short time ago by a man in the West what our reorganization had done. I will tell you one thing it has done; it has presented to the world the Inspired Translation; that it has done. It has done another thing, and that is, it has shown that it was perfectly practicable to maintain the principles of the church as announced by the Palmyra Seer and move not one jot or tittle from the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. That it has done. It has done another thing; it has demonstrated over and over again that when men will go forward according to the instructions of the angel to the Palmyra Seer and teach the gospel as it was found in the New Testament Scriptures, that that power from on high will send down the witnessing Spirit, called the Holy Ghost, and it will certify to that which they are teaching and seal the

man up unto the power of everlasting life, if he will but continue in it.

My heart sprang into a joyous thrill last night when I heard a brother say that he had been instrumental in introducing a thousand souls into this church, and it seemed to me that among all that thousand, if he had not been preaching the words of Christ, there must have been enough to convict him of preaching an imposition. We are not necessarily antagonistic to the truth that they of different faiths may have. We have a right to examine all of them, one by one; we have a right to select that from them that is true. We have a right to accept it and use it; and, if it be true and antagonistic to that which we personally hold, we are under obligations to drop our opposition to it and conform to that which is true that we may find elsewhere. We have the right to maintain our own faith; but in doing it our attitude toward these differing faiths should be friendly; our attitude to the men that hold them should be friendly, but not of a compromising character. We should not strike hands with error, with wickedness, or corruption; but we may easily strike hands with men so far as their truths are concerned, and walk side by side with them in friendliness.

In facing the problems of the day there is one thing that we must understand, and that is this; that God through Christ has laid so broadly the platform upon which men may stand for life and glory that the whole human race may stand upon it, and if we have erected a platform that is less than that, we have failed to do our duty to the world. My platform is sufficiently broad, so far as I understand it, that every man of every faith, everywhere, so far as he may have the truth of God in his heart, and a devotion for it, may stand side by side with me, and I will not crowd him off the platform. Some one says, "You are a latitudinarian." So was Christ. Remember what he said, "He that is not against us is on our part." Make use of the truths you find in the world wherever you find them. Acknowledge them freely, fully; do not be afraid of them wherever you find them. Examine whatsoever is brought to you with anything like truthful credentials, and if you be living and moving in the spirit of your calling you will be able to test the error and reject it, and test the truth and accept of it. You will know how to use the knowledge which God will give to you in your care and charge, he will help you; but if you are fearful, and doubting, and unbelieving, "He that believeth not shall be damned," said the Savior. Then if you don't quite say you don't believe, but you

doubt it, "He that doubteth is damned," saith the Scriptures.

The latter-day eldership has a right to examine everything; they may not have time to absolutely examine it, but it is their privilege; they are free, and God hath made them free through Christ; and anything that will put fetters upon them must be rejected. Brethren, do not let anybody put fetters upon you. Remember you are free men in Christ. God hath made you free; do not be afraid to use your freedom.

One of the problems of the day that we have to solve, one of the difficulties we have to meet, is extreme faith; I mean by this that peculiar kind of faith that men have in the world that makes them bigots. I am sorry that there are any, but there are. We have that extreme faith to combat. There must be a degree of liberality, but there must not be this narrow prejudicial faith that makes a man a bigot. Any man that preaches this latter-day philosophy must be broad-brained and broad-hearted, full of sympathy and charity, and moved by love that comprehendeth all things. There is, upon the other hand, extreme unbelief. I mean by this that peculiar condition of mind that absolutely refuses to accept anything, that denies the word of God, and while it does that assumes to say that human reason predominates over that which the Christian philosophy and God's people teach, that teaches to the world that which is just as faulty in its character as any assumption that the preachers have ever made. This is easily seen from what some of the most noted scientists and infidels of the times have given us. Professor Tyndall said before the workingmen's association at Birmingham, England, in substance, "Start where we will in our investigations, going back along the history of the creation, as its data is shown in the sciences, we reach an abyss which we are obliged to bridge by conjecture."

Yes, Brother Tyndall, you have to find abysses over which you have to build a bridge of faith just as well as the Christian, when you undertake to trace the creation and the history of the earth. Rev. Robert Ingersoll in endeavoring to present his idea of the creation and the origin of man, states thus: Suppose that some atom of matter having no organic life in itself, by accident comes in contact with another atom of matter having no life in itself, and the contact of the two produces a low order of organic life, and so this newly created thing meets another one of a different form, and so they go on from one form of life until man, the highest, is revealed. He makes ten thousand times



ten thousand suppositions, whereas the Christian makes but one. That science, so-called, we have to meet. Are we prepared to meet it? Now, brethren, don't be afraid of it. If you will examine it thoroughly you will find just what it is worth, and you will find bigotry upon either of these extreme sides.

I will give you an illustration of it. I took a book in my hand one day and in passing by where one of these liberal minded scientists was at work, I had the book in my hand and I laid it on his work bench while I was talking with him. He took it up, looked at the back of it, and threw it down and said, "I am surprised that a man of your intelligence will read such stuff as that." I said, "Brother Stewart, do you not know how bigoted you are? You take up a book that you do not know anything about and condemn me for reading it when you do not know a single line that is in it; you are as bigoted as I am, and worse."

I feel the Spirit of this latter-day work. I feel that we are standing face to face with those problems of the hour which we may or may not be instruments in helping to solve. If we shall grapple with them confidently, we will be helping the world to solve these peculiar problems; if we shirk them, we will not be an integral portion of the great power that shall help the nations of the world to solve these problems. We have evidences upon every hand of divine acceptance; every day we should testify that we are laboring in the line of our duty, and though there may be some things we deplore, conditions that we cannot avoid and must accept for the time being; we must labor on until God in his infinite mercy shall remove or change those which are hindrances. Until then let us stand faithfully together upon the general principles of the work, and contend earnestly for the faith once delivered to the Saints.

Hymn 771; tune, Blessing.

The dedicatory prayer was offered by Pres. W. W. Blair, as follows:—

"Our Father which art in heaven, hallowed be thy name. Let thy Spirit of peace, and rest, and power, and of a sound mind be and abide with us in these closing hours, and during all our life to come. We thank thee, heavenly Father, in Jesus' name, for the progress of thy work. We

praise thee that we are permitted to meet in the building erected by human hands under the inspiration of love and of duty toward thee and to bless the sons of men, and we pray that thy favor may be and abide upon it now and evermore; that truth and righteousness may prevail within its walls; that the doctrine of life everlasting may be declared, words of warning delivered, words of encouragement and of solace. And O! may the sons of men who shall assemble here from time to time be pointed to the Lamb of God that taketh away the sin of the world. May the heart-broken and the weary ones, those crushed in spirit, find rest and hope and gladness, that they may be enabled to look beyond this present world, the wreck and ruin of death and of disease to that blessed reward prepared in Christ Jesus our Lord.

"We dedicate this house with all that pertains to it, and ask thy favor to be and abide with it. And when thy people shall enter within its walls that the Spirit of the true Master may come and abide in their hearts, enlightening their minds and cheering their spirits.

"We pray thy blessing to be upon those who have endeavored in the years gone by to erect this sacred place. May they realize that God accepts of their offering and will bless them therefor.

"We ask thy blessing upon thy church in every part of the world. Make it equal to all the issues with which it is brought face to face, and may thy people be made strong for the work intrusted to their care and to bear abroad the ark of life, and to deliver the words of life to the sons of men and bring them to Jesus Christ our Lord.

"Hear us, we pray, and in conclusion we ask thee, heavenly Father, to bless the effort and seal it thine, that it may be recorded in heaven thy holy habitation. We ask it all in the name of Jesus Christ. Amen."

Hymn 238; tune, Old Hundred.

Benediction, by President Joseph Smith: "Our Father, grant unto us thy grace, that going hence we may labor for that which thou hast given us to hope for, redemption and the final salvation of Israel, through Christ. Amen."

[Reported by Belle B. Robinson.]