

SERMON BY ELDER W. H. KELLEY,

At Lamoni, Iowa, April 8 1894.

Subject, TOLERATION, INVESTIGATION, AND PROGRESS.

I CALL your attention to the reading of Isaiah 49:22, 23: "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

And in the tenth of Romans we have this reading: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Although it is somewhat of a task to attempt to address so large an audience of men of experience and large reading and much thought as this, it is at the same time something of a pleasure; especially so when we take into consideration the nature of the work that has called us together here.

We are in the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at the present time, and this body of people fairly represents the church at large. This gathering means something. It is full of moment to us, to men and women of the church who are not here and to the great world without. We are representatives of a new philosophy, and we wish to present it to the world as against much that we find advocated among Christians of the present age as being correct. There is that connected with this that is of so much importance that it wins us from pretty much everything else in life and makes this the first thing with the men and women that become acquainted with it; their first thought, their highest aims, and grandest hopes are associated with it. So the

question naturally propounds itself to our minds, Are we following a phantom or are we standing upon stable ground, that which will enable us to give a reason for the hope that is within us—an answer to all tribunals and before the most scathing critics that we may come in contact with in our experience in life? And if this be true, then we have something worthy of our sacrifice, and of being called together here to represent.

Now there are some stages in human life that we may with propriety perhaps call the poetical side, in which men and women may properly indulge in fancies and reveries that are only for to-day and then to pass by; but it will not do for men of maturer years who have passed the youthful and the middle age to indulge in uncertain theory. They are expected to get down to sober thought and fact and ascertain where they stand, and in what direction they are tending; for it is the literary men and women of the world that exert the greatest influence upon society, and that influence should be exerted in the direction of the right.

On last Sabbath it was my privilege to preach in the Temple at Kirtland, Ohio. It was my birthday. Those are occasions with every man and woman that cause them, I should think, to reflect and go over the past. I was fifty-three years old last Sunday; past the meridian of life. I don't know how long I have to continue in time, I can only look back upon the past; and in doing this, we all naturally try to solve the problem as to whether our lives have been devoted to that which is right, that which is true, that which will receive the recognition of the Divine hand when our life experiences are done, or whether we have been following cunningly devised fables. And if it should turn out that we have been following in the wrong way, we will necessarily have to reap results ac-

cordingly. It so happened with me that in 1857 I became identified with what is known as the latter-day work. That is a good while ago. It put me in connection with it nearly forty years ago, so I am almost in this regard as old as the reorganization; and, passing along, I find that I have spent the best part of my life in its service and I am only one among many here this afternoon that have so wrought to maintain a theory, religious views, religious thought that is new and in many regards in conflict with the commonly received views we find advanced in the world to-day.

I have not amassed wealth; I have not broad acres. I thought of that last Sunday, I do not have beautiful houses, grand carriages, and the things of this world to lean upon in declining life. I have wrought as you have wrought because of being convinced that God was in this great Christian work. Now, in the experience of the past so far as I am individually concerned, and I think I fairly represent my coworkers in this regard, we have not only sought to become acquainted with that message that is committed to us with all the lines of thought and philosophy that pertain to it, but we have spent part of our time in the investigation of those things that seem to be opposed to it, and have tried at times just about as hard to show that this was inconsistent and that there was no good in it as we have to maintain that God was its author, and that he will vindicate it all along human experience. Now I am glad of that. It shows that we do not belong to that class of men that intends to see only one side of a thing. That is the beauty of that which we call the latter-day work; it opens up the way and gives liberty and free scope to every man's mind. He can think along the lines of his own belief, and he can take that belief with him and go into the examination of all the other beliefs that are in the world with which he may chance to come in contact and compare them with a view to ascertain greater truth, more profound depths of knowledge and understanding, if possible, or detect any existing error.

Now, in my weak way I have tried to compare, lay this work down alongside of other men's belief, and prove it, and I have not been able to find anything better, or anything near so good, possessed of near so much of real worth. I have not been able to discover but what we have been standing for the right all the time, and whether we possess much or little of this world's goods, (and here is where the consolation comes in so far as I am personally concerned, and I think it will fairly represent others,) if we shall find in the decline of life that we have been standing for the truth, that no inroad by scathing criticism can be made upon our faith, that it is sustained by the hand of the infinite God, we can console ourselves that we could not have devoted our lives to the maintenance of a grander work; though we may be stripped of all things earthly, may have had to pass them all by, if it shall appear that we have sustained the truth, that truth will be victorious sometime, and the infinite God who is the embodiment of all truth will bring it to honor in his own due time. Then the loyal helpers in this work, those that have aided it in all of its departments, will receive a proper remuneration for all their services, sacrifices, and toil. While I contemplate the work in this regard and from this standpoint it makes me glad, and I rejoice to-day because I have lent even a part of my life to its vindication, to its support and presentation among men. I have not been able to find that men can justly say that it is unreasonable, unsound, and not calculated to be beneficial to mankind.

We have advocated all along that we were standing for the truth, that there is nothing detrimental in our philosophy, in our system of faith; that it is calculated to do men good; bring them up into higher planes of thought, nobler ways of life, and give them grander conceptions of life and of the duties of men and their relation to God; indeed, that it is the royal way that leads along from earth to heaven and in communion with God; but we have been antagonized by the great world regarding it. I have known personally for a great number of years that there is really nothing radically wrong in our profession of faith. Now you have heard men say that they believed that there was something wrong about it; you have heard it called names, that it is a bad philosophy, that it will make men and women worse; but there is no man living that can point out any principle that belongs to this profession of faith that is calculated to make men worse. It all the time demands of them a godly life, high

aspiration, a recognition of the good, to live in harmony with the right; and it is calculated to bring out all the best forces that are wrapped up in human nature itself.

Now that which is good,—that producing good, that is the latter-day thought in its presentation,—that that leads to do good, is of God. That which addresses itself at once to our consideration as correct. We don't need any great argument to convince us that God is the author of good, of light, and that he delights in the well-being of mankind. Then while we have been laboring in trying to establish his work known as the gospel as presented in theory, we have been laboring to maintain the grandest bulwark of truth that is known to ancient or modern times. There is nothing that can successfully pose against it—that is, when a fair and free examination and investigation is had; and I am not boasting this afternoon either. I frankly admit that if I had the powers of mind and the ability to show the inconsistency or error that some men charge upon our work to-day, I would willingly enter into it and expose it. I think I have seen men and women here who, if such a thing could be done, would be willing to enter into it and manifest it. We have not followed cunningly devised fables, but in our deepest and every research and inquiry we are forced to the conclusion reached in the most logical way that it is true; and every evidence brought to bear upon it maintains this conclusion, and that God revealed it in the interest of humanity.

Now I was made glad not a great while ago, in that some of our enemies or unbelievers were forced to take the same ground that we do, it was brought out over in Canada last summer in an occurrence wherein some of our brethren were arraigned because they exercised their rights as citizens. One of them married a couple over there and it created a great sensation among the people. They thought they were not going to have the Latter Day Saints marrying people out there; I rather suspect that it was the ten dollar fee connected with it that produced the uneasiness among some of them. By and by the matter was brought into court, and there was such an influence brought to bear upon the local judge or whoever had it in hand that he decided that a Latter Day Saint had no right to perform a marriage ceremony under the laws of Canada because he did not represent a *religious denomination*. Now if he could have maintained that it would have made me feel glad, and bad, too, if he could only have proved it. We need not have

been here to-day, nor make any more sacrifice in support of what we call the great latter-day work if he could have maintained it. But he could not. The case went up to the higher court, and the Chief Judge when he made his decision declared just exactly what you and I have known all the time; viz., "There is nothing contrary to Christianity in the tenets of the body," or that is contrary to the Bible. That is just as good as the Decalogue because it expresses the exact truth. Now we knew that all the time. We have been telling it to them for years. I have been over there in Canada and preached it to them and they wanted to give me some poison and have me eat it so as to demonstrate satisfactorily to them as to whether I was telling the truth or not; but the Chief Judge comes to our rescue now, and says emphatically that there is nothing in this philosophy that is *contrary to the Bible*. Hallelujah!

Now that is not a Latter Day Saint's talk or decision. No, but one of these noble, broad, fair-minded men who is too great and grand in his character to allow one denomination in that Dominion to get an unjust advantage of another, but stands for the right. I am glad there are such men in the world, and that they have been forced in this decision to say, unless they should be willing to say the Bible is bad, that there is nothing bad in what you and I are representing to the great world. That did me good. Then we have not been following anything that is delusive.

In the examination of the faith we have come to our conclusions in our way of reasoning or thinking, but other men are coming to the same conclusion in their way of thinking. It only sustains the fact that it has been true all the time; and if it is true, then we can very well afford to put in the best part of our lives in its service; we can very well afford to tell it to our children and our grandchildren, if we have any, that if they put in the best efforts of their lives in its service they cannot do a better work.

Now, then, many of us are getting down to the period of serious thought in life, if we are ever going to get there. I have a family of boys and girls; other men here have families of boys and girls. Now sometimes a father may willingly deceive others in order to get gain and have filthy lucre, but that is a very bad man that wants to deceive his children. No forgiveness for such one in this world nor in the world to come it seems to me. It don't make any difference how bad the mother or the father is; both want the children to be all right and correctly informed. Now then, I don't believe that

there is a man here who has been out in contact with the great world in the advocacy of this latter-day work, this great doctrine, but what he feels that it is not only his right but duty to teach it to his son and advocate it to his daughter and tell them to come into the fold; that it is the way of hope and progress, that which will put the hand of God in their hand and give them the victory at the end of the race. Don't I fairly represent it this afternoon? Give us credit, will you, then, for zeal, for earnestness; give us credit for devotion; and those are great things in the makeup of religious thought and religious life. This latter-day work has done a great deal for me.

One other thought, however, before I go on with this, that I wanted to refer to in connection with this Canada affair: They told us over there—the opponent did—that there was one thing wrong in our philosophy and religion; that is, we believed in a personal God. They thought they had us in a corner for believing in a personal God. Now you go back in the Bible and do you find any other kind of God set forth? The good old book says that God made man in his own image, and it further tells us that Jesus Christ was in the express image of his Father, and Jesus says the pure in heart shall "see God." I would like to know how we are ever going to see God if there is no personal God. It is that which has been the stay and comfort of the saints in all ages that by and by through a holy life and proper culture and discipline in life they might be privileged to be brought into the presence of God and behold him. This is an absolute promise made in the New Testament. We cannot see something that is not. It must be something that can be defined; we cannot see a fancy. No wonder that that Chief Judge said that that seemed to be in the favor of the Saints rather than against them. Now wasn't that another good thought? Mark it down there. Even the great Beecher said, "If there is any God at all, there is a personal God." He knew enough for that. That was a chief criticism that was made against our doctrine in order to prove that it was against the Bible; yet Stephen saw Jesus on the right hand of God; and when Jesus Christ comes to reward the Saints, he is to receive them unto himself and give to every man according to his works. This same Christ is to rule over the house of Israel and to sit on the throne of David, and of his kingdom there is to be no end; and all we can find respecting it in the Old or New Testament indicates that God is a personal being, that he is somewhere, occu-

pying some place; but of course we do not undertake to define and present just what God is. We hope to know more about him by and by; but the thought is that our belief regarding him is in harmony with the Bible and in harmony with common sense.

Now in the language of one of the texts I have read,—it is a statement made by Paul, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. . . . They have a zeal of God, but not according to knowledge." That is what we find in the world; there is a great deal of zeal, but there is an absolute lack of knowledge regarding the Bible, regarding many things taught therein; and don't you know that we are not so apt to be wrong as others? But how is that? We move in different lines from others, that is the reason why; we move with a broader liberality of thought. I can take you into communities where they are acting now just like they did a hundred years ago, holding that father believed so and so, and grandfather believed so and so, and great-grandfather believed so and so, and that they must have been right all along. When you go into such a community and announce a meeting they are not found there. They won't investigate, they won't make inquiry, they won't listen to the new message, they are creed bound. Now if I knew of an individual that was worthy of respect and regard coming into this town of Lamoni and announcing a lecture or a sermon upon religion and the people would not go to hear him, I don't believe I would want to take communion with them any more. Why? Because they would be going back on the faith, on the doctrine of proving all things and holding fast that which is good. The light of this latter-day work reaches to heaven and delves into the earth, opens up the east, north, south, and west, and gives to a man all the liberty of thought, inquiry, and privilege that God intended in his creations, and which is provided here in the word, and in the laws of the country, and in the free air in which we live and breathe, permitting him to find out what he can in this world. What kind of a Latter Day Saint would you think him to be who never heard anyone preach but a Latter Day Saint, nor didn't intend to hear anyone else? that had not read any books but those of the Latter Day Saints? I don't think you would hold him out as representative. Well, here is where we differ from others; we believe in inquiry; in searching for knowledge, in challenging, in telling people they are wrong, laying our goods down by the side of theirs, correcting their errors; hence this work has

been aggressive all the time since its revelation.

Don't you know when the good old sister began to talk in the prayer meeting this morning about that angelic message that came sixty years ago it brought to my mind what the angel said away back there: that is, that the religions of the time were wrong. That was a hard thing, and yet it was soft enough—just what we wanted. If they were wrong it was all right to say so; but for some cause or other the great world had got educated into the habit of plodding along in their own way and carrying out their own well-defined schemes and views at all hazards. Now when we come to religion, we want to be honest and carry our researches to great depths and heights and make sure that our foundation is a true one. We want to get hold of facts and let go all the fancies; it is only truth and right that will vindicate us in our life-work at the end of the race, and if there is a nucleus of men beneath the shining sun that can afford to be liberal, it is one professing our religion. The sects met out here in Chicago last summer, and such a meeting and such consequences! Every fellow went home confirmed in his own belief, his own way of thinking!! The interchange of thought was not productive of any great amount of good after all. I was there a short time, and I noticed that every man that got a chance to speak got up and repeated his story of what he believed and sat down. Sometimes he would listen to another man's story and sometimes not. They were not there to find out what the Bible teaches and make that the criterion or standard, but to present their respective creeds. So the Heathen went home across the sea married to his idols, and the Christian denominations went to their homes; and so the great conflict goes on, and we too are in the conflict. "Yes," says one, "and I don't see much difference between you either; you represent one organization and they another, and of course you are interested in advancing your ideas and philosophy, and they are interested in maintaining theirs." Can't you see a difference between us when we say, "Come to the light?" That is the standard that Jesus presented anciently. When talking with the Jews, he said, "Ye will not come to the light lest your deeds be reproved;" "he that is of God heareth God's words." The battle ground was then at Jerusalem between the sects; it was a matter of inquiry upon the side of right—proving all things and holding fast that which is good. Didn't you know that that is the way of progress? That is the

way that our political liberties were given to us over here, as well as our religious freedom, this interchange of thought and conflict of ideas largely brought to us the liberty that we enjoy to-day.

I met with some good brethren a few days ago and they seemed to feel considerably nettled over a little controversy we had going on in the *Herald*; one was on one side of the question and another one on the other. Some thought that such things should not be. But it is just the thing that ought to be. If one man passes his views on a question you don't know what the other side is if only one man is heard. The one-side business and the one-thought business stands in the way of progress. It never was and never will be the way to advance this side of millennial day at all events. That is the reason we have conferences, because there are two sides to questions. We meet to converse together, to have an interchange of thought, and that is right. We are in the great conflict of life. We want to discover the right. When we go out into the world to convert men from the errors of their ways, we say, "Come and hear;" "Prove all things; hold fast that which is good." That is right. The worst class of men that I have ever met in this world is that of the men and women who won't hear, won't investigate, won't think.

You will remember that in 1875 you sent me as one of your representatives to Utah to convert the Mormons. I met one of those men who held polygamic ideas one day, and when I began to talk to him on religion he left me right on the street and walked off, said he didn't want to have anything to do with me, he had heard one side and he was bound not to hear the other side. He is not in the way of progress. He should have accepted the gospel method of progress: "Prove all things; hold fast that which is good." While this is true so far as converting and educating the world is concerned, conceding to every man the right of thought and choice, it is also true in regard to the development and progress to be attained in this great work as a body of people. The church itself is a habitation of God through the Spirit. It is a little more than an organization merely called out; it is an educational school, the means of advancement. We cannot all be expected to see exactly alike and come to a unity and knowledge of true faith without any thought, or action, or expression of sentiment. The Lord knew that, at the beginning of this work, this new dispensation. He tells us what the work is. It is worthy of our consideration. Men have to be taught it. It is new to this generation.

He said: "Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old."—D. C. 20. It is a new thing, a new institution to be built; a habitation of God through the Spirit; and not a system of dead works. The intention was to have something alive in the world: there is enough of old dead carcasses in the world in the shape of systems of religion that have no life in them, and God proposed to have a living body through which he could express himself, that all who came in contact with it in the world who would improve the opportunity might know of the truth manifest in revealed religion. Have you ever found in the world to-day, anything that would indicate that this is not good philosophy and sound doctrine? It is something new I know; a new light, and it lives. So the Lord told them down there in the commencement of this work to put in it first apostles, secondarily prophets, etc., and the gifts of healing, tongues, and interpretation, something altogether new in Christian experiences in these modern times. That was an indication that this church was a living body—that God was in it. Such a thing had not been known among the worshipers of this age; it was a surprisingly new thing. The philosophy or rather the views that had been held and taught by men had led the people to believe that there was no God present to-day as of old, that he was not sufficiently near them to inspire them, neither the Holy Spirit to give them thought, and understanding, and certainty in religion. This church was to take the place of all of that unbelief and uncertainty.

One of the things that corrected the world in their religious views was indicated in the language of the text, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved;" this, associated with another statement of Paul regarding the house of Israel, that through their fall salvation had come to the Gentiles, but that God had not cast away his people whom he foreknew. The world believed that he had cast them away. Paul says that through their fall salvation had come to the Gentiles, and that he would graft Israel in again. God's purpose in the remembrance of the Jew in latter

times and the establishment of his covenant and setting up of his ensign was to be revealed by the voice of an angel, and the power of God was to be manifested according as we read it in prophecy fulfilled down here in our time. Even the nominal Christian world used to think it was all right to kill the Jew. You can find a good many people now that don't think he will ever have a very good chance either in this world or in the world to come; that the gospel is scarcely for him. But men are correcting their views regarding it, and the correction first commenced in this latter-day message. Paul had made the statement that "all Israel shall be saved," but we did not understand it, the light that came in the great revelation in these modern times.

We were living in the age of the world, fifty years ago, and now are, when people were expecting the coming of the Son of Man. They had an idea back there that the gospel had been preached in all the world for a witness, and the Son of Man would immediately appear, and they fixed the day. Some of them, back yonder in 1843 thought the Savior would certainly come then, but the trouble with them was they did not understand another passage which reads: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Now of course it was that gospel that Jesus Christ preached, that which you have heard a good deal about here in this place, that was preached by Paul and Peter and the people of that age and dispensation of the world; faith in a personal God and Christ; repentance for sins, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Spirit. This as a mere form of worship would avail nothing as such, but it was intended to bring them into a union and in harmony with the Divine Mind by which they might be made partakers of the Divine life. The authority of God was to be associated with it; that was the gospel that was preached in those early times, and it is that which is to be preached unto all the world as a witness unto all nations before the end comes. It was further defined by Paul when he said, "Our gospel came not unto you in word only, but in power and in the Holy Ghost and much assurance." That is one of the things that we have to controvert in the world to-day, the claim for the power of God and divine revelation in religion; the belief in a personal God and Christ and those formulas of religion enunciated above, associated with the power of Christ

to be manifest in this age as well as in former dispensations of the world.

This belief seems to be in perfect harmony with the Bible thought. The Bible teaches that Christians are entitled to the gift of the Holy Spirit; that the Holy Spirit will give them visions, and dreams, and revelations; that they would be a means to lead them on in the true way, that they might take hold upon God and understand truth; that God might witness unto them that he is. You are not willing to rely upon my experience, and I am not willing to take yours as a finality. The purpose of the gospel is to educate and bring every man and every woman who embraces it into close communion with God that they may receive individual experience between themselves and God; that is the reason it is necessary for them to receive of the divine Spirit. It is written: "These signs shall follow them that believe." Men were to receive these gifts and blessings, which produce joy and felicity through the Holy Spirit in their hearts and minds.

I don't believe that all the men represented here to-day are hypocritical. There might be one or two; we don't know even that. It is in accordance with the Bible idea that the majority are more apt to tell the truth than the minority; are the nearest right. There are a great many people here to-day who if called upon will testify that the power of God has come to them in the acceptance of the gospel message witnessing to them concerning the truth of this latter-day work, inspiring them on to do things that they scarcely thought they ever could do. There is not one that can tell sometimes why he does just as he does, so far as the sacrifice and effort he puts forth in the maintenance of this great work is concerned. There is a strange, inspiring, animating power connected with it that holds an honest man in reverence and awe in its embrace. It was announced by prophetic statement, and the angel said, which may be read in the book itself, that this doctrine and work should go to every nation, kindred, tongue, and people upon the face of the whole earth. I cannot understand that statement to-day only in the sense that God is in it, and that the sealed book was translated by the power of God. That book has now been translated into some seven different languages and it occurs to me now that it is ten, this was the last account I have read concerning it. How could men know away back there in the beginning of this work that there would be such an interest taken in its publication that every nation, kindred, tongue, and people upon the face of

the whole earth should learn of it? It is going, and it keeps on going. Sometimes when we go into a community to preach the gospel men and women wake up and embrace it, a branch of the church is organized, finally some move away, others become unconcerned, and it looks like our work was a vain thing, that it isn't progressing fast enough, that our efforts are futile; and looking at it from a human standpoint it would indicate so much. But in looking in some other direction where we least expected we find church organizations springing into being again. We cannot understand it only in the sense that the infinite God is working among communities, among the people of this world, for the accomplishment of his purpose in the establishment of this work.

A few years ago when I was living up in Iowa, in Mills county, a gentleman came in from Missouri. I was a young boy then, just beginning to preach a little, and he was laughing at me because of my peculiar views, and wanted to know what we were going to do about Missouri, down there about Independence. I told him we were going back there. "No, no," he said; "if you were to go down there they would shoot you as quick as they would a wolf." I said, "We will be down there inside of fifteen years." He made light of it, but before fifteen years was out there was a great number of our people down there. I remember that a little over a year ago I received an invitation to attend a reunion down there in Missouri where the seat of mobocracy was many years ago, and had the privilege of telling those people, some of them, what they did many years ago to our people as a church; and they treated us kindly and listened to us attentively. I would like to know what is operating upon their hearts to turn them towards you and me, making them feel tenderly and interested in us. What do you think is moving upon the nations of the earth in order to change their hearts and make them tender towards the Jewish race, in France, England, and the civilized world? The language of this text is that "kings shall be their nursing fathers and queens their nursing mothers," in that day when God should raise up a standard to his people and call Israel home. It is the infinite God moving among the nations of the earth for the accomplishment of his purpose. Somebody preached the other night that the word of God would not fail. Neither will it, whether in regard to ancient or modern Israel. It isn't any trouble for a Latter Day Saint to go down into Missouri now I believe. Nobody shoots at us down there now. I remember that at the conclusion

of that reunion, I think there were three petitions came in from various points in the State of Missouri requesting the Latter Day Saints to come and hold a reunion in the respective localities of the petitioners, what a revolution; what a change in sentiment! That means something.

"God moves in a mysterious way,
His wonders to perform."

The work goes on and every year it gains. It is a good deal like the corn growing as represented in the Bible; first the blade, then the ear, and then the full corn in the ear." We cannot see it grow; it is accomplished by the power of God. He intended it to leaven the whole lump in due time, and he made it the light of the world, as a city set on a hill, and said, "Come and learn; come, let us reason together." That is the beauty of this latter-day work. If I have received an error I have a chance to exchange it for the truth of my neighbor. Do others do that with you? No sir. They say, "Don't come here." They say to their flocks, "Close your houses, don't let them in; they will take away your devoted lambs." And now this old practice of not hearing, refusing to investigate, is the only successful opposition that we have to meet in the world to-day, outside of a little rank persecution.

I congratulate myself to-day along with my brethren and sisters that while we are here attending this conference we are representing the grandest work that is known to men in the world; the kingdom of God, in which there is more life, and power, and light, and inspiration than in any other organization beneath the shining sun. And this is not boasting; it is a fact, telling things as they are; and we stand, as the book says, challenging them to meet us in the stand. This is bold and aggressive, but I never was a goody-goody kind of preacher any way. Stir them up to think; tell them you've got something; that the kingdom of God is come; that the Church of Christ is on the earth. It will do you good, it will bring them into the light. You will never catch men with taffy. It is not intended to take the world that way or the angel would not have said in the very beginning of this work, that "their creeds are an abomination," because they are false, and tell lies, that is all; but men will hunt for falsehood if it is powerful and popular rather than the light, deceiving themselves. It has been proven that the angelic statement was a correct one, and you and I can congratulate ourselves to-day that we are standing along in the light of the emphatic declaration of

that angel given away back yonder, and we don't have to crouch and say that we are mistaken, but stand up in a manly way and say that we are in the right. I like Thomas Jefferson, though I may or may not be a good Democrat. There isn't but one or two left by the way just now. He said he would rather be right and stand alone, than to be wrong and have the whole world on his side; and that is the keynote in the advocacy and establishment of this work that it is our privilege to represent to-day.

I want to leave the impression upon this audience in conclusion, that we have not followed cunningly devised fables; that we have tried to prove all things and hold fast to that which is good; that we have held our banner out to the great world and said, "Come and let us reason together; that if you have got something better than we have, we are willing to exchange; we are willing to lay our principles down by the side of yours, show you what we have, and let the best take the premium." That is the way of progress: the way Jesus Christ did eighteen centuries ago. That is the way Paul reasoned and disputed, and that is the way we propose to convert the world; and God in his way will move away this cloud confronting us in due time—it is going all the time. Only a few years ago when we were out East there in Ohio and Pennsylvania they were afraid of us, but now there are more places to preach than we can get men to fill. What has turned the hearts of the people towards this work? I received a letter yesterday, "Send us a minister, we want another man here to preach for us." Ten years ago there were few, if any, such urgent demands from the East, but the darkness is being swept away. The people are in search of light, and the spirit of toleration is doing its work. Men know that they have no certainty in their professed religion and just as soon as they become sufficiently concerned about it, they begin to cast about to find something that will give them the necessary solace and comfort. Can you point them to a better thing than that you have devoted your life to and represent here to-day?

This afternoon I know of no higher thought, no grander thing than we have incorporated in this great latter-day work. Nothing possessed of so much truth, such an array of facts to maintain it, here and elsewhere throughout this great world. May we take courage then, be devoted to the cause, and hold on to the "rod of iron," and achieve success, is my prayer. Amen.

(Reported for the *Herald* by Belle B. Robinson.)