

If then, this principle is to be tolerated in financial matters, why not when applied to influence and power in general?

I read that, in the beginning, God created the heavens and the earth. It seemed to be a kind of one-man power that was engaged in the very act of rolling creation into existence. I do not know how much of Democracy or of Republicanism there was in the beginning, I was not there that I know of, or if I was it is so long since that I have forgotten it. Judging by the accounts we have of matters then, the government was a kind of one-man power; and if we look at things as they really are, we shall find that sin entered the world, and death by sin and that was by one man. Oh, that was grievous! That drew a veil of gloom over the face of creation. That was one-man power. By and by we read of another one-man power that came along and counteracted this, and that was the Lord from glory—another kind of one-man power.

Now, while I compare these things with the present order of things which exists throughout our world, I do not wish to be understood as depreciating our own government, for it is the best *earthly* government in existence upon the face of the earth. It was ordained, organized and suffered for a wise purpose in God our heavenly Father, which, perhaps, I may be able to exhibit to you ere my remarks shall come to a close; but be this as the Lord will, I do not wish to say one word against our government; it is a good government, it answers the times and fills a vacuum that perhaps nothing else could. But I am looking at matters as they were from the beginning.

You know Jesus, when the Jews asked him about divorce and mar-

riage, told them that Moses permitted them, for certain causes, to put away their wives; but he also told them that it was because of the hardness of their hearts that Moses permitted this, but that from the beginning it was not so. Now whether it was because of the hardness of men's hearts, or because of the softness of them, I am not going to say, but I want to show the order of things as they were in the beginning, and as they emanated from the bosom of the Almighty. That which was first must be last, and that which was last must be first—a similar order of things, redeemed, rescued and brought out of chaos, and returned to the Father as they came from him, for he will accept nothing unless it be what he gave; for, said the Savior, "Every plant, that my heavenly Father hath not planted, shall be rooted up." Hence, he will receive nothing only what he gave. He gave us immortal spirits, he sent them down here to be tabernacled in the flesh, and he expects that they will return to him, and they all will in some grade, return to him who gave them.

Well, the Savior of the world came to counteract the acts of the first Adam. And what was the nature of the work he had to do? Why, to bring life and immortality to light, to resurrect the dead, and to implant a hope of eternal life in those who trusted in him; and this, be it known to you, was accomplished by one-man power. Ye Roman soldiers who guard the tomb, ye Jews, who had a temporary triumph by the death of him whom ye crucified, know that the angel of God descends, the stone is rolled away from the door of the sepulcher, the Lord of glory rises, the dark curtain of death is rolled away and gives place to life and immor-