

the Lord were the author of strife. Hence it is that there is so much infidelity, so much atheism, and so many men that deny God; for they can see nothing admirable or desirable in the professions of Christianity, as it is called. And why so? Because men have strayed from the truth; it is because they have forsaken the faith and doctrine taught by the Savior; and having departed from it, of course they are left to themselves. Every reformer that has arisen has presented some new form of doctrine; he has enunciated some new ideas, or ideas which he thought were new. He promulgated some new teachings, and has not failed to draw some followers, according to his popularity.

The Latter-day Saints believe that the Lord has spoken from the heavens. And this appears to be very objectionable. I remember the time, in my boyhood, when it was thought the worst thing—that is, before the principle of plural marriage was taught. It is very often said now, "If you were not polygamists, and did not believe in polygamy, there would be no trouble. You are a pretty good people, you 'Mormons,' if you would only get rid of your peculiar institutions we could get along with you." It seems to be but a few years ago when we were not known generally as believers in plural marriage, and what was the objection to us then? "You 'Mormons' believe in new revelation, and we do not know what kind of revelation you may get: you may profess to receive a revelation and get a false one, and we do not know what may be the result; it is a dangerous doctrine." Well, it is a dangerous doctrine for the wicked world. But think of it. What is there about the doctrine of revelation—continuous revelation from God, that conflicts with the Gospel as taught in ancient days? Why, we are taught in the Bible

that all flesh are equal in the sight of God; that he that works righteousness is acceptable to God in every generation among every people; that God does not confine his mercies and providences and blessing to one generation, or one people, or one nation, but that he is God over the whole earth; that his salvation is as boundless as eternity, and his hand is over all his handiwork—that is, over all his creations. That he was the God of Adam and those who lived contemporary with him; was the God of Noah and was mindful of him and those who lived contemporary with him who feared him and kept his commandments; and also of the Savior and the Apostles; and he is the same God today as he was yesterday, the same God in this year of our Lord one thousand, eight hundred and seventy-eight, as he was in the first year of our era; and that he has not changed or grown old, that his eyes have not grown dim, or his arm less powerful to save today than it ever was. And this doctrine appeals to every human being as divine truth, as the revelation of nature to man—if you may use the word nature, if you do not like the word God—that all men of every generation are equal before God; and it is a doctrine that runs through all the teachings of every inspired man through all the ages. And I would not give a fig for a religion that did not teach it, nor a system that did not recognize it. It is not worthy of a place in a man's belief.

We believe, then, that God has revealed himself to man again, for his own purpose, to accomplish his own design and to prepare a people for the coming of the Lord Jesus Christ. For we believe he will come, that he will come to reign upon the earth and to establish righteousness and uproot iniquity, and carry out the doctrine I have read in your hearing;