

mune with his Maker. They believe, to use one of their favorite expressions, that the awful voice of prophecy is closed forever; that the canon of scripture is full; and they believe that when John the Apostle wrote the book of Revelation, that was the last sacred record committed to man.

Now you see there is a great difference between the whole Christian world and the Latter-day Saints. Whereas we also believe in the Bible; whereas we also believe that God inspired holy men of old and that they wrote as well as spoke by the Holy Ghost: while we believe in the merits of Jesus, the mediator of the New Covenant, believe in his atonement, believe in the work he wrought out for the salvation of mankind; and believe in the teachings of his inspired Apostles, yet we do not found our faith upon that which is recorded in the sacred book called the Bible. But our faith is founded upon communications received in our own times, in the nineteenth century by living Prophets and living Apostles—by men who today hold that authority which the men held who wrote the things contained in that book. In that, then, is a great distinction between us and all the rest of the Christian world.

And there is another distinction, as I remarked just now; that whereas these various Christian sects are confined within certain narrow limits of faith, tied up within a certain number of articles or principles, our faith is not tied up by any number of tenets. The revelations which have been given to us at the present time do not constitute the whole of our creed. True, they constitute our creed so far as we have advanced today, but we stand ready to receive still further communication from the same source; the way is still

open for us to receive still further light, further principles, further admonitions, further counsels, and further plans for the rolling forth of the great work of God on the face of the earth. So that our creed—although it is true it can be likened to the blossoming of that flower which Brother Bywater has so beautifully pictured before us, but which will fade and fall away—is to me more like the tree of life, which shall never perish, whose leaves are for the healing of the nations, whose fruit bears the flavors and the juices of immortality, whose leaves never crumble or decay, whose roots are grounded in eternal soil, and that shall never wither and never die. This everlasting Gospel which we have received is the tree of life that shall flourish forever. And the same power which has revealed faith, repentance, baptism, and the laying on of hands, and the holy Priesthood, and has made known unto us the plan for the redemption of the living and the dead, and has inspired us to our works up to the present time, is still ready to communicate line upon line, precept upon precept, here a little and there a little, that we may be ready for every emergency, prepared for every event in the work of our God as it rolls forward on the earth. And when we, as individuals, depart behind the veil, we shall find the same opportunities there. We shall not lose the power to receive revelation. Our Priesthood will go with us. We will continue to grow in the knowledge of correct principles. That same Holy Spirit which has revealed a few things to us on the earth, and stamped the truth of them upon our hearts, will continue to open unto us the great things of the boundless universe; for it is the spirit of truth, and it will guide into all truth.