

gift of the Holy Ghost. Men may be desirous to do right; they may be good, honorable and conscientious; and then when we come to the judgment pertaining to these things we are told that all men will be judged according to the deeds done in the body, and according to the light and intelligence which they possessed.

I will take, for instance, the position of the reformers, going no further back than Luther and Melancthon; and then you may come to Calvin, Knox, Whitfield, Wesley, Fletcher, and many others; men who have been desirous in their day to benefit their fellow men; who have proclaimed against vice, and advocated the practice of virtue, uprightness and the fear of God. But we all, who have contemplated these subjects, know that those men never did restore the Gospel as it was taught by our Lord and Savior Jesus Christ; neither did they see or comprehend alike in biblical matters; they groped, as it were, in the dark, with a portion of the Spirit of God. They sought to benefit their fellow man; but not having that union with God that the Gospel imparts, they were unable to arrive at just conclusions pertaining to those matters. Hence one introduced and taught one principle, and another introduced and taught another; and they were split up and divided, and the spirit of antagonism was found at times among them; and with all their desires to do good, they did not, and could not restore the Gospel of the Son of God, and none among them were able to say, Thus saith the Lord. And that is the condition of the religious world today; it is Babylon or confusion; confusion in ideas, confusion in regard to doctrine, confusion in regard to ordi-

nances, etc. And what shall we say of such men? Shall we say that they were wicked? No. It is lawful to do good always, and anyone who seeks to promote the welfare of the human family is a benefactor of mankind, and ought to be sustained. But now comes another principle which is different to that. We find in reading the Scriptures, that at the time Jesus made His appearance upon the earth, there was a variety of sects and religious parties; there were the Sadducees, the Pharisees, the Essenes, and others. But these people were told that there was but one Lord, not many; one faith, not many; one baptism, not many; and one God who is above all and through all and in you all.

Now that was one thing that troubled Joseph Smith in his youthful days, and a recital of his experience in these matters I have had myself from his own lips. There was, in his young days, a religious revival in the region where he dwelt. The people that took part in it were no doubt sincere. I look at such things differently from a great many men. We cannot reasonably suppose that all men are hypocrites about such matters. Finally they, to use their own term, "converted" some, and then there began to be a scramble as to which church the converts should belong. This perplexed Joseph Smith. And having one day while reading in the Bible, come across that passage in the epistle of James, where it says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he went and asked God concerning the matter. And the Lord revealed Himself to him, and among other things that He told him at the time was that