

fore God and the people, and to suffer all things for their truth, even to death itself, it should make an impression upon the human mind, and inspire those who hear these testimonies with a disposition to at least investigate and withhold their condemnation. Because, unless a man knows something to the contrary, unless he has had a testimony that these things are false, he is not justified in condemning them. There is only one way in which they can be fairly condemned, and that is by proving their falsity, by obtaining knowledge that is directly in contradiction to that which is borne testimony to. In this consists the condemnation of the inhabitants of the earth at the present time, as it has consisted in every age when God has had a work to do upon the earth. Certain men have gone forward in the midst of their fellow men, and in solemnity and in truth have testified that God has spoken, that God has given revelations, that God is doing a certain work in the earth of which they are the witnesses. They know this, they say, for themselves and bear testimony of it, and exhort their fellow men to seek for knowledge in the same manner in which they have sought for it, with an assurance that if they do so they will obtain knowledge. Now, notwithstanding men have done this, the world, without pretending to have any counter demonstration or testimony, without being able to disprove by the same sort of evidence, condemn wholesale, without discrimination or hesitation those testimonies and declare them to be false, and assert that the men who bear them are either deceived themselves or are striving to deceive somebody else.

I do not think this is fair. It never was fair. It is not a proper

method of dealing with affairs of this character; because if there is a God, and one man says he has had communication with Him, and another, who believes also, or professes to believe in God, denies that the first has had any such communication, and yet does not pretend that God told him any such thing, does not pretend to have had any communication from God—the contradiction of the one is not equal to the affirmation of the other. It is the height of presumption for a man who professes to believe in God, to rise up and at his own instance and of his own will, because he chooses to take that view of God, and of God's method of dealing with man, and declare that the testimony of the man who says he has had revelation from God is false. Why, anyone at a glance can see that it is an improper way to deal with the subject. If he does not have revelation himself from God, he should, at least, be modest in contradicting the testimony of others who declare that they have had revelation from Him. The whole religious world in Christendom profess to believe in God. They declare that God lives and are continually preaching to the people a belief in Him, a belief in Jesus, saying that Jesus is the Son of God, that He lived upon the earth in the flesh, that He has gone to the Father, and that they are His ministers, having power to do certain things in His name, and to teach His doctrines. They say to the people who do not listen to them: "You will be visited with the most terrible judgments if you do not believe what we say; you will go to hell, and you will burn there throughout the countless ages of eternity, if you do not believe what we tell you." Now, when men go to their fellow men and make such statements as