

flesh and of the mind, and are bound to perdition. So long as persons are in a position that it is possible for them to return to the Lord, after having once received the love of Christ—after having once been enlightened by his Spirit, there will be times when they will be taught whether they are walking in the truth or not.

Truth is the opposite of error—it is a matter of fact—no matter where it is found. A man, though he has not received authority from heaven, but is convinced by the light he has received that the nations have wandered far from God, and that his associates—members of the same profession or community—are not walking according to the revelations given in the New Testament, rises up and declares that he feels bound in his faith and conscience to go forth and raise up a pure church unto Christ. He goes forth and preaches to the people, calling upon them to be Saints of the Most High. He calls upon the people to return to the Lord with all their hearts—to become truly the children of God by faith—teaches many good and wholesome principles, many of the commandments of the Lord, and the revelations given in the New Testament, knowing nothing further. Revival after revival and seceder after seceder follow in the footsteps of the reformer. He professes to teach purer and holier doctrine than has been taught; and the question arises, who is under obligation to obey that man's mandate? The Lord has not called him; Jesus has not appeared to him; Peter, James, and John have not met with him and conferred upon him the keys of the holy Priesthood; he has no communication with the heavens, only through the spirit of conviction.

Such is the situation of the Christian world. They are convinced by the traditions of their fathers, and by that

portion of the light of Christ that lighteth every man that cometh into the world, that they are under obligation to a Supreme Being, and him they are naturally inclined to adore, reverence, honor, and worship. Under that impression they build up churches, professedly unto Christ on their own responsibility. Who is under obligation to obey their words? When truth is presented, it matters not whether by a deist, atheist, professor of religion, or a person of no such profession, it belongs to the people of God. Were Lucifer to present a truth to this people, they have a right to take it, for it is theirs. But if he demands obedience to the truth, are people under obligation to hearken and obey through his word? Not in the least.

When a man merely from a spirit of conviction goes forth to build up the kingdom of God—to reform the nations of the earth, he can go so far as morality operates upon and enlightens him; but he is without authority from heaven. Let such a person come here and teach one truth, or ten or a hundred truths, he is only handling that which does not legally belong to him unless he obeys the commandments of the Lord. That property is ours. It is for us to receive all truth. But we are under no obligation to obey any man or being in matters pertaining to salvation, unless his words have the authority and sanction of the holy Priesthood.

All truth belongs to the Saints of the Most High. They inherit it through obedience to his commands. It does not belong to the hypocrite—to those who disobey the commandments of the Lord or turn away from them; it belongs to the faithful Saints—to those who love and revere the name of God and keep his commandments. All truth, every good and holy principle, the fulness of the