

find a man who took an apprentice, begin to teach him in the first place some higher branches of his trade. You would scarcely find a teacher begin to teach his pupils the advanced principles pertaining to a classical education. There is an order; there are steps and processes in every educational direction, which we take in their order and in their time and place. Now one of the most startling revelations that has been given to the human family in the day and age in which we live, by the elders of Israel, to a dark and benighted world, is the great fundamental idea of "the fatherhood of God." Now, this may not appear so startling to the American citizen whose mind is impregnated with the idea that the human family are equal—that one man is as good as another, but in the Old World there exists conditions of class and of caste. You who have come from England or from any European nation, will realize what I mean by class and caste. There is the charmed circle of the royal blood, into which the plebeian never enters. There is the larger circle of the aristocracy, or, as we call them, the "upper ten," and into the precincts of that circle, jealously guarded as they are, a stranger scarcely ever enters. Then you were surrounded in England by what is called the middle classes, and even they look upon the lower classes as being made of some material distinct and different from themselves; but when the elders of Israel landed in Old England and proclaimed "the fatherhood of God," and laid the axe at the root of caste and class, they were preparing for the foundation of a kingdom that should recognize the essential unity of the human family and of necessity the brotherhood of man. It is quite

true that under some social, religious or political circumstances, *we hear* of a certain unity and equality among the human family; but if you attempt to put that unity and equality into practice, what are the results that inevitably flow from such a course? You are surrounded with obstacles on every hand, and it is only perhaps after the lapse of two or three generations that a man in his posterity is able to make his way from the ranks and associate with the higher class. It is true there are those here and there who do this, and they do it by virtue of inherent genius or some chance legacy, and when they are accepted into this higher class, it is by virtue of this chance, etc., but as a rule they are looked upon as intruders. Take the Prime Minister of England, Lord Beaconsfield. There is a man who has made himself a necessity to the government of the country, to Her Majesty, to the higher classes; he has done this by virtue of the inspiration of the Almighty, and yet with all his grand attainments, that man is looked upon more or less as an intruder because he was not nobly born! And so I might multiply illustrations which would be familiar to you all. But the Gospel sets out in the first place with these two ideas, twin ideas, that never can be put asunder, the fatherhood of God and the brotherhood of the human family.

Now, then, if we are one in our origin, if we are really one in destiny, we must all reach that destiny by the selfsame process, and that process is to be found in the ordinances of the Gospel, in the power of inspiration and revelation resting upon those who initiate men and women into that order. And in connection with this, wherever and whenever you comprehend this