

the narrow zones and stratas of human life, who rise to a higher plain of intellectuality and who begin to perceive the vast extent over which human interests are spread and the undoubted right of association of those interests to go in one grand fraternal whole, in one bond of human unity, they must be led to inquire into those matters, and in doing so to satisfy themselves, at least, according to their highest standard of knowledge, and their widest scope of experience and observation, so that they might have in view an object, a mark, a prize towards which they should aim, a prize for which they should run a race, a work to be performed for which they should receive a reward; impelled by the eternal, heaven-born endowments which, under favorable influences and proper circumstances, they would feel awakened within them, impelling them, urging them to advance to a higher standard of moral and intellectual excellence, and be able to perform a work for the advancement of their race, for the amelioration of the condition of human society, that they might leave the world, in some small degree though it may be, the better for their living in it.

We conceive, my brethren and sisters, that these are motives that no well-directed line of thought can escape, that these are feelings that no heart imbued with the genuineness of its nature, which we inherit as the patrimony of our Father and God can entertain, without being moved thereby; and we certainly could not become oblivious to these considerations whatever may be the conditions or conceptions in which we find ourselves and those with whom we are more immediately associated in the fabric of human society—we must feel that this

great, grand, dominating principle is ever presenting its modest claim upon our allegiance, that we should not only desire to enjoy the right to life but the right to liberty, and the right to pursue happiness according to our highest conceptions of that happiness and that liberty.

As Latter-day Saints we feel that this is our prerogative; we feel that the words which I have quoted, although I stated that they were formulated by human wisdom, but I beg to qualify that statement by a word or two to convey my meaning more clearly to you upon this subject. It is true that we draw a line of demarcation between human wisdom and wisdom from above—between the human and divine; that we draw a broad line by which we distinguish the one from the other; but when we express ourselves in harmony with the common principle which enters into the structure of our faith, as Latter-day Saints, we find that this line becomes more and more attenuated; we find that it loses that distinctness which we once thought should ever exist between what we call temporal and spiritual, and we find ourselves, being guided by the inspirations of our faith and the principles which we have espoused, coming nearer and nearer into a union, and more closely in harmony with that sentiment expressed by one of the ancient prophets: "Fear God and keep his commandments: this is the whole duty of man." This sentiment was uttered long centuries ago, when men, according to modern writers and speakers, were supposed to enjoy only the light of Paganism, guided by the government of barbarism in the lower stages of the scale of human elevation—in the dark ages. But, my friends, if there is a sage or