

relative. But we have learned, through the revelations of God, and taking them as a standard, that there is a great deal of false reasoning here. Truth is absolute in its nature. Man's apprehension of it may be only partial and imperfect; he may know too few of its sides, comprehending it not in its entirety; and, therefore, to form a perfect and unerring judgment as regards its force and power and character requires a thorough application of its elements. I aver that truth is absolute. It is admitted by our wisest men that the existence of God is an absolute existence; we accept this admission, and say that whatever truth emanates from him, is an absolute truth. It may be beyond our comprehension. Truth may come unto man in relative quantities. It may be revealed in the form of line upon line, precept upon precept, here a little and there a little. It nevertheless comes to us in the character and absoluteness of his character, and this, we say, is stamped upon every principle that emanates from his divine presence.

As a community of people we have received this Gospel; we have embraced its first principles. We have gathered ourselves together to these mountain valleys in fulfillment of prophecy to be further taught of him. We are entering into the development of that work which has been the theme and burden of the prophetic song of men who lived long ages ago. We live in an age of revelation. We live in an age of Prophets and Apostles and inspired men. But who believes this? Here is a question, who believes it? It was asked in the day of the Savior, When the Son of Man cometh shall he find faith on the earth? When and where, I ask, has a dispensation of God to the children of men found

a universal acceptance? We know of no time in the world's history when the intelligence of the masses of mankind has been of that advanced and refined culture as to accord the right to the Creator of the universe to dictate a government for the children of men. They have ever assumed the role *en masse* or in the great majority, that they had the right to dictate to themselves. This is strikingly illustrated in the parable of the Savior, in which is represented a vineyard and the giving charge of it to stewards to cultivate it and take care of its fruit. This having been done, the Lord of the vineyard sends his servants or messengers to investigate as to the management and working of their stewardship. But when they came, making known their business to those in charge, were they received as they should have been? No, but on the contrary, they agreed among themselves that it was their right to manage their own affairs according to their own will and in their own way, and that it was their right to dictate to themselves. *Vox populi, vox dei*. We are the voice of God; we know what is best for ourselves, etc. And they took the messengers that were sent unto them by the master and owner of the vineyard, and beat one and stoned another, etc.; and they returned and reported the cruelties that had been inflicted upon them. By this act they ignored the right and authority of the Master to make any inquiries as to the management of affairs. Finally the Lord of the vineyard said: "I will send my son, surely they will reverence my son." He came, and they recognized him; said they, "He is the heir; let us kill him."

My beloved brethren and sisters, and friends, this is a very truthful,