

room for arguments; but when they do away with the scriptures and turn the truth of God into a falsehood, and manifest the same spirit as that manifested by the children of Israel—namely, to transgress every law, to change every ordinance and to break the covenants delivered to them, why the elder of Israel has God to back him up; he has the word of the Almighty to sustain him; he has the Bible in his hand to prove that his position is correct, and that theirs is false.

We have labored, toiled and traveled, without purse or scrip, to preach the gospel to all nations and people wherever they would hearken. Wherever they would permit us to enter their cities, towns and villages, their meeting-houses, school-houses or dwelling houses, we have been ready to preach to them the words of life and salvation. It is our delight to hear the young brethren, who have returned from missions, say the past three or five years, as the case may be, "have been the happiest of my whole life." Where is the man or woman now living, or that ever did live, that was not happy when in possession of the spirit of God? It makes its possessors happier than all the pleasures of life. Can wealth and worldly honor give that complete joy and satisfaction which the spirit of God affords to the humble Saint? No. The possession of everything that we can desire—that our eyes could see, our ears hear, or our hearts conceive, would fall at our feet worthless, so far as their capability of conferring real, genuine joy, satisfaction and pleasure is concerned, when compared with the spirit of God when it enlightens the mind, enriches the soul and lifts up an individual to behold the things of eternity, the work of God and His designs concerning this earth and the children of men. I say that all earthly things fall at the feet of an individual who possesses the spirit of God; for his life, hopes, desires, thoughts, anticipations and will are far above the things of this life, and earth sinks beneath him. This spirit animates our young brethren when faithfully attending to their duties while on missions, and it is this which enables them to say that the time so spent has been the happiest of their lives. This enables our elders, many of whom are to a great degree destitute of education, to stand before the learned, wise and noble, and the divines of the day, and declare the principles of the gospel of Jesus. Who could do this under such circumstances without the spirit of the Lord? I do not know the individual; and if there be those who could they are such as I referred to at the commencement of my remarks who, destitute of a knowledge of their own weakness, can stand up anywhere and speak with boldness, and exhibit themselves whether it be wisdom or folly to do so. None but those who enjoy the spirit of the Lord, who are filled with the Holy Ghost, can stand before Emperors, Kings and wise men of the earth and speak the words of truth with all that simplicity and pleasure that children converse together.

This is my experience. When contemplating what we have passed through in traveling and preaching, it gives joy to many. The contemplation of my own experience, when I have time to do so, is a source of the greatest pleasure; perhaps this is not quite correct, but it is a source of great pleasure to take a retrospective view of the scenes I have passed through, for I can see where God has favored and blessed me. For instance, I recollect the Sunday morning on which I was baptized, in my own little mill stream; I was ordained to the office of an elder before my clothes were dry upon me. I passed the day in meeting, and one week from that day I had the pleasure of meeting with and preaching to a large congregation. I think there were present on that occasion four experienced elders, formerly of the Methodist and Baptist persuasions, who had received the gospel and had been numbered with us. I expected to hear them address the people on the principles that we had just received through the servants of the Lord. They said that the spirit of the Lord was not upon them to speak to the people, yet they had been preacher for years. I was but a child, so far as public speaking and a knowledge of the world was concerned; but the spirit of the Lord was upon me, and I felt as though my bones would consume within me unless I spoke to the people and told them what I had seen, heard and learned—what I had experienced and rejoiced in; and the first discourse I ever delivered I occupied over an hour. I opened my mouth and the Lord filled it; and from that time, wherever we traveled and preached, the people heard, received and rejoiced in the gospel, and we baptized our thousands upon thousands.

I recollect when I left, to go to England, I was unable to walk twenty rods without assistance. I was helped to the edge of the river Mississippi and carried across. When Brother Kimball and I started on our journey there was a struggle between us and the powers of earth and hell whether or not we should accomplish our mission. We were in the depths of poverty, caused by being driven from Missouri, where we had left all. I recollect that one of my own sisters pitied my condition and situation; she was sorry for me, and said "Brother Brigham, what necessity is there for you to go to England while you are sick? Why not tarry here until you are well?" I said to her, as I started off one morning, "Sister Fanny, I never felt better in my life."

She was a very eccentric woman and, looking at me, with tears in her eyes, she said "you lie." I said nothing, but I was determined to go to England or to die trying. My firm resolve was that I would do what I was required to do in the gospel of life and salvation, or I would die trying to do it. I am so to-day.

We landed upon the shores of England, and then I felt that the chains were broken, that the bands that were upon me were burst asunder. Twelve months and sixteen days a few of the Twelve and Seventies tarried in England. In those twelve months and sixteen days, under my supervision, between eight and nine thousand persons were baptized, (though some apostatized) before we left, the churches were organized, the emigration prepared, ships were chartered and companies sailed out. When I landed in Liverpool I had six bits, with which I purchased a hat. In twelve months and sixteen days one of the finest vessels in the harbor tied up eight days to carry myself and brethren across the water. The agents of the vessel said such a thing had never been done before, but they were urgent and anxious to oblige us, for we had chartered and fitted out several vessels, and as our emigration promised to be a large business they wanted to carry us home. In that twelve months we had printed five thousand copies of the Book of Mormon, three thousand hymnbooks, and commenced the *Millennial Star*; over sixty thousand tracts had been printed and sent by the hands of the elders to many of the houses in the towns they visited or distributed in their meetings; and in this way the word was distributed and the work carried on for one short twelve months. Our labor was successful, God blessed us, and when we returned our Book of Mormon was paid for. The gentleman who bound the first Books of Mormon in England binds them to-day when any have to be bound. We have not owed the first farthing to those who have done this work for us, but have paid promptly, according to promise, for every particle of our printing. Besides doing what I have already mentioned in that twelve months I sustained several families while there, and preserved them from starvation and death. All this was through the blessing of the Lord being upon us. We were strangers and unknown in a strange land, but the work prospered under the hands of the servants of God, and the means to do the work that was done, was procured through our industry and prudence. I have before taken the liberty, in a public capacity like this, to tell my brethren and sisters, that I do not recollect of spending more than one penny, needlessly, while in England, and that was for a bunch of grapes while passing through Smithfield market, Manchester. When I took them in my hand I saw women passing through the market who, I knew, were suffering through hunger, and who probably perished and died. I felt that I ought to have given that penny to the poor. Whenever I went from my office, if I neglected to take my pocket full of coppers to give to the poor and the mendicants which are everywhere to be met with I would return to the office and take a handful of coppers from the drawer, and as I walked along, would give something to such objects of pity and distress as I met, and pass on without being hindered by them. We organized the Church; we ordained two patriarchs and from that time we have been gathering the poor.

This is the experience of many of my brethren as well as myself. We have toiled and labored together, gathering the people, preaching the gospel to the nations, hunting for the pure in heart, those who love the Lord our God, those who believe the Bible. Where is the minister, the deacon, where are the people who believe in God the Father? In our Lord Jesus Christ? Who believe the New Testament? Who will accept of the salvation that is proffered to the human family through the labors of Jesus and His Apostles? We are after them. Is there an individual on the face of the earth that will receive the truth? We want to find him. Who will receive the truth? They who will give all for Christ. Not the proud, not the haughty; not those who set stakes and say the Lord must come to them or they will not have salvation; but they who say "let the Lord draw the line and mark the path and we will walk to it." This must be the conclusion of every person who expects to be saved in the kingdom of God.

We preach faith in the Lord Jesus Christ. The Christian world say they have faith. Have they? If they have they will bow down and receive the ordinances of the New and Everlasting Covenant, and thank God that they have the privilege of receiving them. Can they who reject the New Testament and the Son of God; who refuse to receive the ordinances of the New Testament that were placed in the church and kingdom of God on the earth in the days of Jesus and His apostles, be saved in the celestial kingdom? I answer they can not. The scriptures make this answer; it is the declaration of Jesus and the apostles; it is the word of the Almighty, consequently we must concur and say the same. Unless we believe the gospel of Christ and obey its ordinances we have no promise of the life to come. If we ever attain to that it will be only by complying with the terms that Jesus has laid down. We can not build and plan for ourselves; if we do we shall be like the Jews of old, who as the prophet says, "have hewn out cisterns that will hold no water." We must submit to the ordinances of the house of God.

Who is there that can say baptism is not necessary for the remission of sins? Jesus and the apostles said it was necessary. Can I say it is not? I can not, and it is a fact that all who receive eternal life and salvation will receive it on no other conditions than believing in the Son of God and obeying the principles that He has laid down. Can we devise any other means and plan of salvation? We can not. Will we do away with the Bible? We will not; though the Christian world are actually coming to the point that they will dismiss the Bible from their schools; and by and by they will dismiss it from their pulpits and get one to suit themselves; they will hew out for themselves cisterns that will hold no water. They cannot abide the doctrine contained in the Old and New Testament, "and," say they, "we must alter and change it; it does not suit our condition. It was not written for us; it was written for people in days of old; but we live under different circumstances and the Bible should be altered, and we will assemble our synods and have the scriptures revised to suit our condition." Have they commenced this? Yes, and not very recently either. Can you find a copy of the first printed edition of the Bible? We have Bibles between two and three hundred years old, but where can the first Bibles that were printed be obtained? While I was traveling in England there was one sold for five hundred pounds. It had belonged to one of our brethren,—had descended to him from his ancestors; and he, not knowing its value, sold it for fifteen shillings. Afterwards, if my memory serves me correctly, it was sold for the sum I have named. We can not find books of that edition; some that have been altered and changed are plentiful. I mean King James' translation; and that is good enough for me; it will answer my purpose. But how is it with the Christian world? Will it answer theirs? If it will, why do they not abide by it? Why do they not say "This shall be our rule of faith, and our lives and works shall correspond with its principles and precepts?" They would do so if they were honest and their belief was sincere. And it will have to be so with them if ever they gain admittance into the Kingdom of God, for in the Bible are the words of life and salvation. I ask again who can say that baptism is not necessary for the remission of sins? The question has been asked "What virtue is there in the water?" If there is no virtue in it don't drink it; it is not good for the system if there is no virtue in it. But there is virtue in it. If there is not, we should never apply it to our clothing or to the surfaces of our bodies for cleansing purposes; we should never use any more for cooking; we should never again apply it to the soil for the purpose of irrigation. How inconsistent it is to suppose that water should be used for so many and important purposes in life if there is no virtue in it! But there is virtue in it, and there is virtue in being buried beneath the wave in the likeness of Christ, and coming forth to a newness of life. There is virtue in being born again, whether in the font or in the river, it makes no difference, for Jesus has said that "except a man be born of the water and of the spirit he can not enter the Kingdom of God." When a person is buried beneath the water he comes forth from one element to another, and is literally born again. Who then, after the declaration of Jesus on this subject, can say that baptism is not necessary or that there is no virtue in the water? I can not. Who can say that the laying on of hands is not necessary for the reception of the Holy Ghost? It is true that the house of Cornelius received the Holy Ghost before the gospel was preached unto them. But the Lord had a special purpose in view in its bestowal in their case,—namely, the removal of the prejudice of Peter and his brethren, who, being Jews, and full of the traditions of their fathers, thought that the gentiles,—among whom Cornelius and his house were classed,—were not privileged to receive the gospel. But the vision which Peter had on this subject, and the message sent to him by Cornelius in obedience to the command of the Lord in connection with the fact of the bestowal of the Holy Ghost on Cornelius and his family was so convincing to Peter and his brethren that the former was constrained to exclaim: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Some may say "What was the necessity of sending for Peter, one of the apostles, when they had already received the Holy Ghost?" The simple fact is this:—There was nobody to baptize Cornelius and his household, nobody to bury them with Christ in the water; no one had authority to baptize them for the remission of their sins; and consequently, although they had received the Holy Ghost, an apostle had to be sent for to administer that ordinance. And we read further in relation to this case, that Peter "commanded them to be baptized in the name of the Lord." Did any others receive the Holy Ghost before baptism? None that we have any record of; but there is no doubt that many who were worthy received it in a measure; but, whether in the days of the apostles or in our day, when the doctrine of baptism for the remission of sins is preached by a servant of the Lord to persons who have received the Holy Ghost, if they reject that doctrine the Holy Ghost will withdraw from them for ever. Is it necessary that believers should obey all the doctrines and ordinances taught and established by the Savior? There is no ordinance that God has delivered, by His own

voice, through His Son Jesus Christ or by the mouths of any of His prophets, apostles or evangelists that is useless. Every ordinance, every commandment and requirement is necessary for the salvation of the human family.

What are we required to do? To receive the gospel, the ordinances of the house of God and then to go on to perfection. We have been baptized for the remission of sins, and have received the laying on of hands for the Holy Ghost. We have apostles, prophets, evangelists, pastors, teachers and so on. Are we not perfect? According to the testimony of the Apostle we are not. Says he, Hebrews, 6 Chapter and 1st verse, "Therefore not leaving the principle of the doctrine of Christ let us go on unto perfection."

How will perfection be obtained? By all persons in the Kingdom of God living so as to be revelators from the heavens for themselves and for all they preside over, that everything they have to perform in this life,—every worldly care and duty, and all their walk and conversation before each other and before the Lord may be marked out by the spirit of revelation. Is this the way to perfection? It is. This is the gospel of our Lord Jesus Christ; this is the gospel of life and salvation. Who can dispute it? We must destroy the Bible before we can dispute it with any hope of success. But we may do away with the Bible and say it is no use to us, it has lost its virtue; it was written for the people six thousand, four thousand, two thousand or eighteen hundred years ago, and it is not for us now. We have plenty upon the earth who can tell the will of God to the children of men and lead the people back into the presence of God; and if the bible were destroyed by accident, it can be re-written, and all the words of the Lord that are necessary for their salvation can be given to the people. We are thankful for this.

Are we, the Latter-day Saints, loved for entertaining these views and for declaring these truths? "Oh, well," says the stranger, "you should not be hated." If we are hated for anything it is for preaching the gospel of life and salvation. If we are hated for anything, it is for good works instead of evil works, no matter who hears, tells or writes to the contrary? Truth is truth and will prevail. Are we in fault for believing in Jesus Christ? We ask the whole Christian world can you give us the words of life and salvation, or tell us how to be saved? Could you do this when we belonged to your societies, Presbyterians, Baptists or any of you protestants? Not the first individual amongst you could point out the path, for one short rod, to the Kingdom of God. Do I know this? Certainly I do by experience. I have searched for the truth, though in my youth I was called an infidel; and I was an infidel. What to? This Bible? No, to false creeds, and to professing without possessing, as I am to-day.

Where is the man who can point out the way of life and salvation? Who can tell us of God the Father and of our Lord Jesus Christ, and give us their characters? Who can tell about heaven and heavenly things? Who can introduce heaven to earth or earth to heaven and bring man to His Father again, and re-establish familiarity and association between them, which is so much desired by intelligent beings? The prophet of God, Joseph Smith, commenced it in this generation, no matter how odious his name may be to the inhabitants of the earth. I will defy any nation to hate a name more than the Jews hated the name of Jesus Christ—when he lived in the flesh. I honor and revere the name of Joseph Smith. I delight to hear it; I love it. I love his doctrine. Why? Because it is true, and truth will abide when error passes away. Life will remain when they who have rejected the words of eternal life are swallowed up in death. I like the truth because it is true, because it is lovely and delightful, because it is so glorious in its nature, and so worthy the admiration, faith and consideration of all intelligent beings in heaven or on the earth. Should I be hated and my name cast out as evil because I love the truth? Yes, or the words of Jesus could not be fulfilled, for He said: "Ye shall be hated of all men for my name's sake." He told His disciples to rejoice ever more and to pray without ceasing when they were held in derision by their enemies, and to lift up their heads and rejoice when all men spoke evil of them, for "behold your redemption draweth nigh."

Is there any harm in believing in the Lord Jesus Christ? I frequently ask the question for my own satisfaction. Is there a doctrine taught in this book (the Bible), that would ruin or injure man, woman or child on the face of the earth? Not one. Is there a doctrine taught by Jesus and His disciples that would not do good to the people morally, physically, socially, religiously or politically? Not one. Did Joseph Smith ever teach a doctrine that would not elevate the soul, feelings, heart and affections of every individual who would embrace it? Not one. Did he ever teach a doctrine that would lead those who embraced it down to wretchedness, woe and misery, that would give them pain for ease, darkness for light, error for truth? No; but just the reverse. He proffered life and salvation,—light for darkness and truth for error. He proffered all that was in the gospel of the Son of God, and proclaimed that very gospel that John saw the angel flying through the midst of heaven to restore. That angel delivered the keys of this apostleship and ministry to Joseph