

old. It has been demonstrated in the very commencement of the peopling of the earth. How soon an opposition was introduced in the morning of creation, when righteousness was proclaimed, when truth was revealed, when the light and knowledge of eternity shone with lustre upon Adam and his children—Cain must rise up and slay his brother. While they were walking with the Lord, while he visited them from day to day, administered to them, conversed with them, preached to them, and gave them instruction, as I and my brethren instruct you from this stand. He taught them how to live, how to order their course, and acted in all points like a tender and affectionate parent, yet at the same time there must be an opposition.

It is very true, had not sin entered into the world—opposition been introduced, death would not have entered. From that time to this, death, opposition, selfishness, malice, anger, pride, darkness, and wickedness of every description that could be invented by the children of men, as they have multiplied and spread abroad on the earth, has increased. Yes, verily, it has increased. And the days that we, as Christians, call the days of darkness and ignorance, were days of light, knowledge, and intelligence, to exceed that we enjoy in this age.

We discover that the gospel of life and salvation is perfectly calculated to disturb the wicked. Shall we say they are at peace. Are they in happiness? Are they enjoying that, that their hearts desire? We can truly say they are seeking for it as well as they know how, but the result is, the increase of wickedness upon the earth, and the increased unhappiness of the human family. Mankind, indeed, cannot be happy unless they are first miserable; they cannot be easy, they cannot be at rest and feel comfortable, unless they are first in pain; they cannot be joyful unless they are first in sorrow.

Refer, for instance, to your own dispositions, to the fallen nature that is in you. When passion rises within you, can you satisfy your feelings unless you give way to them to the injury of yourselves and others? You cannot sit down and feel at rest unless you can satisfy the burning vengeance of passion, by seeking your vengeance upon some person, or upon some helpless animal.

The gospel of salvation is perfectly calculated to cause division. It strikes at the root of the very existence of mankind in their wickedness, evil designs, passions, and wicked calculations. There is no evil among the human family, but at the foundation of which it strikes effectually, and comes in contact with every evil passion that rises in the heart of man. It is opposed to every evil practice of men, and consequently it disturbs them in the wicked courses they are pursuing.

When the gospel which was preached by Jesus and His Apostles was preached to the children of Israel by Moses, it created the same effect among them. When he taught them to forsake their sins, to forsake every evil principle and practice of their lives, and turn to the Lord with all their hearts, it created such a division that Moses could not establish the gospel among them, after all the kindness the Lord had shown towards them; though He brought them out of Egypt with a high hand, dividing the sea, causing the water to gush out of the dry rock to quench their thirst, manna to fall from heaven to satisfy their hunger, and quails to satisfy their desire for flesh. He also ordained that their clothing should not wax old, nor their shoes to wear out for the space of forty years. They did not have to plough, to reap, or gather into barns as we do: notwithstanding this manifestation of the goodness of their God, he could not establish the gospel among them, and was obliged to give them a law of carnal commandments. Why did not the Lord destroy them, seeing they were so very wicked? He did, and out of all who left Egypt, only two went into the land of Canaan, (viz.) Joshua and Caleb.

Whenever the gospel has been preached in towns, cities, country places, or in any community who are in darkness, it never fails to bring light; it manifests their ignorance; it distinguishes them, and annoys their peace. They say, "I suppose I was wise, happy, comfortable, and well enough off; but here comes something that informs me I am mistaken, that this and the other thing is wrong. It reflects light upon my understanding, and teaches me that my acts while I live upon the earth should lead to the glory of God and the peace of mankind. This naturally seems contrary to my feelings, disposition, passions, and traditions, and to every thing about me, except the reflections of truth upon my mind, which enlightens my understanding, and causes me to glorify God, and do good to my fellow creatures."

The gospel is not only calculated to divide the people, but it will divide sin from those who embrace it with a true heart. In the world we find goodness, honesty, humility, and prudence, which are prompted by the motives of a good heart. But virtue is trampled into the dust—honesty and prudence are pointed at with a finger of scorn and derision! We see almost every principle of righteousness discarded. If the whole world is not in this condition already, it needs but a few steps more to lead them into the depths of it, and to complete them in their rebellion against all good and its Author.

It is the darkness upon the earth, and the gross darkness that broods over the minds of the people, that leads them into error, wickedness, and distraction, yet in the midst of this ignorance and awful corruption of the human mind, there is to be found humility, goodness, and virtue. But what use is made of it? It is destroyed; it is used according to the wishes of the wicked, and according to the designs of the evil designer. This is almost universally the case.

The gospel is calculated to divide this wickedness from those who embrace it, and then it will divide those who embrace it from those who reject it. Christ and Belial cannot be made friends, neither can the Church of Christ and the worshippers of Belial unite together. They cannot amalgamate. Consequently, those who receive the gospel with all their hearts, will divide themselves from those who do not receive it. In this gospel, life and salvation is offered to every honest soul; in the world they find tribulation, but in Jesus Christ peace. In obeying the gospel is comfort, but in the glory of the world, sadness and sorrow.

If the enquiry should arise in our minds, why it is that we are in the position we this morning occupy, it is very easily answered, and understood by every person who understands the nature of the gospel of Christ. It is because it is impossible to unite Christ and Belial—to unite righteousness with unrighteousness, for they never can go hand in hand. Righteousness cannot become unrighteousness, and wickedness never can inherit a righteous kingdom.

The ancient saints and the saints of latter days were driven from pillar to post, their name a hiss and a byword, and their character traduced to the lowest degree. I will appeal to men in this congregation who have lived for years in the society of the world, who are judges, magistrates, sheriffs, mechanics, and farmers, if any of them was ever alleged against their character until they joined the Latter Day Saints. But where are your characters now in the world? Your former friends now have found out that you always were a miserable creature, they now declare, they never had any confidence in you, for you always were an enthusiastic being, and knew not what you were doing. They always believed you would prove yourself dishonest, &c. This has been the character given to the saints by the world in all ages.

Suppose we now notice that part of the world called Christians, that profess to believe the Old and New Testament, King James's translation. They say they believe this Bible, yet if you are in France, Germany, England, in the United States, in the Canadas, in the islands of the sea, or no matter where among the Christian nations, the moment you make it known that you have embraced the Book of Mormon, and

that you believe Joseph Smith is a prophet, they will at once accuse you of throwing away the Bible. They will publish abroad that you have become a "Latter Day Saint," a "Mormon," and consequently have denied the Bible you formerly believed, and have cast it entirely away. What is the reason of this?—(which I need not undertake to substantiate, for it is a fact that almost every person knows). Now we are believers in the Bible, and in consequence of our unshaken faith in its precepts, doctrine, and prophecy, may be attributed "the strangeness of our course," and the unwarrantable conduct of many towards this people.

Come, my Brother Presbyterian, come, my brother professors of every persuasion of long standing, and popular distinction in the world, who are dubbed with the word "Christians," come, we are all good Christians; I find no fault with you—why should you find fault with me? But you reply, "I cannot be a Latter Day Saint, consequently we must be separated, and we cannot be brethren any longer."

Come, my good brother Methodist, and my good brother Baptist, you are free and open in your views and feelings, for you hold forth a free salvation. This is a favorite doctrine of the Methodist. They say it is a salvation handed out to all the human family without money and without price, and invite them to come and partake of the waters of life freely. I declare the same. I am a believer in Jesus Christ, in God the Father, and in the doctrines of salvation as they are taught in the Old and New Testaments, though not so pointedly in the Old as in the New. Yet the same principles of life and salvation are set forth in both of these books, and I believe them.

Come, my bro. B. do you believe them? You reply, "Yes, and have for these 30 years, 27 of which I have been a preacher of the gospel. I believe in the Son of God, and in the Old and New Testament." Well, then, what in the world do you want to quarrel with me for? "Because you are not a believer; you have thrown away the Bible." You are mistaken Mr. B.; for instead of that, I have learned wisdom, got light, knowledge, and understanding, so that I know how to believe the Bible. I ask you bro. B. how I must believe the Bible, and how shall you and every other follower of the Lord Jesus Christ believe it? "Bro. Mormon, how do you believe it?" I believe it just as it is. I do not believe in putting any man's interpretation upon it whatever, unless it should be directed by the Lord himself in some way. I do not believe we need interpreters and expounders of the Scriptures to wrest them from their literal plain, simple meaning.

Let us take up a point of Scripture, and we will try to agree with Mr. B. and take him along with us as far as we can, and find out where we disagree. We read in the Bible many things pertaining to life and salvation. We first begin to read that Jesus came in the flesh. Now to touch that point, which I do not purpose to do too slightly this morning, I am sure we shall disagree at the commencement. But suppose I examine that, a moment. The New Testament tells me that the Father gave his only-begotten Son a ransom for the sins of the world. Do you believe that, bro. B.? Do you believe that Jesus Christ is the only-begotten Son of the Father? "Yes." Do you believe the Son was begotten by the Father, as the apostles said he was? Here, I shall have to disagree with you to begin with; for I believe the Father came down from heaven, as the apostles said he did, and begot the Savior of the world; for he is the only-begotten of the Father, which could not be if the Father did not actually beget him in person. "I cannot believe that, for he is a God without body, parts, or passions; He has no person, therefore, I must disagree with you, bro. Mormon." I believe the Father came down in a tabernacle, and begot Jesus Christ, Mr. B. believes He has no tabernacle. I believe He has a tabernacle, and begot Jesus Christ in his express image and likeness, because the Bible expressly declares it. You disagree because your priest and your mother have taught you it is not so. When your mothers first read this scripture, it was so plain to their understandings and to their children that they understood it as an angel would, but deacon Jones must be called in to explain, and he explained it away. So I disagree with you Mr. B. in the first point we have noticed, for you believe that God is without body and parts, while the Bible declares he has a corporeal body. That in his likeness precisely he created Adam. The priests of this age declare it is not so. The God Mr. B. believes in, is without body, parts, and passions. The God that his bro. Mormon believes in is described in the Bible as being a personage of flesh and bone, having a body of flesh and bones, like unto the body of man. "For he made the eyes shall he not see?" Having come to hear, "for his ears are open to hear the prayers of the righteous." He has limbs that he can walk, for the Lord God walked in the garden in the cool of the day. He conversed with his children, as in the case of Moses at the fiery bush, and with Abraham on the plains of Mesopotamia; he also ate and drank with Abraham, and others. That is the God the Mormons believe in, but their very religious Christian brethren do not believe in the God of Abraham, Isaac, and Jacob, which is the God the Bible sets forth, as an organized corporeal being. In this one point you can now clearly see wherein we disagree.

You say, I have thrown away the New Testament. I say, I have not. You say, I have sacrificed it for the Book of Mormon. I say, I have not. I have acknowledged the Bible from the time I could be taught by my parents to read it. They taught me that it was the sacred word of God. And as far as it could be translated correctly from the Hebrew and Greek languages it is given to us as pure as it possibly could be given. The Bible is mine, and I am not prepared to have you rob me of it, without my consent. The doctrine in it is mine, which I firmly believe. I believe the Father begot the Son, and gave him to be a propitiation for the sins of the world. I believe he died for the redemption of man, and rose again the third day.

Do you believe in the death and resurrection of Christ for the salvation of man, Mr. B.?

"Yes."

Again, I believe he endowed the apostles to go and preach the gospel of life and salvation to the world. For said Jesus Christ, "Ye are my witnesses; go and preach my resurrection from the dead. Tell the people, the Father gave me for their sins; that in Adam all die, but in me all shall again be made alive. If they ask you what they shall do to be saved, tell them what I have told every other person who has been saved; that they can only be saved in acts of obedience to prove they believe in me, in the Father, in heaven, in angels, and in you, that you are my servants and true believers in me. Tell them to go into the waters of baptism, and be baptized for the remission of sins. That is the first ordinance to be attended to after believing. After they have manifested their faith in God the Father, in me, and in your words by their repentance, then immerse them in water in imitation of my burial, and raise them up again out of the water, in imitation of my resurrection."

"Oh," says bro. B. "I believe in baptism, but still I believe a person can be saved purely by the blood of Jesus without the first drop of water."

But Jesus told them to go into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

And do you believe it is absolutely necessary to be baptized in order to be saved? I cannot believe that.

This is another point wherein you and I differ, Mr. B. You cannot say with a good grace, you believe the Bible, while in your works you deny it. I not only believe, but prove by my works. I go and submit to be baptized for the remission of sins, as I am commanded.

But bro. Mormon do you really suppose that water will wash away your sins?

I will tell you what I suppose. I suppose the

remission of sins; I therefore do it to take away my sins; if there is any guilt in it, it rests upon the author of it, and not upon me. Paul was told to be baptized to wash away his sins.

My Christian brethren in the world say it is a piece of folly—a species of extreme nonsense to believe that water will wash away sins. It is no matter to me what they say; it is a commandment of the Lord; there is no mistake in it; it tells for itself. He says do thus and so, and your sins shall be washed away. I care not how they are taken away; whether an angel takes them to the Lord to get forgiveness, whether they sink to the bottom of the stream or float on the top, and be scattered to the four winds; he says, go into the water and be baptized, and they shall be washed away, which is enough for me.

On this point also the Christian world and the Mormons disagree. But I want to know if we agree with the teachings of the Bible in our belief and practice. The Latter Day Saints believe in doing just what the Lord has told them to do in this book. If they go forth and are baptized for the remission of sins, their sins are remitted to them, if they go with all good conscience, calculating to serve the Lord all the rest of their days.

What next? Jesus instructed his servants after they had baptized believers, to lay their hands upon them for the gift of the Holy Ghost. We believe in that; what do you believe concerning it, Mr. B.? "Why, I believe it is necessary to give up our hearts to God." We believe that as much as you do. "I believe in going to our great meetings, to our prayer meetings, and protracted meetings, and camp meetings, and reformations, for they are got up for the purpose of exciting the feelings of the people; I believe in going there and struggling with the Lord for the forgiveness of sins."

We do not care how long or how loud you pray; you may pray loud enough to break up the roof of the house, and send it to the four winds, but you are going to get the forgiveness of sins in this way? "O yes, bro. Mormon, do you not see the world is almost evangelized by our meetings, our tract societies, and our missionary societies. We are going to convert the world in that way. I was converted so, and I am trying with all my might to convert others in the same way. We tell sinners to go to the anxious seat to get remission of their sins." Here is where we differ again. You tell them to go to the anxious seat to get forgiveness; Christ, his apostles, and we, tell them to be baptized for the remission of sins. You also tell them to go to the anxious seat to get the Holy Ghost; we tell them to receive it by the laying on of hands, as the Bible instructs us.

"Well, Mr. Mormon, and do you actually receive the Holy Ghost in that way?" Yes, we do. If you call for testimony to substantiate this, we can give the highest testimony of Jesus Christ. He said to his ancient servants, "Go and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." We appeal to thousands in this church who can testify to the fulfillment of this quotation. At any rate, for one I am here to testify to hundreds of instances of men, women, and children being healed by the power of God, through the laying on of hands; and many I have seen raised from the gates of death, and brought back from the verge of eternity; and some whose spirits had actually left their bodies returned again. I testify that I have seen the sick healed by the laying on of hands according to the promise of the Savior.

"Well," says Mr. B. "if you have got this great power, and can heal the sick by the laying on of hands, come with me and heal the sick in our neighbourhood; or how is it that any of you Mormons die at all?" Take your time, Mr. B. The Bible teaches me I am dust, and to dust I must return. It is not for me to thwart the plans of Jehovah, or to do away with any item of doctrine the Lord has taught me. From dust I am, and to dust I must return. So it is with the rest of us, we shall all die and be buried in the silent grave, unless we can obtain faith sufficient to overcome death. We die because we have not conquered death, hell, and the grave. But if we continue obeying the gospel, you will see the time when you will have that power.

Here again we disagree as to the reception of the gift of the Holy Ghost. Mr. B. converts people by long prayers and loud shouting; we convert people by preaching repentance and baptizing them for the remission of sins, and laying on of hands for the gift of the Holy Ghost; which spirit broods over them continually for their good, heals their bodies, enlightens their minds, and makes them humble, meek, and harmless as little children. When a person receives the Holy Ghost by legal authority, he is like a child in his mother's lap; all is harmony, praise to God, and goodwill to the children of men on the earth. They are full of peace, comfort, and salvation, and feel like crying hallelujah all the time. They are perfectly humble and passive, and the Lord can do with them as he pleases. Will this state of feeling always remain? Will passion ever rise again? Yes; for you then commence a warfare, though the comforter fills your heart, making you rejoice in God your Savior, with the atmosphere of your existence, clear and unclouded; and you are not to continue, as soon as the day of trial and temptation dawns, the fair prospect, to teach you to lean on the Lord, and to overcome the world. Under the influence of the Holy Ghost I have felt as happy as I possibly could feel; my heart has been full of joy; I cling to that, and hold fast to the promise of the Lord in the hour of temptation, and call upon him to give me strength to overcome.

I must break from the thread of my discourse here, and say—Husbands, is that the way you do? Wives do you adopt that plan when passion arises in your hearts against each other? Do you call upon the name of Jesus Christ and say, "Father, I ask thee for the gift of thy spirit to conquer this rising passion?" or do you give way to it, and scold at your wives, or at your children in bitter and vindictive language. I say shame on that man who will give way to his passions, and use the name of God or of Christ to curse his ox or his horse, or any creature which God has made; it is a disgrace to him.

After this short digression, I will again resume the thread of my subject. You remember the points upon which we disagree with our bro. Christians; our disagreement is mutual; they disagree as much with us as we with them. The Bible leads us to disagree with all the Christian nations, and then with all the world. It has drawn the line of demarcation between those who serve God and those who serve him not.

The Holy Ghost takes of the Father, and of the Son, and shows it to the disciples. It shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God; their minds are exalted on high; their conceptions of God and his creations are dignified, and hallelujah to God and the Lamb in the highest, is the constant language of their hearts. They comprehend themselves and the great object of their existence. They also comprehend the designs of the wicked one, and the designs of those who serve him; they comprehend the designs of the Almighty in forming the earth and mankind upon it, and the ultimate purpose of all his creations. It leads them to drink at the fountain of eternal wisdom, justice, and truth; they grow in grace and knowledge of the truth as it is in Jesus Christ, until they see as they are seen and know as they are known.

"What!" says Mr. B. "A man or a woman have revelation in three days—in this enlightened age?" Yes, my brethren and sisters here,

both men and women have revelation, and I can say with Moses of old, "I would to God that the Lord's people were all prophets." But in this point we disagree.

Mr. B. is a sterner to preach, and to work upon the sympathies of the people, and especially upon the tender feelings of the female portion of his congregation. He will tell about their children dying, and picture out the sufferings of the poor, little, tender creatures. He will tell about their husbands dying, and about wives dying, and how they are lying in the lowly and silent grave. Add to this subject, which is so thrilling to the sensations of mortals, a peculiar trembling, plaintive tone, and perhaps accompanied with a shower of tears streaming down the preacher's face, and it will be calculated to disturb the equilibrium of the naturally tender-hearted, throw them into tears and sobs, and make them suppose it is the operations of the Holy Spirit, when in reality there is not a word of common sense or saving truth in all the preaching.

Again, they will walk up into the pulpit and pray for God the Father to descend into their midst, for Jesus Christ and angels to mingle in their company, and be one with them. They will pray for a pentecostal shower of the Holy Ghost, whereas, in very deed, the persons who want the Holy Ghost, angels, the Son, the Father, and all heaven in their midst, when they have done praying they will straightway tell the people that God does not give the Holy Ghost, and that there is no such thing in these days as revelation; that Joseph Smith is an impostor because he professes to have received new revelation; that the Latter Day Saints are all impostors, and have thrown away the Old and New Testament; that they are dangerous persons, and advise their hearers to keep away from them or they are sure to be deluded, and carried away with their false doctrines; that they are the most wicked and dangerous people on the earth, &c.

Well, Mr. B. on this point you and I disagree. We believe the New Testament, and consequently be consistent we must believe in new revelation, visions, angels, in all the gifts of the Holy Ghost, and all the promises contained in these books, and believe it about as it reads.

We give great credit to the apostles, translators, and the Fathers that have preserved and handed down the Bible to us, their children, and defended it through blood and fire. In this they have certainly bequeathed a great blessing to the world, if they will be guided by the plain instructions contained in that book.

The Latter Day Saints understand the Bible as it reads, but the generality of modern Christians disagree with us, and say it needs interpreting. "They cannot believe our Lord means what he says in the 16th chapter of Mark, when he tells his apostles 'to go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned, and these signs shall follow them that believe. &c.' Now say they, 'we cannot believe that as it is written, but we have a very pretty interpretation which suits us much better than the plain text. And furthermore we have a sweeping argument that will destroy all your system from beginning to end, and prove there is to be no more revelation.' Let us look at the passage here referred to. John while upon the Isle of Patmos had a revelation which he wrote, and concluded the assembly by saying, 'For I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' When this book, the Bible, was compiled, it was selected by the council of Nice from a pile of books more than this pulp could hold, which has been printed, and bound in almost all shapes and sizes, and called the Bible. John's revelation was one of the many books destined by that council to form the Bible. And the saying which we have quoted, and which constitutes the sweeping argument of modern Christians against new revelation, only alludes to this particular book, which was to be kept sacred, as the word of the Lord to John, and not to the whole Bible; nor does it prohibit the saints in his day, or the saints in any future time, from getting new revelation for themselves. That is not all; if we turn to the writings of Moses we find the same sentiment, and almost the same language used. Moses says, 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.' So if such quotations are given with the intent to shut the heavens, and put an end to all new revelation, then the revelations given to prophets who arose after Moses, and the revelations given to Jesus Christ and his apostles, including John and his revelation on the Isle of Patmos, all amount to nothing, and are not worthy of our notice. This 'sweeping argument,' when it is examined, sweeps away rather too much; besides John's gospel, and his epistle to his brethren were written after he wrote his revelation on the Isle of Patmos, consequently he would destroy his own system; but it sets forth the ignorance and short-sightedness of those who have not the testimony of Jesus, which is the spirit of prophecy.

In this we disagree. They say the Bible needs interpreting; that it does not mean what it sets forth; that the Holy Ghost has not been given since the days of the Apostles; that there is no need of any more revelation, the canon of scripture being full. My answer to you is, if you will follow the teachings of Jesus Christ and his apostles, as recorded in the New Testament, every man and woman will be put in possession of the Holy Ghost; every person will become a prophet, seer and revelator, and an expounder of truth. They will know things that are, that will be, and that have been. They will understand things in heaven, things on the earth, and things under the earth, things of time, and things of eternity, according to their several callings, and capacities.

There is one idea entertained by the Mormons which is new, and a stumbling-block to the people, and apostles have made it to suit their purpose. It is, that we consider the Bible merely as a guide, or finger board pointing to a certain destination. This is a true doctrine, which we hold as an advance. If you will follow the doctrines, and be guided by the precepts of that book, it will direct you where you may see as you are seen; where you may converse with Jesus Christ, have the visitation of angels, dreams, visions and revelations, and understand and know God for yourselves.

Is it not a story and a staff to you? Yes; it will prove to you, that you are following in the footsteps of the ancients. You can see what they saw, understand what they understood, and enjoy what they enjoyed.

Is this throwing the Bible away? No, not at all; but it adds faith to faith, virtue to virtue, knowledge to knowledge, light to light, truth to truth; for truth embraces truth, light cleaves to light, and every holy principle cleaveth to its own. We have always differed in these items.

I have always, from my first experience, been ready to talk, converse, and exchange ideas with every man and woman in whose society I have come in contact with. I say to all parties, I have no quarrel with you, I am willing to suit your purpose. It is, that we consider the Bible merely as a guide, or finger board pointing to a certain destination. This is a true doctrine, which we hold as an advance. If you will follow the doctrines, and be guided by the precepts of that book, it will direct you where you may see as you are seen; where you may converse with Jesus Christ, have the visitation of angels, dreams, visions and revelations, and understand and know God for yourselves.

Is it not a story and a staff to you? Yes; it will prove to you, that you are following in the footsteps of the ancients. You can see what they saw, understand what they understood, and enjoy what they enjoyed.

Is this throwing the Bible away? No, not at all; but it adds faith to faith, virtue to virtue, knowledge to knowledge, light to light, truth to truth; for truth embraces truth, light cleaves to light, and every holy principle cleaveth to its own. We have always differed in these items.

I have always, from my first experience, been ready to talk, converse, and exchange ideas with every man and woman in whose society I have come in contact with. I say to all parties, I have no quarrel with you, I am willing to suit your purpose. It is, that we consider the Bible merely as a guide, or finger board pointing to a certain destination. This is a true doctrine, which we hold as an advance. If you will follow the doctrines, and be guided by the precepts of that book, it will direct you where you may see as you are seen; where you may converse with Jesus Christ, have the visitation of angels, dreams, visions and revelations, and understand and know God for yourselves.

Is it not a story and a staff to you? Yes; it will prove to you, that you are following in the footsteps of the ancients. You can see what they saw, understand what they understood, and enjoy what they enjoyed.

Is this throwing the Bible away? No, not at all; but it adds faith to faith, virtue to virtue, knowledge to knowledge, light to light, truth to truth; for truth embraces truth, light cleaves to light, and every holy principle cleaveth to its own. We have always differed in these items.

I have always, from my first experience, been ready to talk, converse, and exchange ideas with every man and woman in whose society I have come in contact with. I say to all parties, I have no quarrel with you, I am willing to suit your purpose. It is, that we consider the Bible merely as a guide, or finger board pointing to a certain destination. This is a true doctrine, which we hold as an advance. If you will follow the doctrines, and be guided by the precepts of that book, it will direct you where you may see as you are seen; where you may converse with Jesus Christ, have the visitation of angels, dreams, visions and revelations, and understand and know God for yourselves.

you belong to the Methodist society? And how you got the truth? It is right, that truth is Mormonism; it is my property. Are you a Quaker?—It is no matter, if you have the truth, and that same truth is mine. Are you a Catholic, and got the truth, that is my doctrine, and I will not quarrel about it. "Well," says one, "I am a Jew; I guess I can get up a quarrel with you. No, you cannot. I shall not contend with you, for the Jews have got true principles, and they possess no truth but what belongs to Mormonism; for there is not a truth on earth, or in heaven, that is not embraced in Mormonism."

Another step forward and says, "I am a pagan; I think you will not agree with me." Yes, I will, as far as you follow the path of truth; and when you have got to the end of that, I will give you more truth; but if you reject it, it is your own business, and not mine. I will not ask any person to embrace anything that is not in the New Testament, until they have asked God if it is true or untrue, who will satisfy them if they ask in faith nothing doubting.

I will not ask any person to embrace the Book of Mormon and Doctrine and Covenants; to believe that we talk with God and angels until they find out the truth of it for themselves. If you say you believe it, because I say it is true, and never seek to know it for yourselves, my testimony will do you very little good. For me to say, I believe in Christ and not obey the gospel, will do me very little good; to say that Joseph Smith is a prophet, and not obey his gospel, would not profit me.

This may be considered strong language. But I will say further: if I could attain to the knowledge of all the true principles that have ever existed, and do not govern myself by them, they will damn me deeper in hell than if I had never known anything about them.

I have noticed a few principles upon which the Christian world so called, and the Latter Day Saints disagree. Now let me say to you my hearers, to Saints and sinners: there is the New Testament; you may leave out the Book of Mormon, and the Book of Doctrine and Covenants, and follow the precepts of that book faithfully, and I will warrant you to arrive at salvation. "That is what we have held all the time," say some, "we never did believe in anything but the Salt Lake Valley; I have always believed the Lord could save us in our own land as well as in America. Cannot the Lord save us in England as well as in that far off distant valley? And I never thought it was very necessary to embrace the Book of Mormon."

But if you will follow up the testimony of that book, (the New Testament) and square your lives strictly by its doctrines, precepts and commandments, you will come to me and say, "Bro. Brigham baptize me; I will receive the Holy Ghost, for the Lord has told me that I must be baptized for the remission of my sins; by one who has authority, and the L. D. S. hold the keys of the kingdom;" and by that means find out that the Book of Mormon is true; that Joseph Smith was a true prophet of the Lord; that an angel from heaven administered to him, that the L. D. Saints have got the true gospel; that John the Baptist came to Joseph Smith and committed to him the keys of the Aaronic Priesthood, and that Peter, James and John also came to him, and gave him the keys of the Melchizedek Priesthood, which is after the order of the Son of God.

"And now bro. Brigham, Joseph has sent an angel to me, who has told me all about it, and I am going with you to the Salt Lake Valley in the mountains."

So by faithfully attending to the first principles of the gospel laid down in the New Testament, you are introduced into the knowledge of the works of God in the dispensation of the fullness of times. I say to the Christian world, all this is as true as the Lord God liveth; but is this my testimony to convert anybody? No. Nevertheless it is very true.

If the Christian world would follow the instructions of the New Testament, they would believe the doctrines of the L. D. Saints; and our swords would be beaten into plowshares, and our spears into pruning hooks, and we should hail each other as brethren. All quarrelling upon these plains would come to an end, and all desire to injure each other would cease. The word in each person's mouth would be "brother, what can I do for you? Have I anything you need that I can serve you with, which is necessary to administer to your sick wives and children? Are your cattle dead? Shall I help you to find them?" All the weapons of warfare would be buried in the dust, no more to be resurrected, and each man would say, "come let us hail each other as brethren, and do each other good instead of evil."

How is it with the L. D. Saints? I dare scarcely talk about them. We that have been inside among the Saints, have known longer than you who have been outside, that they are not over righteous; though we are not guilty of what you think we are.

Let me explain. A man or woman who has embraced and enjoys the principles of the gospel ought to live like angels. They ought never to be angry with each other, but live in the light of truth continually, and every man be kind to his neighbor.

Instead of that, there is bickering, quarrelling, and hard feelings, and men who are seeking to build up themselves, and get glory at the expense of their brethren. I would not give much for the exaltation of such men, unless they seek to do good for the people, and the people immediately around them.

The Lord does not thank you for your alms, long prayers, and sanctimonious speeches, and long faces, if you refuse to extend the hand of benevolence and charity to your fellow creatures, and lift them up; and encourage and strengthen the feeble while they are contending against the current of mortal life.

Cease your anger, and silliness of temper, and serve the Lord with cheerfulness, and singleness of heart. You need not expect salvation except you can administer the same salvation to others both in precept and example. If you expect compassion from me, administer the same to me. If you wish kind words and kind treatment from me, give me the same blessing to your fellow creatures; and that is the way you will be saved.

I say, O ye Latter Day Saints! cease your wickedness; serve the Lord with all your hearts, and keep your covenants with God and your brethren. Then we shall gain the victory, and our warfare very soon will come to a close. We will gain the upper hand of the enemy and subdue our foe, and find ourselves in heaven with our families and friends.

This is Zion; and if we do not get this union among ourselves, it is not Zion that will make us happy. We must begin and make Zion in our own hearts, and then extend it to our neighborhoods, and so continue until the Lord shall reign upon the earth.

These broken remarks I have dealt out to you freely. May God bless you: AMEN.

For the News.

Mormonism.

What a reflection! Twenty five years ago, Mormonism was unknown! Now, like the tribe of Ephraim, it is among "a multitude of nations in the midst of the earth." At Cape Town in Africa, at Madras, Bombay, Poona, Calcutta, and other places in India, and in many of the principal cities and boroughs of Europe, as well as the islands of the sea, it "spreads undivided and operates unopposed."

Well might America, if she would, shout with a voice like seven thunders, "I held in the dust, the wonder of the world! I brought forth the gift of the glorious!" I produced the power of the priesthood for the last time; and I sent forth the "word of all truth" in heaven, earth and hell—everlasting Mormonism.

In July 1833, the truth to Joseph Smith was, "the works and the designs and the purposes of God cannot be frustrated," and in February 1839, the Lord says, "Now behold a marvelous work is about to come forth among the children of men."