

think that we as Latter-day Saints ought to understand our position before the Lord and every man that has got the Priesthood, every man that has entered into covenants with the Lord should never turn his thoughts, his affections or his work in any other channel than the building up of the kingdom of God. If we do we will miss it in the end, when we pass to the other side of the veil.

We have everything to encourage us in the carrying out of the purposes of the Lord in our labors. It has been a very remarkable period that we have passed through during the celebration of the entrance of the Pioneers into the valley and of that which has taken place since we came here. I am thankful myself to God that I have lived to see the fulfillment of these promises of the Prophet of God. They are great testimonies to me that the Lord means what He says and says what He means.

There is another principle I have upon my mind that I would like to speak of. The Prophet Joseph Smith taught the Twelve Apostles in my day and time with regard to the principle of revelation. The Prophet said the Elders of Israel would have their minds moved upon by the Spirit of God concerning various things which they might not always understand, but if they would follow out that principle and practice upon it it would very soon become a principle of revelation to them. This is a true principle and by observing it I have been blessed all my life. Almost every mission I have ever had in this Church has been by the inspiration of Almighty God to me. I have been led to do this, that and the other, and whenever I have done it I have found the truth of God made manifest concerning it. I am here today a living man. Without heeding that principle I would have been in the spirit world a great many years ago. We all should seek and labor for this principle of revelation and get the mind and will of God. It is very easy to do that, if we do our duty before the Lord.

I desire to refer to myself a little in carrying out those principles which have been given me by the Prophet of God. In the time of the great apostasy at Kirtland, when there were so many enemies that held the Apostleship and various offices in the Priesthood who were at war against the Prophet of God, I was there up to a certain time. Right in the midst of that apostasy the Spirit of God came to me and told me to choose a partner and go to Fox Islands. I knew no more what was on Fox Islands than I did what was on Kolob, but the Lord said go to Fox Islands, and I selected a partner and went. My partner was Jonathan H. Hale. I went through Farmington, Connecticut, my father's abiding place, and preached there one night. I baptized my father, my step-mother, my half-sister, and several of my relatives, and organized a small branch of the Church. I then went on my way to the Islands. When I got to the Islands I learned what the Lord had sent me there for. I found a people that were searching for light and truth. Without dwelling upon this, I will say I had the privilege, with my companion, of baptizing every man and woman belonging to a Baptist church there. Of course this aroused a warfare against us. A Methodist minister came from the South Islands and made war against us, and I baptized most of the members of his church in a little while. I took a large company of them with me up to Zion after I received word from the Prophet that I was called of God by revelation to fill the place of one of the Twelve. Now, nobody told me to go to Fox

Islands except the Lord. I asked some counsel about it and went and fulfilled what the Lord required at my hands.

It was upon the principle of revelation. It was the same when the Twelve Apostles went to England. They went by revelation and commandment of God. Brother John Taylor and myself were the two first of the quorum to land in England. Brother Taylor went to Liverpool, and I went to Staffordshire. I there found Brother Cordon with whom I stopped and labored. We preached every night in the week, and baptized quite a number, and I thought we were doing an excellent work. I went one night into the town hall of Hanley to preach to the people. Before I got up to speak, the Holy Spirit came to me and told me, "This is the last meeting you will hold with this people for many days." I did not know what the Lord wanted of me. We did our preaching, and we baptized quite a number after the meeting. The Saints asked me where I was going. I told them I didn't know. I went and asked the Lord what I should do and where I should go. "Go to the south," was all the answer I got from the Lord. I got into the stage and rode eighty miles south, and the first man's house I stopped at was John Benbow's. When I got there I found a large number of people, who had broken off from the Wesleyan Methodists and other churches, and who had taken the name of United Brethren, praying the Lord to open some door whereby they could be enlightened in the things of God and anxiously waiting for the ancient order of things to be restored as you and I have been in our day. I hadn't been in his house fifteen minutes until I understood why the Lord had sent me. The first thirty days I brought all that body of people and many others into the Church. I baptized them and their ministers, too. I had in my hands all their chapels, licensed according to law. We brought into the Church over two thousand in eight months, and formed two or three conferences, and many of them are now in Utah, some of them Bishops in the Church.

I do not name this because I want to take any honor to myself, but when the Spirit of God tells a man to do anything he ought to do it, and then the blessings of God will be with him. It has been so with me in my labors. I have endeavored to do what the Lord has told me. I want our Elders, our young men that are going on missions, to learn this principle while they are young. Learn to get the spirit of revelation. You know what is right and what is wrong, and the Spirit of God will educate our young men in these principles and they will become mighty men in the hands of God if they will but carry this out. This is a principle that I feel we ought to teach and practice. We should study constantly to know what the mind and will of God is concerning us, and when we do that there will be no division among us, but we shall all be of one heart and one mind.

Brethren and sisters, I do not feel that I ought to talk any longer to you this afternoon, but I thank God that I have this privilege of meeting with you once more in the flesh. There are many things I do not understand, and one is why I am here at my present age. I do not understand why I have been preserved as long as I have been when so many Apostles and Prophets have been called home. I want to bear my testimony upon another subject. I am the only man living in the flesh that received endowments under the hands of the Prophet Joseph Smith. I am the only man in the flesh that was with the Twelve Apostles when he turned over the kingdom of God to them and laid upon them the com-

mandment to bear off this kingdom. He stood for some three hours in a room delivering to us his last lecture. The room was filled as with consuming fire. His face was as clear as amber; his words were like vivid lightning to us. They penetrated every part of our bodies from the crown of our head to the soles of our feet. He said, "Brethren, the Lord Almighty has sealed upon my head every Priesthood, every key, every power, every principle that belongs to the last dispensation of the fulness of times, and to the building up of the kingdom of God. I have sealed upon your heads all those principles, Priesthood, apostleship, and keys of the kingdom of God, and now you have got to round up your shoulders and bear off this kingdom or you will be damned." I do not forget those words—I never shall while I live. That was the last speech he ever made in the flesh. Soon afterward he was martyred and called home to glory.

I have always felt to bear my testimony to the Church and to the world concerning the truths of the Gospel of Jesus Christ. My prayer to God is that we may pursue a course wherein we may be justified at the end of our work. Our brethren that laid the foundation of this Church and kingdom are upon the other side of the veil. I have no doubt myself but they are watching with interest everything that takes place with us here, though to what extent is not revealed to us. I desire, therefore, that we may all live in that way and manner that we may be justified and saved in the kingdom of our God.

The Lord has set His hand to build Zion. He is not going to fail. It matters not who opposes it, or what views and feelings of unbelief the children of men may have with regard to the purposes of the Lord, these purposes will all come to pass. Zion will arise and flourish. The glory of God will rest upon her, and she will accomplish all that Isaiah and the other Prophets have spoken concerning her.

God bless you all, in the name of Jesus Christ, Amen.

The choir and congregation sang "We thank Thee, O God, for a Prophet, To guide us in these latter days."

President Joseph F. Smith was the next speaker. In commencing he referred to the suggestion of President Woodruff concerning the proper mode of standing when addressing a Tabernacle audience, and stated that he himself would endeavor to profit by the same. The speaker then gave attention to Temple work and read in point from section 128 of the Doctrine and Covenants, a communication by the Prophet Joseph Smith to the Church in relation to the subject, and that of the appointment of recorders who would keep an accurate record of all Church meetings, ordinations, etc. President Smith referred to the deep and far-reaching principles embodied in the sermon read and expressed a wish that all the Latter-day Saints would take them to heart and comply with their requirements.

The choir sang the anthem: "O come let us sing unto the Lord."

Benediction was pronounced by Elder John Henry Smith.

STEPHENS ROYALLY WELCOMED.

Rexburg, Idaho, Aug. 23, 1897.

Prof. Evan Stephens was tendered a reception in the First ward meeting house last evening, that in point of excellence was simply an unparalleled success, unparalleled so far as this locality is concerned. The professor and his companion, Willard Christopherson, apparently attempted to "steal a march" on the residents of Rexburg as they came in like "thieves in the night" wholly unexpected and