

seers and revelators, to live so that they shall know the truth when they hear it, that they shall be able to judge between good and evil, that none need say to them, "Know the Lord: for all shall know Him from the least to the greatest," all being prophets and seers, inspired of God. This is the great work that lies before us, as I understand it.

The Lord has called us together from the nations of the earth, as was shown to the Apostle John upon the Isle of Patmos. The voice of the angel crying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Come out of what? Out of Babylon. We have been trying to come out of Babylon. The Lord, by the hand of our enemies, drove some of us out in the beginning, and planted our feet here; and said to us, through His servants, "Abide here and prosper. I will bless the land for your sake and make it fruitful." "Here," as the Prophet Brigham said, "we will build up a country, and also a temple." These were promises made to the Latter-day Saints. But since we have been out here we have not all magnified our privileges as prophets, seers and revelators, but have dealt deceitfully, and foolishly and have fallen into the ways and the fashions of Babylon. This is to be regretted, because it hinders the progress of the work of the Lord; it puts off the day of God's power; it prolongs the work that we are engaged in. But, says one, is it possible for the sins of the people to put off the day of God's power and the judgments of the Almighty? Why did not Zion's Camp, which went up by the commandment of the Almighty, in 1834, redeem Zion at that time? The Lord tells us why:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now; but behold they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. *** Therefore in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands." (Doctrine and Covenants Sec. 105: 2-10.)

It was barely possible for that Camp to go up to Zion at all; for the Lord said that unless they should have at least one hundred of the strength of His House they should not go, and they were only able to obtain about two hundred. But they did not redeem Zion, because the Saints were not prepared. Consequently the day for the redemption of Zion was postponed, until the time should come when the people, through the experiences they would be called to pass through, should be prepared for the redemption of Zion and for the building of the House of God at the center stake thereof. And the day has not yet come; and no man, so far as I know, can foretell the day or the hour, the month or the year when the people of God shall be ready to redeem Zion

and build up the center stake. The Lord has not revealed this, so far as I know. But I can tell you, in one sense, when it will come to pass. I will not attempt to point out the day or the year. It will be in the due time of the Lord, when the people of God are prepared to go back, and not before. Whether it be in this generation or in the next generation, it matters not; it will only be when the people have prepared themselves to do it by their faithfulness and obedience to the commands of God. I prophesy to you, in the name of the Lord, that when the Latter-day Saints have prepared themselves through righteousness to redeem Zion, they will accomplish that work, and God will go with them. No power will then be able to prevent them from accomplishing that work; for the Lord has said it shall be done, and it will be done in the due time of the Lord, when the people are prepared for it. But when shall I be prepared to go there? Not while I have in my heart the love of this world more than the love of God. Not while I am possessed of that selfishness and greed that would induce me to cling to the world or my possessions in it, at the sacrifice of principle or truth. But when I am ready to say, "Father, all that I have, myself included, is Thine; my time, my substance, everything that I possess is on the altar, to be used freely, agreeable to Thy holy will, and not my will but Thine be done," then perhaps I will be prepared to go and help to redeem Zion. For Zion can only be built up by the law that God revealed for that purpose, which is the law of consecration—not the law of tithing. The law of tithing was instituted because the people could not abide the greater law. If we could live up to the law of consecration, then there would be no necessity for the law of tithing, because it would be swallowed up in the greater law. The law of consecration requires all; the law of tithing only requires one-tenth of your increase annually. If the law of consecration were observed, the Lord would have plenty in His storehouse and could accomplish a vast deal more and none would lack. All the energies and power of the people would be concentrated in the direction He chose, the people giving all their labor, talent and possessions, if required, for the accomplishment of the purposes of God. God's purposes, mark you. Not the purposes of man. Then the people would be converted; they would possess the spirit of revelation, and would be prophets, seers and revelators in very deed. They would then know when God spoke through His servants, or to themselves directly by the voice of His Spirit. They would have the gifts of discernment, of prophecy, of knowledge, of faith, and all virtue dwelling in them, and their whole being would be full of light. When the Lord spoke to them, they would know His voice; when He made known His will, they would not only know it was His will, but would cheerfully subscribe to it. There would be no division, no contention, no darkness; all would be clear, and they would see as they are seen and know as they are known. If we could only reach this point; if we could deal justly with each other, and not deceive ourselves by vainly imagining that we can deceive God; if we could come to this standard of perfection in the truth, oh! how quickly would the Lord open the way for the redemption of Zion and the

building up of the center stake thereof, the erection of that glorious house that has been promised should be built there, on which the glory of God should rest, and in which the Saints should have communion with the heavenly hosts. The Lord can soon smooth the rough places and make the road clear for the journey of the people to the place of His choice, whenever they are ready. But we are not yet prepared for it.

We heard today from President Geo. Q. Cannon that many had apparently abandoned their faith for the healing of the sick, and placed their trust wholly in the doctors. When sickness comes some of us send at once for the doctor, instead of administering to the sick, exercising faith in their behalf, nourishing them with wholesome food and mild herbs, as the law directs, that by the prayer of faith and the anointing with oil they may be healed by the power of God, if they are not appointed unto death; and if they are appointed unto death, that they may die in the Lord. While this lack of faith prevails as it does, this is a very great obstacle in the way of your redeeming the waste places.

There was a time not long ago when the people were sorely tried in certain directions. Men's hearts were wrung to the core because they were separated from their families, driven into exile, or dragged before unfriendly courts, and convicted and imprisoned for having done what they believed to be a religious duty. Their wives were no less tried to see their husbands thus cruelly treated. Not only that, but many of the wives themselves had to flee from home with their little children, and were subjected to suffering and hardships before, unknown to them; risking the lives of themselves and their children. They were also tried when they were taken prisoners and compelled to bear witness against their loved ones or be charged with and punished for contempt or perjury. These were sore trials for the people. Many of them had to endure them, and all honor to the men and women who were faithful; they did endure them and were true to their integrity to God. They did not deny the faith; they were not driven from the Gospel, nor from the church, because of these great trials that they had to endure.

Now let us look at ourselves in another light. Would all of these men and women who have endured these severe tests as patiently submit to it if the Lord should now try them in their pockets? They stood the test of principle when they felt that they were persecuted and harassed for conscience sake, but suppose the Lord should require them now to contribute their means for the accomplishment of certain needful ends, not directly benefiting themselves, do you think they would be able to stand the test; or would some of them say, what I have is my own, and I propose to handle it to suit myself? Are there any possessing that spirit among the Latter-day Saints? You would not need, I fear, very much discernment to find that kind of a spirit existing in some of those who have actually been tried and proven faithful in that other great test. It is said that the Lord will try us in all things, that power shall be given Satan to tempt us and to deceive even the very elect, if it were possible.

It behoves us, therefore, my brethren and sisters, to look to ourselves, turning the eye of scrutiny in upon our own souls, and to ask ourselves, "Am I