

ence and faithfulness shall be our blessing and exaltation. Jesus is at the head because He is the best. He is the greatest because He was sinless. And according to our purity and integrity we will approach His condition and power and glory.

The teachings of all the servants of God were ever, Cease to do evil, learn to do well. That is the doctrine of the Lord. John the Apostle saw the great judgment, when every man is to be rewarded according to his works—not according to his mere belief or his professions. If we desire to dwell with pure and holy beings we must be pure and holy. "Light cleaveth unto light," truth unto truth; intelligence unto intelligence, and purity unto purity. And if we would dwell with the Lord we must become like him. We must overcome evil and sanctify our bodies by obedience to the law of the Lord.

"Mormonism" teaches this. It is a practical religion. It teaches us that we came from the presence of our Father, and were clothed with mortality to see whether we would submit to evil or would overcome it. It tells us whence we came and shows why we are here. It also portrays to us our destiny after we have passed through mortality, and teaches that we shall receive just what our lives have merited. When our spirits pass from their mortal bodies into the spirit world, those who have worked righteousness go to the rest prepared—the paradise of God, and await the time when their bodies will be quickened and restored to them. Those who work evil go into a condition of unrest. They remember every act of their lives, and knowing their corruption and sinfulness they are in a state of suspense, awaiting judgment for their wickedness. "Mormonism" teaches that the time will come when every one who has had a body will have it restored and at the great judgment all will receive according to that which they have merited. Everything that can be saved will be saved. Jesus died that we might live, and has redeemed us from the fall. Every soul will be ransomed, and none will be lost but the sons of perdition—those who have wilfully sinned against light and knowledge, who have sinned against the Holy Ghost after having received it. Those who have kept the law of God in its fulness will receive of the celestial glory, and each will obtain that position that is suited to his character and labors. Those who subdue themselves conquer in the war between the flesh and the spirit, who govern themselves by the laws of the Lord, who live for the truth and die for it if necessary will receive the fulness and obtain an eternal crown. "All things are governed by law," and are preserved and sanctified thereby. And he that rebels against law cannot be saved till he submits to law. Only those who in the resurrection are quickened by the celestial glory will receive of it in fulness, and so with the terrestrial and the celestial glories. The body will respond to that influence and glory only for which it has

been prepared. It will be resurrected in that time and that glory for which it has been fitted in mortality. The aim of the Latter-day Saints, as that of the former day Saints, is to sanctify their bodies by obedience to the celestial law and fit them for the celestial glory, so that like Job, "in their flesh they shall see God" and enter into His presence to reign throughout eternity. They have an enduring hope, which reaches within the veil and through the blessing of God and obedience to the Gospel, are illuminated by the light of the Holy Ghost. They have been thus enabled to gaze on the glories of eternity, and if they are faithful they know that they will receive the reward of the just.

No one but those who have entered in by the appointed way can abide in the celestial Kingdom of God. Christ has declared it. He says: "Except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." Faith, repentance, baptism for the remission of sins, and the reception of the Holy Ghost through the laying on of hands are essential to full salvation. But all the children of Adam will partake of the resurrection, and will be rewarded with that to which they are entitled according to their works. Every soul that has come to the earth has come in the due time of the Lord—who hath made of one blood all nations of men to dwell on the face of the earth and hath determined the times before appointed and the bounds of their habitation—that it might through mortality and contact with grosser things be tested and proved to see what its condition should be in worlds to come. God will find a place for everything and put everything in its place.

"Mormonism" does not consist of one principle, but it embraces all truth, wherever it is found. It is truth's magnet, and draws to itself everything that is true. Therefore, I rejoice in it with my whole heart. I know it is true. I know that Joseph Smith was chosen of God, and like every other Prophet was maligned and despised by the multitude, persecuted, misrepresented and finally put to death, not for his sins, but because he was too good for this wicked world. He was raised up to usher in the last dispensation. This is the time of the restitution of all things, spoken of by all the holy Prophets. It is the great dispensation of the fulness of times. It is popularly called "Mormonism," but is God's eternal truth and no power can destroy it or stay its progress, for God who is the author will bring it off triumphant. May He help us all, that we may live pure and righteous lives. I wish that we were as good as we know how to be. We have been called of God to be Saints, but we are at present only mortal. I am thankful that God has revealed the truths I have spoken of, and that they are here to stay. They will not again be driven from the earth but will prevail. Trials will come, and we are here to be proven by them, but in the strength

of the Lord we can overcome. May we be true and faithful unto the end, that our kingdoms and glory may be celestial and increase for ever and ever, with God and His Christ. Amen.

Sister Lizzie Thomas rendered the solo, "The King of love my Shepherd is," and the choir sang the anthem, "Praise ye the Father."

Benediction was pronounced by Apostle A. H. Cannon.

#### MORE CITIZENS ADMITTED.

On November 13, Judge Anderson held a session of court at which a number of citizens were admitted, and will hold another evening session next week for the benefit of workmen who cannot appear in court in the day time. This morning several other citizens were admitted, their names being Wm. Loder, Thomas Thomas, Andy J. Ross, Richard Wilson, John H. Birrell, G. W. Edgar and Thomas E. Wilkes. Joseph Bull, a man nearly 70 years of age appeared and answered the questions satisfactorily. He was objected to by Joseph Hurd and Joseph Lipman, on the ground that Judge Sandford had refused him because he believed in polygamy. To this Judge Anderson remarked, "If he was rejected solely for his belief in polygamy, I think the ruling was wrong." Further inquiry caused some doubt as to the reason for the former rejection, and the matter was deferred till tomorrow that the circumstances might be better understood.

When Mr. Loder was being examined. Lipman asked him, "Did you ever take an oath in the Endowment House?" Mr. Moyle thought the question was improper, but the court allowed it. Thomas Goodman was one of the witnesses of the good character of the applicant and Lipman asked him, "Do you believe in polygamy?"

Mr. Goodman—From a religious standpoint, yes.

Mr. Lipman—I think that if a man believes in polygamy his testimony to another person's good moral character should not be admitted.

Mr. Moyle—Will this court say that a man's religious belief is a reason for holding him to be an incompetent witness?

Judge Anderson—It does not make him incompetent, but it should be considered in giving weight to his testimony.

Thomas Wilkes was objected to by Lipman, because he believed Joseph Smith was a Prophet. Lipman thought that every man who so believed had confidence in a fraud, and should not be naturalized.

Court—I know many good citizens who have been defrauded. This is a matter of his religion. Let him be sworn.

A. J. Ross passed the court's inquiry all right, but when Mr. Moyle asked him if he had ever been guilty of fornication, he blushed, put his hand to his face and denied it.

Mr. Moyle to Mr. Youngberg a