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REMARKS

Sunday Afternoon, Aug. 14th, 1881.

REPORTED BY JOHN IRVINE.

zy, properly speaking, is not a mere matter of opinion. What is called religion in the world, I admit, is a matter of sentiment and opinion, and one man's opinion is just as good as another-and in some respects, as the Irishman said, "a great deal bet-ter." One reverend divine's opinion is just as good as another's, for they differ just as much as the people do whom they teach. And so the idea prevails that religion is a mere matter of opinion, and therefore we can

expect nothing but division. But true religion does not come from that the ancient Apostles did, if there is a God. Our young brother this afternoon says he knows there is a God. It is no matter of opinion with him. He knows that God hears and apparent to the first and His Apostles. They made the same promises to us that the ancient Apostles did. On hearing this we prayed about it; we sought wisdom from God; we did not turn away from these men because their names were cast out as wickedness may be swept from the wickedness may be swept from the imprisonment. The control of opinion with him. It is not on the carting that personnel and the possession of men and women here in United Organic Action of the control of the whose pitch is the whose right in the platform of the number of the control of the platform of the number of the control knows that God hears and answer-

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from God to his own soul. Now the revealed to them for the benefit of to grant the things we desire.

with impurity, they lose that testimony, and when they return they do not come back full of confidence and of zeal, they do not come back with the spirit of union in their hearts towards the rest of the Church, but they go into the dark, they become full of fault finding, they fall away, and finally make shipwreck of their faith.

It has been truly said this afternoon that the bond of union which binds the Latter-day Saints together is character of the church of the little of their of the little of their of the little of their of the human heart; it was not framed by men meeting to got the human heart; it was not framed by men meeting to got the human heart; it was not framed by men meeting to got the human heart; it was not framed by men meeting to got the human heart; it was not framed by men meeting to got the frame by revelation from the Supreme Being. He manifested it to mankind. I know that there are a great many No. But we received it and we know it came from God, and as I said before, wherever people have received this gospel, this gospel, this gospel, they of a place therein, through do with personally—they receive the same testimony, and when they seek for the gifts of the gospel, they obtain them if they sak in falth.

It has been truly said this afternoon that the bond of union which binds the Latter-day Saints together. They have taken some of the things written in the Rible, they have reflected upon them, and then live added a little of their own the little of their own the stestimony. I have been talking about. Could man have been talking about. Coul er is this testimony or the spirit by then have added a little of their own in the Bible, that were manifested which it comes. We are not bound opinion concerning there things. in the ancient church. They are together by any cast iron rules or ceremonies, nor are we held togeth- has revealed and added their own it is the Church of Christ, and it is er by the power of men who preside notions to it. But true religion, the established on the same basis that it over us, as is supposed in the world; religion of God, must come from God. rested upon in the first place. In but the bond of union which unites the religion of Jesus Christ must the Church now is the power of the united the corporation within the corporate limits of sald city, to use the corporate limits of sald city, to

us is the inspiration of the same spirit. We have obeyed the same gospel in the same way; we have been baptized by one spirit into one body, whether we were previously Catholics or Episcopalisms, Methodists or Baptists, Congregationalists or Quakers, Theists or Infidels—no matter what our faith or lack of faith may have been before, when we received this gospel we all received the same fashion, and being baptized by one baptism, we were prepared to receive the

It is a matter of impossibility to bring all people to the unity of the fatti. It is claimed that as our countenance differ so do our disposition one person will not continue telephon, and no one will have need to say to his neighbor. "Know ye it impossible to make a body of people and the same telephon and no one will have need to say to his neighbor." "Know ye it impossible to make a body of people and the same telephon and no one will have need to say to his neighbor." "Know ye it impossible to make a body of people and the same telephon and no one will have need to say to his neighbor." "Know ye it is mpossible to make a body of people and the same telephon and the people called fatter-day." "Why? Because they are not very make the same telephon and have need to say the same telephon and the people called fatter-day." Saints—I know that it see here among the people called fatter-day. Saints—I know that it see here among the people called fatter-day. Saints—I know that it is not true by my to say the same telephon and the presentation of the same way? Certainly. So with a sum in arithmen ties. So in regard to any branch of exact sales are the problem in the same way? Certainly. So with a sum in arithmen as people differ an much of the same telephon and the presentation of the same ties. So in regard to any branch or exact sales, the problem in the same way? Certainly. So with a sum in arithmen ties, so in regard to any branch or exact sales are the problem in the same way? Certainly. So with a sum in arithmen as people differ an much of the same of the problem in the same way? Certainly. So with a sum in arithmen as people differ an much of the same of the problem in the same way? Certainly. So with a sum in arithmen ties, so with a sum in arithmen ties. So in regard to any branch or exact selectio and His Apostles. And let me say, upon our former friends and kinding and this cannot be dred and have formed new relations disposed of. For the violation of any claimed for any religious sect in the and new associations. We have ex-

orld whose creed, ordinances, for timony to the truth of this work, respond in every particular with that we read about in the New Testament. But we find on close com- and until "every knee shall now parison that the doctrines taught by and every tongue shall confess that the Elders of this Church correspond Jesus Christ is Lord, to the glory of in every respect with the doctrines God the Father." That is our work, taught by Jesus and His Apostles. that is what we are here for. If we evil; but we turned to the Lord. He earth, that He whose right it is to

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civilized persons from whom the things eye to eye, understand alike the object of destroying the Church American Indians have descended, and work together, not because we of Jesus Christ of Latter-day Saints, for they were not always the despised beings they are at present, imagine, by the craft and cunning Our kind Methodist friends are The Book of Dectrine and Cove of men who understand human, na- anxious to see "Mormonism" stampnants contains revelations from the ture, but because we have received ed out; but the more they attack it nants contains revelations from the same Being given in the day and age in which we live. Each of these books corroborates the others. They run together like three drops of water, or, to make scriptural reference, like the three measure of meal in the parable. In each of these corroborates the others of meal in the parable. In each of these corroborates the others of meal in the parable. In each of these corroborates the others of meal in the parable. In each of these corroborates the others of meal in the parable. In each of these corroborates the others of meal in the parable, and the same spirit. Men who oppose the stronger they will make, it the more united will be our people and the firmer our desires and our determination to roll on the work of God and to live as He directs. The best policy, therefore, for the Methodists, or any other sect, to pursue is to let ONE of the many evidences of the truth of the Gospel which we have embraced is the experience of young brethren, some of them born in Utah, others who have come here in the Book of Mormon and Book of the Book of Mormo

Utah, others who have come here in their childhood and have grown up in the midst of the people, and who are occassionally sent out into the world to advocate the Gospel of Christ. We find that every one of them who is faithful to his trust, who attends to the duties imposed upon him, and keeps himself unspoted from leaven, for the guidance and testamony of the truth in his heart. He is able to say that he knows the He is able to say that he knows the work is true independent of the instruction that he may have received or the testimony that he may have heard from others and he is able to say that he knows the work is true independent of the instruction that he may have received heard from others and he is able to say that he has received the witness. It is according to human them when they are not; for like only them when they are not; for like only them when they are not; for like on the say that he has received the witness to represent the perfection, because they were only human beings, but to represent certain truths which he answers our prayers and gives consolidated, for all this only unites us more together. It is according to human them when they are not; for like of iddren we are apt to ask for razing the work will continue and say that he has received the witness to represent certain truths which he

know that I am here. The general testimony of the young brother who has spoken this afterneon is the testimony of all our brethren who go out in like manner and return in the same way. And there is another thing connected with this which correspond to them for the benefit of the first testimony which we have received is not imaginary, it is not a phantom, it is a fact, and the same books are true, Jesus, who died on the same way. And there is another thing connected with this which the sent out His Apostles unto all the revealed to them for the benefit of the first the things we desire.

This testimony which we have received is not imaginary, it is not a phantom, it is a fact, and the same out in my mind. And if the Latter testimony has been experienced the same way. And there is another thing connected with this which the same that I am here. The general to their fellows, and, in some instance ceived is not imaginary, it is not a phantom, it is a fact, and the same out in my mind. And if the Latter day Saints will keep the command wherever this gospel has gone. It is claimed that Joseph Smith was an they have commenced to tread, corroberates it, and that is if any of the world to preach the true reour missionaries go out into the ligion. Now the religion that God world and become contaminated, gave to these men in any age, fall into the ways of the world, transgress the commandments of God and stain their garments. The Book of Mormon, or the Book of Doctrine and Coveniants and that Joseph Smith was a prophet of God. The promises he made have been fulfilled. When the Elders were fulfilled. When the Elders were sent out to proclaim the gospel they made the promise to all who should work will roll forth in strength and

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AND FERMENTED LIQUORS. SECTION, 1 .- Be it ordained by the City Council of Salt Lake City, That it shall not be lawful for any

we were prepared to receive the same spirit, and that spirit resting town upon us enabled us to see eye to eye.

It is claimed by some people in the world that it is impossible to make different people see alike; that it is a matter of impossibility to bring all people to the unity of the faith. It is claimed that as our faith. It is claimed that as our countenance differ so do our disposition. ing such applicant to sell spirituous, vinous and fermented liquors for a BATES, REED & COOLEY

world—we do not call our Church a perienced the influence of the Spirit section, the punishment shall be by sect—there is no religious sect in the of God, and our desire is to bear tes

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within the corporate limits of said
city, without a license therefor first
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he shall, on conviction thereof, be
punished by fine in the sum of nine-

NOTICE.

Cedar City, Iron County, Utah, August 31, 1881.

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