

God, and He regards it sacredly. The body is an essential part of us. We cannot be like the Father unless we have a tabernacle. It is most precious to us, and is to become eternal. This mortality, that now suffers with sickness and disease, and finally with dissolution, is to become immortal. These bodies of ours are to be resurrected, and we are to receive them again when they have put on incorruption and immortality. We are to enjoy them throughout the future, and never to part with them again. A man is not a man without a body. It is not possible for us to attain to the exaltation and glory that God designs to bestow upon us as His sons and daughters, without these tabernacles. Man cannot be made perfect without a tabernacle, no more than he can be made perfect without the woman. Man alone is not perfect. Man is not without the woman in the Lord, nor the woman without the man. And the man and the woman are not perfect without their posterity. They must be fathers and mothers; they must have posterity, and stand at their head, in order to be perfect. So that these bodies of ours form a very important factor in our progression and advancement to become as our Father and His Son have become, and the righteous who have gone before. We must be worthy of these tabernacles; we must be worthy of eternal life.

The Lord has so favored us, for some reason which I may not be able to solve, that we have been allowed to come upon the earth when the Gospel is here; and that, coming at this time, we have come in the path where the Gospel has found us. We have heard the Gospel; we have believed it, and have entered into covenant with the Lord, and it will be woe to us if we do not prove faithful and keep the commandments of God! It would be very much better if we did not hear the truth than that we should hear and receive it and then turn our backs upon it. We cannot afford to do this. We have entered so far into covenant with the Lord and undertaken to accomplish His purposes, that we must not go back; we must go forward and labor diligently and faithfully to bring to pass the purposes of the Lord in our own salvation. We are laboring for ourselves. Though we may go out into the world to preach the Gospel; though we may labor hard among the people as public servants, we are laboring for our own salvation. It is a personal matter with ourselves as well as a matter of general advantage for the people when we labor. But first we are laboring for our own salvation. And when we are called to responsible positions among the people, it is necessary, to save ourselves, that we should labor for the salvation of others. Our salvation comes in the fact that we serve God and labor for the salvation of our brethren. It is the same with these Bishops here and with all those who are charged with the care of the churches; their salvation lies in doing their duty, whatever it may be. If a man be called to go to the nations of the earth to preach the Gospel, his salvation lies in answering to that call and performing that duty faithfully, keeping himself unspotted from the world, and free from corruption, from immorality, and from every evil. We are in the world to be tried. It is a world of trial and of proving. It was designed to be so. The Lord designs also that we shall serve Him and keep

His commandments, And we can do it if we will. If we will we may have faith, and we may repent. If we do not want to repent, we need not. We have never been compelled to repent. Not a man or woman in this house has ever been compelled to repent. The thumbscrews have never been put upon us; we have never been threatened or frightened into repentance. We have simply been taught the plan of life and salvation; we have been persuaded; we have been reasoned with, and the Spirit of the Lord has endorsed and sanctioned the reasoning and arguments of those to whom we have listened, and it has accompanied our reading, and we have been converted. We are held together by the inspiration of the Lord. We are not bound together as securely as we ought to be, and as we might be if we were better; but the measure of the Spirit is with us just according to our devotion and faithfulness in serving God. The Spirit of God is not poured out upon people indiscriminately, and whether they will or no. They are not flooded with the Spirit and power of God independent of their own conduct and feelings; but in accordance with how they receive and practice the truth, so does the Spirit of the living God come upon them. And when the Spirit of God comes upon men, they are changed. They have eyes to see, and they see correctly; they have ears to hear and they hear correctly; and there is removed from their souls that spirit of suspicion and of doubt and questioning, and fearing lest they be deceived. It disarms deception. We confide in God and in the doctrines of His Gospel, and we are not disturbed by anything that men may say or do. The trouble with many of the Latter-day Saints is that they are disturbed because of what they see about them, and what is said or done. The appearance of things disturbs them; and they cannot receive this and they cannot believe that, because the appearances are not exactly right. Who cares for appearances? Not those who enjoy the Holy Ghost; for they know what the Lord requires of them; they know what is their duty and the responsibilities that are upon them, and they labor accordingly. They see the beauty of the Gospel, and they are not disturbed because some man possibly has committed murder, or adultery, or has become profane, or because some influential man perhaps among the people, has set a bad example. They are not disturbed by these things, more than to express their sorrow at a man in such a position falling into transgression. Let all men turn away from the Gospel if they will; let them apostatize and turn infidel, or do whatever they please, we know that the Gospel is true; we know that the Father and the Son did appear to the Prophet Joseph; we do know that the Prophet Joseph was a man of God. We know these things as we know the darkness from the light, the heat from the cold. Our senses have all been convinced, and the Spirit and testimony of God abides in the soul; that fountain of light and revelation that comes from the Lord to His children has been established in our hearts, and it is sufficient to give us understanding and light. And it would be greatly increased if we would only be more devoted and faithful in the service of the Lord. But Latter-day Saints, in some instances, have returned to their weaknesses, returned

to their former habits and to the ways of yore, and are partaking more or less of the ways of the world, which are not the ways of God. You will find, however, that the Latter-day Saints generally, with their simple way of living, their unpretentious houses of worship, and their plain manner of serving the Lord, still trust in the Lord. We may not show at times the veneration that we ought to do, or proper respect in our houses of worship, because we go at our worship very much the same as we go at other things, for the reason that we are in the service of the Lord all the time. We are in His service when we cultivate our fields, when we build our houses, when we go in the canyons and mountains, or when we are traveling on the plains. This reminds me of what is being published in our daily papers concerning the early leaders of the Church. When the Pioneers were on their journey to this country, they had prayers in the morning and prayers in the evening, wherever they camped; and those who listened to those prayers will remember also that they were suited to the occasion. We trusted ourselves to the Lord and asked His guidance. We traveled in the wilderness, without knowing where we were going. We supposed we were going to Upper California, wherever that was. But the Lord moved upon His servants to move out at the head of the people as Pioneers, and they moved prayerfully. When they laid the foundations of a city, they blessed the ground; when they located a field, they blessed the earth and asked the blessing of the Lord upon it; when they built a fort to protect themselves from the Indians, they asked the blessing of the Lord upon it; and when they traveled, besides standing guard and taking every possible precaution to protect themselves, they always looked to the Lord and asked for His protection. It has been so from then till now. We have never entered a valley; we have never broken ground for a place of worship; we have never undertaken to settle any part of the country, and we do not undertake to make our own homes and our own farms, without calling for the blessing of the Lord upon our labor. With all our weaknesses, with all our faults, we have trusted in the Lord, and the spirit of the Gospel that has come upon us has bound us together and made us one. The result is, we have become a remarkable people. Though we spread out from here into Mexico on the south and Canada on the north, and in the states east and west of us, yet we look to the centre, and we hold together as a people. We are not bound by oath, either. We are not bound by bands that cannot be broken; for the obligations that are upon us can be forsaken at any moment we please. We have made covenants directly with the Lord in the waters of baptism, and our obligation is to Him; and whenever we desire to be covenant-breakers and to desert the undertaking we have entered into, we are at liberty to do so. We can go out as readily as we came in, if we will, and there is no danger of losing our property, or being punished with corporal punishment, or persecuted, or burned at the stake. Just as freely as we came into the Church, through the door of baptism, we may desert it; and at the same time we may remain here, as our friends remain who come in among us. Not one particle of pressure