the laws that are there prescribed, they regard as binding in every way. But they have some other work also; and our enemies are apt to judge us and say that we make other works superior to the Bible; that we take other books and put them instead of the Bible. I have thought that it would at least be consistent for such objectors to make an attempt to show one instance in which the doctrines of those other works contradict the doctrines of the Bible. They are in direct harmony. For instance, I turn to a passage in a revelation given unto the Church in this city, which the Lord spoke again with just as unmistakable a voice as He spoke unto Peter and Peter's fellow disciples in the days gone by. What said He to Joseph in this city? You will find it in the 68th section of the Doctrine and Covenants, which is a revelation given through Joseph Smith at Kirtland, September 11th, 1831. And what do we understand by a revelation? We understand it to be indeed the very words of God given unto His people. Let me read to you what He said there:

Wherefore I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses, standeth condemned before the Lord; for there remaineth in him the greater sin.

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

Can we mistake those words? Do we need one versed in the languages that are dead and in the schools of man to make theology to explain those things? The Lord is no good a teacher in speech in a way that cannot be comprehended by His class. His words are not characterized by terms that are difficult to understand. He delighted Himself to point out the simplicity of His doctrine. Why, said He, men do not need to study to enable them to engage to understand my doctrine. Even a wayfaring man—a tramp that goes from town to town—though he be a fool, need not err therein. And what a lesson, given in such a way, that is here laid down. "For he that forgiveth not his brother . . . remaineth in him the greater sin." "I, the Lord," said He, "will forgive whom I will forgive," because, He might have said, "I know how to administer the laws of justice; but you do not. You may make a mistake; and if you err at all, let it be on the side of mercy. If you wonderingly to judge as to whom you shall forgive, and whom you shall not forgive, you may perhaps withhold forgiveness from one who is deserving. Do not make such a mistake as that. Do not leave a debt of that kind unpaid; for when the day of great reckoning comes, and you stand face to face with all with whom you have lived and lived upon earth, and that too in the presence of an unerring judge, lo! and you stand up and say, 'I extend forgiveness of them, and they shall be forgiven it from me,' Therefore, inasmuch as you might make a mistake in this way, inasmuch as you may be too harsh, judging of the sins of others, your heart be filled with bitterness towards me."

What! shall we lay ourselves liable to attitude from unprincipled men we may upon our spirit of forgiveness? shall we seek not to guard ourselves against robbers and thieves that may break in and steal from us? Oh, no. Take all these necessary precautions. But have not bitterness in your heart. Remember that Christ, who is our Great Teacher by example as by precept, suffered more than any one among you has ever had to suffer. While in his dying moments upon the cross of sorrow, pouring through the agonies of one of the most painful of deaths that has ever been devised by man, what did He say? "Father, forgive them, for they know not what they do." Let us be careful, every one of us, in dealing when forgiveness comes to be a virtue.

But what should these wrongdoers? We hear what He taught unto His people in days gone by. We have heard what he said to Peter, how that the offender should be taken with us the sins against whom the offense had been committed, then by others, and then by the Church. And said he to the people in this day?

"And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds."

And to that repentant man of his side, and confessing his sins, and not only bring him before the church, and do with him as the Scripture said unto you, will you by commandment of by revelation?

I find nothing there that is at all antagonistic to the Scriptures laid down in days gone by. The Lord has re-iterated that same law. He has given it unto the people again, lest some of them might say that law had otherwise only to the disciples and Paul in former days. To those who looked for living revelation, here the Lord has given this doctrine again. Forgive your brethren, if you wish I should forgive you.

And what is the next condition indispensable to the obtaining of divine favor? Then will not Jesus ask us to be satisfied with regard to all things? It is not enough that a man shall forgive his neighbor; though I do not believe that a man can forgive a neighbor who has sinned against him, unless he has within him the Spirit of God; and the Spirit of God will teach him what ought to be done next. After having sinned, if others who have sinned against him, if he desires to obtain forgiveness himself, he must then repent of his own sins. And what does it mean to repent of his sins? In the first place it does not cease to sin. Let him cultivate a feeling of godly sorrow for all his wicked deeds. Let him have a heart that is sealed and to be an interest within him; a heart that it will give him an abhorrence for that that is wicked. Let him not only with words, but with deeds, let repentance to seek to be of a better mind. Let him not, if he is endeavoring to repent of the sin of drunkenness, go where temptation is, and drink will be placed in his way. If he is repenting of the sin of profanity, let him not seek out profane companions and associate with them, thereby making himself liable to additional temptation. But let his repentance be of such a nature that he will strive to bring about a change in the ways and wishes of his heart. And this must be remembered: repentance is a gift from God, and will be placed within the reach only of those who have shown themselves worthy of it. What, say you, cannot all men repent? Yes, if they go the right way to work. But they must come to do that great sundel. They must offer, as it were, their sacrifices on the portico of the temple before they can be admitted into the sacred sanctum. Unless we take the man who has just committed a crime against God in the sight of God, and say that he can repent immediately, he must, in the first place, sacrifice himself that he has done wrong. The man that thinks lightly of sin cannot turn away from it with any degree of sincerity that he will be protected from it. The man that does not think it particularly wrong to fall into a grovelling mode of speech: such will never be safe and secure against that temptation. He must see he love righteousness, and if he loves righteousness he will hate sin; for most seek in every way to make himself like unto God; for if this is done he will have a dislike for all things that are opposed to that character.

And we find in many instances that the Lord has hardened the hearts of men; and some who read at the doctrines laid down in the Bible—some infidels in heart—say that this is unjust. Here He sends Moses, His great High Priest, the law giver of His covenant people, to plead with a mighty king, Pharaoh, "Let my people go." And the king of Egypt, who knows not that God, says, "I tell me who the Lord is, that I should let Israel go?" Moses, who was sent unto him, the king, such an strange commandment that I be this people go? Why, they are my slaves by all the laws that are recognized among the nations. They belong to me. Who is it that commands that I should let them go? They are my people; they are my people." "Why," says Moses, "this God of heaven, the Great I Am, sent me with that commandment." And he said, Pharaoh, I will harden your heart because that lesson cannot be understood by him; because that language is not one that he, the king, who rules by might, and who regards himself superior to all other kings and potentates, that might can establish and consider to be in very truth right, could understand and speak. The Lord found it necessary to deliver unto a differ ent kingdom. The king recognized power. He knew that if ever there was a king more mighty than he that king would be his superior. And he endeavored to show him that the King who had sent that command was in actual truth a mightier being than he.

First, he wrought the miracle of causing the rod to become a serpent. Now the serpent figure—emphatically in the idolatrous ideas of the Egyptians, indeed it was an object of adoration among them; and to see a living containment of one of the idols of his people, coiling under his eyes should have convinced him of the potency of Moses' authority. But to such purpose was varied, he commanded the magicians, and by the power of the Evil One, they did the same. Then was on a smaller scale, not the serpent that sprang from Aaron's rod, devoured all the rest; and thus declared the superiority of the commission under which those men of God acted. Pharaoh, however, refused the evidence of reason; he was inclined to fight the power of God. Then, in the 7th chapter, he refused to liberate the people. Then Moses stretched forth his rod, and all the waters of Egypt were turned into blood. The fish in the rivers and the waters sent forth a horrible stench. This miracle would have been sufficient to convince any king of Egypt—of the superiority of Moses' and Aaron's God, over their deities. Why they worshipped the river Nile, concerning it as the creator of the fertility of their country; and that sacred stream, at the simple word of Moses, became loathsome and foul, and such a stench went up from the river pure and sparkling streams and springs, that the people could not bear it. Pharaoh seemed to understand that language; he could in a degree speak and understand the language that Moses. If you will just bring back the fresh streams again, the pure water that delighted my people, I'll let these people go free." And the Lord, when the streams became clear again, and the people were able to slake their thirst with joy and pleasure. Now, we read, the Lord hardened Pharaoh's heart. The king then said, now that the water was clear again pure: "I don't think I'll let these people go. I will reconsider what I have said." The king has a right to change his mind, and I have changed mine, and these Israelites must stay where they are." He hardened his own heart rather with him; and what did the servant of the Lord do next? Why, by the divine power he brought a multitude of frogs upon the land, so that those reptiles invaded the bedchambers and the beds of the servants and of the king after they were found in the ovens and the kneading troughs. Then said Pharaoh, "Only entreat the Lord to take away these horrible frogs, and I'll release the people." Moses accepted his proposition of the present case, and asked the Lord to remove the plague, which was done; and again Pharaoh's heart was hardened, and he refused to let the people go.

And so we might go on, through all these wonderous plagues—the vermin that infested their houses and persons; the flies that swarmed throughout Egypt and made life very unbearable; the murrain that destroyed their cattle; the boils and blains, the thunders and lightnings; the destructive hailstones; the truly dreadful darkness,—we think that they could feel up—up in the last terrible manifestation of godly power when the angel of destruction came with a divine warrant for his acts, went throughout the land of Egypt, and slew the first-born in every house, and the first-born of every beast, and even only the houses that had the blood stains of the lamb sprinkled with the bunch of bitter herbs upon the lintels of their doors escaped. In every case we read that Pharaoh's heart was hardened. "Why," some ask, "is that just on the part of the Almighty to harden the man's heart, and then punish him because he did not repent?" Some say they do not like to worship such a God as that. To such I say, you have not read your Bible attentively enough; you have not taken in all the records of the scriptures in which the Lord withheld repentance from the man who showed that he was actually disposed to repent? Pharaoh exhibited from the first his opposition to the power that Moses represented; he was determined to oppose it, as great combined opposition to the divine wishes, manifested in spite of reason, and exhibiting demonstration is not in the nature of repentance. Pharaoh was not in a state of true reason, and it strives not with an unassailable and self hardened heart. Pharaoh acknowledged the power of Moses, very and just so soon as the heavy hand of God was removed from him, he rebelled against the king by whom he had immediately consented to let the people go. Pharaoh, any earthly king had come with a powerful army, and had subdued the land of Egypt, taking from Pharaoh the crown of royalty and a palace of luxurious and as soon as the conquering monarch and his soldiers had gone away, Pharaoh had arisen to rebellion, and would again have taken his crown, reasoning, think you not that that human and worldly king would have returned and brought about a terrible condition of affairs and that bitterness? There was no room in Pharaoh's heart for repentance, for most was of the world worldly, his whole being of the earth earthy. Let any man bring forth works meet for repentance, and see then if the Lord will not that man bring the light of the spirit. But repentance will not be given to those who have not sought for the principle and desires of it. The repentance of a man who is sorry for his misdeeds because he has been discovered in iniquity, and who says to himself that he dare not sin because they look him in prison and set him to work at hard labor to make amends for his wicked deeds; the repentance of such a man will never see the way to the realities because he was caught and wished to meet the just desires of his crime. those are not indications of repentance, that the Almighty is pleased with, such is not a true repentance; it is a hollow, pseudo-repentance. It is a mockery, like the repentance of fallen fallen angels, seem to exhibit, like the multitude of power which the magicians of Egypt, by means of and from the Evil One, exhibited in opposition to the power of God. Such repentance is not the one that will soften the heart and fill him with love towards all living things.

What else must he do after having repented of these sins, and after having forgiven others that have sinned against him? Then he must offer the sacrifice of the Almighty, and the name of His walkings, for this cause that God loves best. For He has said that no person can come to God except he offer a sacrifice. He has set the cause of His love. It was that one who willingly fell like royal abode to the Father's throne, and said to the Father, that he was willing to suffer for the benefit of others. It was that cause Jesus was so powerful that he had not a man to pay His own will, and yet was half felt that His Father was greater than Him, and cause he was so His Father unknown. The same Jesus, who declared with such pathos, "the foxes have holes in which to dwell, the birds of the air have nests in which to rest; but the Son of man hath not where to lay His head." The man of sorrows. The man that was acquainted with grief, so far as the world was upon. The man that was smitten by the hand of an unchristian and ungodly soldier. The man who had been arrested by the band and a rite of mock splendor placed upon him, the man who suffered all these things and who tore them willingly, because the Father inspired Him to. It is my belief that rather than any other way of the sacrifice that God loves best. Is it any marvel that He has said that "the safest way to pay debt is to bring your petitions in the name of my well beloved Son?" Parents, have you never had some way from home, far beyond the ocean perhaps, traveling in foreign lands, and other children have been left at home? Has there been a messenger came to you who has just arrived from distant parts, and brings you a letter in which it says: "This person is a friend of mine; I wish you would receive him, father (or mother), and treat him kindly for my sake, for he has been kind unto me, and I have had much pleasure in his society." And suppose it were signed with your son's name, would not you receive that wayfaring man with honor? Would not you love him? Would not you do all in your power to make him happy? And would not you show him every favor that you could? And think you that your Father in heaven is no different from you? Is there no sympathy between Him and you? Why, He has made you to His own image, and He has told you that you are His own children, and that you have within you His own same spirit that He has. He loves His sons just as much as you do yours. And He has one Son who has done more than all the rest; one who has done more and suffered more than all the others; one Son who never broke a commandment of His; one Son who thoroughly feels as He thinks and feels; who is one like unto Himself if you are the one you have been the other. And if a petition came up to Him in the name of that well beloved Son, do you think it will not be received? Do you think its hands depend upon it that He will be moved and His heart will be solicited because of that. It is for that reason that we have been told to offer all our supplications, and to perform all our ceremonies and ordinances of the Church, in the name of Jesus Christ. It is for that reason that we partake of the sacramental bread and water in the name of Jesus Christ. It is for that reason that we are taught to say, "Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is done in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. For thine is the kingdom, and the power, and the glory, forever. Amen." Take you the decisions of this regent that I have in power. They commanded you so O! but open them myself! Take you the decisions of the Lord, signed rings into the hands of favored ministers, and call unto them, "Stay stay men sent you among with that language, and that language of the world's saying law." Our Lord and God is not so unlike all others that we cannot make comparison; because it would be impossible for us to do so. It would be impossible for us to have an understanding of His purposes is entirely impossible. But we are able to compare in some extent, always realizing that the Lord has put the circumstances, institutions and persons that we make comparison with are weak and imperfect.

Such power is connected with that name that all the powers of hell are compelled to obey it. While Christ lived upon the earth, the spirits of Satan knew Him. They recognized Him. He walked one day among the tombs, and there found a man who was insane and infested with evil spirits, and had been bound with fetters and shackles. The spirits within that man said, "O! Jesus of Nazareth, our time has come yet. We know you have come to torment us before the appointed time." It is not the time for my terrible torment." They knew what favor that son of God had in the sight of His Father. Of what had its authority to cast out the spirits, they begged of him, as a special favor, that they might not send into the entire that were outside of herders and that bellow. Christ