

read in your hearing; and establish an order of society that shall have for its basis eternal truth, some of the principles of which I have read to you. We believe, he is coming for this purpose and to destroy all those man-made systems, and this inequality, and this fraud, and all wickedness that prevails. He will do it, better than Kearney, better than Labor Unions or Working-men's Leagues. He will do it better than any man-made institution. In fact, the whole of them will be overturned by him; and he will introduce a plan by which every man will recognize the value of his brother man, a plan by which the poor can rejoice, and which will prevent the oppressor and the evil-doer and the strong hand of Wealth from controlling and governing the earth, as is the case to-day. And it is for this purpose that the Gospel has been restored; and we have commenced to practice some of the principles calculated to bring about this condition of affairs. Imperfectly we admit, very imperfectly; but nevertheless the principles themselves are true and are perfect, however imperfectly they may be believed in and carried out by those professing to be the followers of them and a I have said, the Lord has restored the ordinances in their ancient power and in their ancient purity; and the results we see before us to-day, to a certain extent, in this Territory. We are partially united; and I thank God for it; I praise him every day of my life that my lot is cast among this people, and that I am counted worthy to be a member of this Church. However humble my station may be, I still feel that I would have abundant cause for thanksgiving in the fact that I am a member of this Church, and that through membership I have a claim to the fellowship of this people. Imperfect as we are, I nevertheless feel thankful for the degree of union that we have attained to throughout these valleys. I am thankful for these my brethren and these my sisters. When I see their union and course of life and the disposition they manifest in the midst of the temptations which surround them, I feel thankful that the gospel has been restored and for the power it has upon the hearts of those with whom I am associated. To me the spectacle is one that fills me with thankfulness and admiration to God, when I see these elements gathered to these mountains from so many different nations and peoples, notwithstanding our peculiarities and original differences of faith and of language, education and training, to see them dwell together so peacefully as they do, loving one another and ever ready and willing to do good to each other; not to the extent probably we should do or that we are required to do, for in too many instances we forget ourselves and partake too much of the spirit of the world. But I am thankful, as I have said, for that which I do witness, for the union and love and disposition to deny ourselves, and the reverence we have for God and sacred things and also the regard we have for his Priesthood.

This gospel to which I have referred, if taught and believed in and practiced by the inhabitants of the earth, would revolutionize the face of society; it would change the affairs of the earth, as we witness them. Instead of one man lauding it over his fellowman, as though he were made of better clay, as though he were made of porcelain, while his neighbor was made of common stuff, and thinking himself entitled to better board and bed and finer clothes, and to live in greater ease, instead of feeling that way, when the principles of the gospel are practiced by us in their entirety, we will get rid entirely of these feelings, and we will seek to carry out that which he has commanded, his servants, namely, to love your neighbor as yourselves; and not to profess to do it; but do it. And when we trade with our neighbor, instead of taking advantage of him and of his ignorance and necessities, trade with him as we would want him to trade with us under similar circumstances, and mete out to him even-handed justice, as we would wish him to do to us were our positions reversed. These are lessons required of us in the gospel; to learn them and practice them, and then struggle with our weakness—for these are weaknesses of our nature—and they come in contact with this sort of doctrine, these heaven-

ly and advanced principles which Jesus taught when upon the earth.

It is an easy thing to tell a true Latter-day Saint from one who only professes the religion; it is an easy thing to tell a false prophet from a true prophet; it is easy to tell where a man gets his doctrines from, whether from beneath or from above, by the fruits that they bring forth. The doctrines of the Lord Jesus Christ bring peace; they bear testimony to every man's soul who practices them that they are true. And if a man wants to know whether God lives and whether Jesus is his Son, and had a right to teach the doctrines accredited to him in the Bible, let him practice those doctrines, and he will find out for himself that they are true, because there will be a spirit that will bear testimony to him of their truthfulness. He will have the spirit of heaven, the "spirit of peace," the spirit of love, of charity, of patience and forgiveness, and the spirit of joy in his heart. But when he believes them and comes in contact with them, there is another spirit takes possession of him, and his joy, his peace and happiness take their flight.

Why, brethren and sisters, it is good for us on this the Lord's day to leave our business, leave our workshop, leave our counting houses, leave our stores and our fields and farms, our gardens and cattle, and the other things that engross our attention during the six days of the week, and come here on the Lord's Day, and ponder upon his Word and on the doctrines given unto us, and treasure them up in our hearts, and seek to give them a practical application in our lives as fast as we can. And the more a man seeks to do this, the more he labors in his own individual interest. In one sense it makes but little difference, and will make but little difference to me what your fate may be. It is true it would add to my happiness to see and know that my friends were saved and exalted in the presence of our Father; but the great duty devolving upon you and me, is to see that we are individually saved. It is not for me to watch and scrutinize and comment upon you, having my attention directed to your weaknesses, and then say, "There is Brother So-and-So; how unworthy he is;" or, "There is Sister So-and-So, look at her conduct, and what poor management she has in her household; and how she treats her household." It is not for you or me to do this one to another; but it is for each one of us to look at ourselves and examine our own hearts, look at and scrutinize our own conduct, doing that which is right in the sight of God ourselves.

Are we individually complying with those requirements which Jesus gave his apostles? If we are, it is well with us. If we are not it matters not how many others are doing wrong, it does not help my case or excuse you in the least degree. But it is for me to do right myself; it is for me to carry out and practice in my life the principles revealed, and which I know to be true; and then whether those on the right or those on the left do wrong, it makes no difference so far as my individual salvation is concerned. And this is practical religion. If I were to sit down and begin to relate to some of my neighbors the faults of another neighbor, do you think that would add to my perfection? No, it would tend to make me more contemptible in the sight of God, and in the sight of all men more just and upright than myself. Therefore it is our duty to indulge in and practice self-examination, and self-commendation if necessary. The man that looks at himself in the light of the Spirit of God, and who is a humble man, will not find much fault with his fellowman; for the presence of his own faults arise before him continually when he sees another man's weaknesses, and instead of filling him with self-pride and self-justification and feeling self-righteous, it produces a feeling within him of commiseration for others, and the spirit of charity takes possession of him, and undoubtedly a prayer ascends from his heart to God in behalf of him who had given way to weaknesses desiring the Lord to deliver him that he might not be left to be overcome by the adversary. There is too much talking among us about one another. If we perceive a weakness in a brother or a sister, instead of talking about it, we should rather pray for him or her; it would be much better for

us. If we are so perfect that we need no help ourselves, let us exercise faith for those who are not in so good condition, and pray the Lord to help them, that they may be enabled to overcome.

The Lord bless you, brethren and sisters, and help us to be that which we profess to be, not only to be Latter-day Saints in name, but in word and deed, exemplifying the principles of our religion in our lives; which I ask in the name of Jesus. Amen.

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