

mob; how to trample on the rights and liberties of men, how to trample upon everything that is great and noble and exalted in Israel. And they will pull down the pillars of this nation by their mobocracies and infamies; and yet, you will tamper with them, will you? Leave them alone. Tell them to convert those Christians that are engaged in mobbing their fellow men, and when they get that done to come and convert you afterwards.

You know they had Methodists, Presbyterians, Baptists, etc., in Enoch's time—or a lot of religious professors like them. Perhaps they did not call them by those names; but they assembled together their armies, the same as armies have been assembled against us, and will be again. And some of you will help to do it, and teach your children to do it. Now, the wicked assembled against the people of God, and Enoch rose up in the power and spirit of the living God and prophesied, and the mountains shook, whilst the people trembled and fled afar off, because of the power of God that was with him; and the power of God will be with Israel to-day if Israel will serve God; but if we pander to iniquity, evil and corruption we will have to abide the consequences. What next? The flood came and destroyed the unrighteous and their spirits were confined in prisons, as they are termed. And I think I hear the devil laughing, as some of them did when we were driven away from our homes, thinking that "Mormonism" had gone to perdition. But we live yet, and they were mistaken; and so was the devil. For although they were destroyed in the body, yet when Jesus came and was put to death in the flesh, yet quickened by the spirit He went and preached to the spirits in prison that were disobedient in the days of Noah. And then the devil put on a long face and said, I imagined I had got rid of these fellows; but they are going to have a chance yet that I did not think of. And after the flood we are told that the curse that had been pronounced upon Cain was continued through Ham's wife, as he had married a wife of that seed. And why did it pass through the flood? Because it was necessary that the devil should have a representation upon the earth as well as God; and that man should be a free agent to act for himself, and that all men might have the opportunity of receiving or rejecting the truth, and be governed by it or not according to their wishes and abide the result; and that those who would be able to maintain correct principles under all circumstances, might be able to associate with the Gods in the eternal worlds. It is the same eternal programme. God knew it and Adam knew it.

Now with regard to Noah and his day. God made arrangements before hand, and told Methuselah that when the people should be destroyed that a remnant of his seed should occupy the earth and stand foremost upon it. And Methuselah was so anxious to have it done that he ordained Noah to the Priesthood when he was ten years of age. Noah then stood in his day as the representative of God; and after him Abraham was selected to take the lead in relation to these matters pertaining to man's salvation. Some people suppose that Abraham was an old fogey who knew but little, a kind of dull, dumpy old shepherd. But we were informed that he was a man that followed after righteousness, and that he sought to obtain more righteousness; that he searched the records of his fathers as they had come down to him, and traced them back until the days of Adam, and even before the world was. Before the world was? Yes. God, we are told, talked with him, and told him of certain noble spirits who stood in His presence in the beginning, whom he had determined to make His rulers; "and thou, Abraham," said He, "wast one of them." He was not only a prince on the earth but a prince in the heavens, and by right came to the earth in his time to accomplish the things given him to do. And he found by tracing his genealogy that he had a right to the Priesthood; and when he ascertained that, he prayed to the Lord, and demanded an ordination. And he was ordained (as we are told by Joseph Smith) under the hands of Melchisedec to the holy Priesthood. And afterwards, we are informed, became in possession of the Urim and Thummim by which he could obtain a knowledge of God and of His laws, and all things pertaining to the earth and the heavens. And God

revealed Himself unto Him; and He told him that in blessing, He would bless; and in multiplying, He would multiply, and that in him and in his seed all the families of the earth should be blessed. And has this been so? Yes; from that time forth, by that lineage the blessings of heaven have flowed to the children of men. Let us examine a few things. Who were Isaac and Jacob? Heirs of the same promises as himself. Who was Joseph, who was sold into Egypt? A descendant of Abraham. Who was Moses, who delivered the people from Egyptian bondage? A descendant of Abraham. Who was Aaron, who was associated with the Aaronic Priesthood, and who presided over it? A descendant of Abraham. Who were the prophets that we read of in this Bible? They were descendants of Abraham. Who was Jesus, who as the Son of God, taketh away the sins of the world? A descendant of Abraham according to the flesh. Who were the Twelve Apostles, commissioned to preach the Gospel to all nations? Descendants of Abraham. And who were the Twelve Apostles that lived upon this continent? Descendants of Abraham. Who was Joseph Smith, to whom the Gospel was revealed in these last days? A descendant of Abraham. And it had been predicted of him that his name should be Joseph, and that his father's name should also be Joseph, and that he should be a descendant of that Joseph who was sold into Egypt. And who are the present Twelve? Just the same kind of people. And who are we gathering to Zion? A remnant of that seed, with a considerable mixture of grizzly, grey and all kinds. But Jesus said, My sheep hear my voice, and they know me, and a stranger they will not follow, because they know not the voice of a stranger. And why do not the millions of the inhabitants of the earth embrace the Gospel? Because they are not sheep; that is all. And if the goats kick up and cut a few antics, you need not be astonished. It is the nature of goats, is it not? (Laughter.)

This Gospel is introduced that we may be taught and instructed in the ways of God and that the Priesthood may be organized according to the holy order of God. What for? That this Priesthood may associate with the Priesthood behind the veil, who are operating with God and for God in the interests of humanity. That is the reason of it. And hence we find that these men who hold the Priesthood, the everlasting Priesthood, that ministers in time and in eternity coming one after another to Joseph Smith, and conferring upon him the Priesthood which they held. They conferred on him first the Priesthood of Aaron, a descendant of Aaron, John the Baptist, who held the keys of that Priesthood in his day, came to Joseph Smith and to Oliver Cowdery, and laid his hands upon their heads and said, "Upon you, my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministry of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." Then came Peter, James and John, who conferred the same Priesthood and keys that they held. And then came other powers, principles and revelations in succession, one after another. After the Aaronic and Melchisedec Priesthoods had been conferred in general terms, then some of the most specific things in regard to the introduction of this Gospel were accomplished. When Joseph Smith and Oliver Cowdery were together in Kirtland Temple, we find that Moses appeared to them. He committed unto them the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. And did they have this power conferred upon them? Yes. And is that power continued? I think it is or I do not think you would be here to-day. What brought you here? Why did you not stop where you came from? Because you believed the Gospel. When you heard it and obeyed it the Elder that laid his hands upon your head conferred upon you that principle that brought you here, and you hardly know why you came, but you could not rest easily until you did come; and you entered into all kinds of plans and calculations to get here. And I have known people so anxious to come

here, that they were ready almost to sell themselves. And was it because we were such a good people? I do not know about that; I do not think we were as good as we ought to be. Nevertheless, that spirit operated upon you, and you could not rest until you got here.

Another thing associated with this was the coming of Elijah. What to do? To turn the hearts of the father to the children and the hearts of the children to the fathers. And what is meant by that? He was a representative of a certain class in the heavens who felt interested in their children. And their children are our fathers; and hence they, the fathers' hearts are turned to their children; and our hearts, who are their children, are turned towards them. And we begin to build Temples. Some think this is a very foolish thing to do. It does look like it to some, but not to those who are informed. Why do we build Temples? Because Elijah conferred certain keys which he held upon Joseph Smith. And when he laid his hands upon Elders conferring on them the holy Priesthood, they carried the principles imparted by Elijah to Joseph to you and to others, and you received it without knowing it. And by and by as the Church began to gather together we began to talk about building Temples in which to receive and to administer ordinances which had been revealed unto Joseph Smith pertaining to the interest of the living and the dead and necessary to our salvation and exaltation in the kingdom of our God, as well as for those for whom we administer. And we have not only talked about it, but have done considerable in that direction. For besides having one handsome structure in St. George, we are employing not less than 500 men to-day who are engaged in the same work in different parts of the Territory. And we intend to go on with this work; and while our Christian friends look on and wonder what it all means, we will carry on the work, for we know what we are doing if they do not. As I have remarked before in speaking on this subject in other places, if we were to turn over a Temple to them after we had built and finished it, they would not know what to do with it, for God has not communicated this knowledge to them; and hence they could do no more than they used to do when I was a boy, and which I suppose they still do; that is, the minister, if an Episcopalian, would appear in a white surplice with a prayer-book in his hand, from which he would read something like this: "We have erred and strayed from Thy ways like lost sheep"—which, by the way, would be quite correct (laughter); "we have done those things which we ought not to have done, and left undone those things which we ought to have done." And if the minister were a Methodist, he would be in favor of getting up a great revival, to embrace each other and invite each other to "come to Jesus," and call upon the mourners to come to the mourner's bench to be prayed for, and the sum total of the whole would be, "Come to Jesus." Say some, "What shall I do to be saved?" Says the Methodist, "Believe on the Lord Jesus Christ." "Well, I do believe." "Well, continue to believe." "But I do believe." "Well, continue to believe." (Laughter.) That is what it would amount to. Would not the devil laugh at such foolishness? Yes, and the angels would, and everybody else that had good common sense, for such kind of foolishness is incompatible with the plan, ordinances, order and law of God and with the Gospel of the Son of God.

In our Temples we expect to receive certain ordinances revealed to us from God through His servants. And would not the world like to know what they consisted of? They will have to go to their God to find out. But I am afraid that he would be a good deal like the gods we read of. It reminds me of a story told of Abraham. It is said Abraham's father was an idolater, and that he had a number of gods in his house. This grieved Abraham, whilst his father wanted his son to believe and worship as he himself did; but Abraham knew better than to do such a thing. Abraham at last thought he would teach his father a lesson by making a clean sweep of his gods. So he got a club, or some other weapon, and knocked off the heads of some, the arms and legs of others, and made a general wreck among the idols, but left the biggest untouched. When Abraham's father learned what had happened, he of course was greatly

exercised; he inquired of Abraham who had done it. Abraham told him that the gods had had a quarrel among themselves, "and," said he, "here is the fellow, (pointing to the big one he had spared) that did it." Said the father: "My son, why do you tell me such a thing. My gods cannot fight; they have legs, but they cannot walk; they have arms, but they cannot use them; they have eyes and ears, but they cannot see nor hear." "Why, father," said Abraham, "is it possible that you worship a god that cannot hear or see, walk or use himself at all?" The god of the Christians, according to their own description of him, being a god without body, parts or passions, would be as unlikely to hear them when they called upon him, as were the gods of Terah, Abraham's father, when he called upon them.

In speaking further on this matter, I will tell you what we are doing. We are building three Temples, besides the one that is built in St. George. Two or three weeks ago we were in Logan; and we were on the roof of the Temple at that place. Brother Woodruff was at Sanpete; he says the Temple being built there is progressing finely. And then we are moving along with ours at Salt Lake City. A gentleman who called on us lately asked me when we expected to finish our Temple. I told him that I could not tell him. "I suppose," said he, "it will depend upon the means at your disposal to carry on the work." "O no," said I, "money has nothing to do with it; we go at it, and work at it, and intend to work at it until it is done." To show the kind of feeling that existed in Cache Valley, I will say they were a few thousands of dollars behind, and they applied to me, as Trustee-in-Trust, to help them. "O yes, I said, we can not only help you, but finish the building. But we would not do that. Why? Because we would be doing you an injustice. When you build it yourselves you have a right there. You are called to be Saviors upon Mount Zion, and it is one of your privileges, of which we would not deprive you, to build a Temple to the Lord, in order that people may be saved therein."

And it is not the men that wear the best clothes that are doing the work. I said to the people in Logan, the man who chops down trees, and those who drag them through the snows and frosts, and expose their bodies to the inclemency of the weather in the interests of the kingdom of God, as well as those who hew the rock and carry the load, are as much interested in these things, and will receive their reward, as well as those who contribute money or other means for that purpose. I saw, amongst others, a number of Lamanites helping to make mortar. I felt like blessing them in the name of the Lord. All men, those engaged in the work, and those who contribute to it, have an interest in these things. God is looking upon us, and has called us to be saviors upon Mount Zion. And what does a savior mean? It means a person who saves somebody. Jesus went and preached to the spirits in prison; and He was a savior to that people. When he came to atone for the sins of the world, He was a savior; was He not? Yes. And we are told in the revelations that saviors should stand upon Mount Zion; and the kingdom shall be the Lord's. Would we be saviors if we did not save somebody? I think not. Could we save anyone if we did not build Temples? No, we could not; for God would not accept our offerings and sacrifices. Then we came here to be saviors on Mount Zion, and the kingdom is to be the Lord's. Then what shall we do? We will build Temples. And what then? Administer in them, when we get them done. Do we know how? Yes, we do, for God has told us how. And who shall we save? Our fathers and mothers, our uncles and our aunts, our grandfathers and our grandmothers, and we will look after the interest of all we can trace; we will still go to work, after we have settled individual matters and attended to our family affairs and a few little things among us—for we are a small people comparatively, notwithstanding that we talk about extending our power; we are a few people comparatively, but God has chosen us and selected us and planted us here and told us what to do. Then after we get through with our own affairs, what next? There are myriads that have died without a knowledge of the Gospel, that God and Jesus and the ancient Patriarchs and Prophets and men of God

were interested in as they are in us, and whom we are informed shall have the opportunity of receiving the Gospel if they had it not on this earth. And are the Priesthood operating behind the veil? Yes, and we are operating here. And we have a Priesthood here, and they have one there. Have we a Presidency? They have one there. Have we a Twelve? So they have there. Have we Seventies here? They have there. Have we High Priests here? They have there. Have we various quorums? Yes, and we operate in them; and when we get through we join our quorums above. As I told you yesterday that when Patriarch Joseph Smith died we were told that he was seated at the right hand of Abraham. And why was he there? Because Abraham was a Patriarch, and Joseph Smith's father was a Patriarch. He was at his right hand because he was associated with the dispensation of the fullness of times, the same as Abraham was a leading Patriarch in the dispensation in which he lived. And David Patten, one of the first Twelve, what about him? Another was to be ordained in his place, but he was not to have his Priesthood; of David, we are told, his Priesthood no man taketh; he should stand in his proper position. Where? He was dead. No, he was not; he was alive. But he died? Yes, he did; but he lives. He was killed by a mob in Missouri, but he lives behind the veil and occupies his proper place there in his own quorum. Then, there was a man named Seymour Brunson, who died, who was a member of the High Council. It was said that another should be put in his place, but that he held his Priesthood, where? Behind the veil. What of Seventies and High Priests? Just the same, if they fulfil their duties and magnify their callings. Has Joseph Smith ceased to minister in his office because he has left the earth? No; he administers in his office in the eternal worlds under the direction of the Son of God, and a proper presiding Priesthood as it exists in the heavens. And so will we. Hence they have gone to live for ever. If a man dies, shall he live again? Why, yes. A man goes to sleep, but he wakes again. It is said that Jesus possessed life in himself; and says he, I have power to lay down my body, and power to take it up again. But we have not that power. But says he, I am the resurrection and the life; and "Whosoever liveth and believeth in me shall never die." Die! We will go to sleep, and we will wake up again. We will associate with the Priesthood again; and that is the reason why we want to have our records all right, and everything straight in relation to all of these things.

If we are saviors, what have we to do? Build Temples. What then? Administer in them; and others in the heavens are engaged in the same work as we, but in another position and in other circumstances. They preach to spirits in prison; they officiate in ordinances with which we have nothing to do. We administer in ordinances that God has revealed to us to attend to; and when we attend to them correctly God sanctions them. For instance, you Elders who have been out preaching, you told the people if they repented of their sins and were baptized they should receive the Holy Ghost, and they received it, according to the promise you made them. God sanctioned these proceedings, and you are all witnesses thereof. And God has said that it was his business to take care of His Saints. But then it is our business to be Saints.

And then, in relation to these matters, when we are faithful and true to our calling on the earth, and we step behind the veil and are associated with our quorums in the heavens, and there continue to operate, what shall we have to do? We are told that all those myriads before referred to, that would have received the Gospel but had not the privilege of hearing or receiving it in this world and have died without it, shall have the opportunity of receiving it hereafter. But who are to be the administrators of these ordinances? Are we? No, they are out of our reach, they are behind the veil. But there is a Priesthood there; and there is a place for the Seventies and the High Priests, etc., to operate there. And what were the Twelve to do who lived and operated on the continent of Asia? It is written that they should sit upon twelve thrones to judge the twelve tribes of Israel. And what of those Twelve that were on this continent? They are to be judged