

mortality and eternal life—a hope which it was said entered within the veil whither Christ our forerunner hath gone. And then there were a great many of the same class of people to whom Paul alludes when he says: "They were stoned, they were sawn asunder, were tempted, afflicted, tormented," &c. And, says Paul, "For they that say such things declare plainly that they seek a country." * * * Wherefore God is not ashamed to be called their God: for he hath prepared for them a city." They have obtained a hope that others have not. They have received intelligence which others do not possess. Now, what is the promise that is made to the world to-day when the Elders of the Latter-day Saints preach the Gospel to them? What have I proclaimed to them? What have hundreds of Elders that are here to-day proclaimed to them? They have told them to repent of their sins and be baptized in the name of Jesus for the remission of sins and they should receive the Holy Ghost. What Holy Ghost? The same as men had in former times, possessing the same certainty, the same intelligence, the same knowledge and faith, and the same relationship to God. And we in our day are taught that they were in their day to add to our faith virtue, to virtue brotherly kindness, to brotherly kindness charity, etc., that if these things dwell in us and abound we shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ—not in the "guessing," not in the opinions, not in the notions, not in the ideas, not in the theories of man, but in the knowledge of our Lord and Savior Jesus Christ. This is the position which the Saints in these times are called to occupy; this is the thing that has been promised to the Latter-day Saints; this is the principle which they themselves have received, and you Latter-day Saints are witnesses of these things of which I speak. I speak of things that I know; I testify of things that I have seen and that you comprehend, and it is by that very principle that you have been gathered together here into these valleys of the mountains. Here is the difference between uncertainty and doubt, and truth, certainty and intelligence. The spirit of God bears witness with our spirits—if we are living our religion and keeping the commandments of God—that we are the children of God, as it did to the former-day Saints, and there is no guessing and no uncertainty about the matter. We know in whom we have believed; and if the Latter-day Saints have not this spirit it is because they are not living their religion and keeping the commandments of God. Very well, this being the difference, what next? Why we are told in this day to proclaim the Gospel to the world as they did in former days. What has been told to the Elders of Israel in these days? "Go ye into all the world and preach the Gospel to every creature." Just the same as it was in former days. And have we done it, and are we doing it? Yes. I myself have traveled hundreds of thousands of miles to proclaim this Gospel, without purse or scrip, trusting in the God of Israel; and I would rather go forth trusting in God for my subsistence, backed up by the Lord God of Hosts and by the Spirit of God, and under the promise of God, than under the promise of any earthly potentate that could be found in any part of the world. Why? Because God is always true to His word and sustains those who put their trust in Him. And hence we say it is a certainty. What is the feeling to-day amongst our Elders? Why here are hundreds of them going on missions, and they keep going. And what is their feeling? I receive numerous letters something like the following: "I have been called to go upon a mission. I esteem it an honor to be engaged in the service of God and to be a messenger of salvation to my fellow-men, and I will try to be ready at the time appointed and fulfil the duties required of me." These and similar letters keep flowing in; and the Elders go forth in the name of Israel's God bearing precious seeds, the seeds of eternal life, as messengers to the nations of the earth, the legates of the skies, commissioned by the Great Jehovah to proclaim the words of life to the world, and they return again rejoicing, bringing their sheaves with them. This is one work we have to do. Sometimes I think that some of our Elders scarcely understand this matter as fully as they might, and I will

here make a remark in relation to it. They say that people pay very little attention to them in some parts; in others a great many are baptized, etc. Now, the Elders are not responsible for the actions of other men. It is their business to go and preach the Gospel and to use all diligence and faithfulness and be earnest and emphatic, and to seek for the guidance and direction of the Lord in the proclamation of his word; but they have nothing to do with the people receiving or rejecting their message. If they receive it, it is for their benefit; if they reject it, it is to their condemnation. But the Elder is not responsible whether they receive it or not. If he fulfills his duties he does just as much in that respect as if thousands were to receive it. But, thousands are receiving it, and we are doing our work and performing our duties, and sending forth the Gospel. And then when we have done that, what else? Why, that is all we can do. Preach these things to the world; deliver the testimony that God has given to us. And what then? Are we to persecute them because they do not believe as we do? I think not. Shall we try to crowd them, and tell them they have not right government and right laws, and that they are wrong in every particular in regard to these matters? I do not know that that is any part of our business. Our business is to preach the Gospel, and if they do not receive it, leave them, that's all. In some particular cases, when the disciples in former days went and preached the Gospel, and the people would not receive it—Jesus told them to go and wash their feet as a test many before Him in regard to that matter, and he would deal with such people Himself. We have to leave these things in the hands of God, for the nations as well as ourselves are all in the hands of God. It is true that it is said of the Twelve Apostles that hereafter they shall sit upon twelve thrones judging the twelve tribes of Israel, but it is also true that John the Revelator says, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works." It is said again that the Saints shall judge the world, but that is not yet; our business now is simply to preach the Gospel and deliver our testimony, to gather together the elect from among the nations, and having faithfully performed our duty to leave the events pertaining to others in the hands of God.

We have gathered to these valleys of the mountains. What duties now devolve upon us? To build up a Zion unto our God. And who is to assist us? The Lord, and if He does not I am sure we cannot do it, and if He does not show us how we cannot do it. Well, some people come and try to convert us. Very well, let them convert away. If they have anything to convert you to, I say for God's sake take it, if they have something that is more intelligent than that which has been communicated to you. We are desirous to obtain all truth from whatever quarter it comes, and every good thing that can be made manifest, and if anybody has got any truths that we have not we are prepared to embrace them, but we have no truths to barter away for the fictions, ideas, theories and opinions of men. It is written: "They shall be all taught of God." Have those men received anything from God to communicate? If they have let them state it, and if they have not let them hold their peace. "They shall be all taught of God." He will be their instructor, their judge, their guide, their director and their lawgiver, and he will give them the light and intelligence which they require. We are operating with and in possession of principles that are great, grand, glorious and intelligent, that have existed in ages past, that exist to-day, and that will exist for ever and ever, worlds without end, Amen. We are building up the Zion of God, and He is to be our instructor. We are building up the Kingdom of God, and He is to be our guide. We are building up the Church of God, and unless we are under the guidance and influence of the Spirit of God, we neither belong to the Church of God, the Zion of God, nor

the Kingdom of God. And hence it is necessary that we should comprehend the position we occupy.

We have been in the world and we have preached the Gospel to the world and are doing it, and that is part of our duty, and we are fulfilling it as fast as the Lord opens the way. We have done a great deal. I think that at an assembly some little time ago there were twenty-five nationalities represented. Is there any difference of sentiment among these diverse people? No. In speaking with a gentleman recently on some of the difficulties between the English and the Irish people, I told him that it was lamentable that such a feeling should exist. Well, said he, they are two different races and they cannot affiliate; one being Celtic and the other Anglo-Saxon, and their sympathies and feelings are dissimilar. Their ideas and feelings differ; their education and their instincts differ. That is very true so far as it goes. But what of us? We are gathered here under the inspiration of the Holy Ghost, and that as I before said, produces a unity of feeling and spirit, a oneness and sympathy that does not exist in the world and Jesus has said, By this shall all men know that ye are my disciples if ye love one another. We have people among us from all parts of the United States, from Ireland, Scotland and Wales, from England, France and Germany, from Denmark, Norway and Sweden; also from Iceland, Australia, New Zealand, from the islands of the sea, and in fact, from nearly every civilized country. And how is it brethren? Are we Scandinavians; are we English; are we Scotch, Swiss or Dutch, as the case may be? No; the Spirit of God, which we obtained through obedience to the requirements of the Gospel; having been born again, of the water and of the Spirit, has made us of one heart, one faith, one baptism; we have no national or class divisions of that kind among us.

What, then, are we aiming at? We are aiming to introduce among us the principles of virtue, integrity, honesty, and a knowledge of God and of His laws. This is what we are seeking to do. And do we injure any man or set of men in so doing? I think not. I will say to the credit of our merchants, that they are spoken of as honorable men, as men who pay their debts better than the majority of mankind. Such is the report I hear from gentlemen with whom I communicate. This is pleasing to hear. It is pleasing to see the principle of honor introduced in our trading; and we ought to be honorable one with another and with all men, treating all with the respect they deserve and merit at our hands. But because we do this are we to submit to every kind of indignity; are we to submit to be outraged, to be traduced; are we to permit, in a social capacity, evils and crimes to be introduced in our midst and never lift up our voice against them? Are we to permit our sons and daughters to affiliate and associate with corrupt men and women? No. But if our youth choose to pursue a course of that kind, all well. No, I will not say it is well; it would be better if they did better. We are here to introduce correct principles; and we profess to be moving on a more elevated plane; we profess to be under the influence of the inspiration of the Almighty; and God cannot look upon sin with the least degree of allowance.

Let me read that prayer a little more: "Our Father, who art in heaven." What, is He indeed my Father? Yes. Is He our Father? Yes. "Our Father, who art in heaven; hallowed be thy name." We are children of God; that is the relationship that we sustain to Him. Being born of the Spirit, we become the sons of God. The what? The sons of God. And what else? The heirs of God, and joint heirs with Jesus Christ our Lord. Is this the position we occupy? So say the Scriptures. And what is the difference between those who are born again, those who have been born of the water and the Spirit, and those who know not the Gospel, and who possess none of the gifts thereof? Let us stop and inquire. You have sons, have you not? Yes. What will the boys be when they are grown up? They will be men, will they not? They are now the sons of men. If a man be inducted into the family of God, and becomes a son of God, what will he become when he gets his growth? You can figure that out yourselves. It is said "Now are we the sons of God, and it doth not yet appear what we

shall be; but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is." What shall we be? Heirs of God. What else? Joint heirs with Jesus Christ. What, joint heirs with Jesus Christ our Lord? Yes. What do a man's heirs possess when he leaves this world? They inherit the possessions of the deceased father or benefactor. We say that God is the God of the universe, the Maker of heaven and earth, the Sustainer of all things visible and invisible. And are we to be joint heirs with Him? So the Bible states. Well may the Lord say in one of the revelations given through the Prophet Joseph Smith, "He that hath eternal life is rich." Jesus said to the Samaritan woman when asking her to give him a drink of water, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of Him, and He would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again, Jesus said to His disciples, "In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Where? In heaven, of which we have very little knowledge, and about which we comprehend very little. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." What was there in His Father's house? Many mansions. What! Mansions in heaven? Yes! What else? He declares He was going to prepare a place for them—mansions, that where he was there they might be also. It is very plain, if we could only open our eyes and understand it as it is. There is a great difference between this principle and the ideas that men entertain regarding earthly things. The first is in accord with the eternal duration and exaltation of man, and is in consonance with his highest and most exalted aspirations; the other is momentary, transient, fleeting and evanescent. Men are grasping and grabbing at the world, and at the riches of the world. I might mention the names of prominent men of this nation—no matter, I do not like to deal in personalities—men who gather together their millions. By and by they drop down into a little place just about two feet by six, and that is all there is of it. And what of their riches?—anything pertaining to the future? No. Such men are foolish, if they could comprehend it; but they cannot. They, however, think that we are big fools. There was a prominent man whose name I have forgotten, but I remember some lines that he wrote. When I am gone, he said, men will erect a splendid monument to my memory, upon which they will write: "Here lies the great!" If I could rise and speak, I would say, "False marble, where? Nothing but poor and sordid dust lies here." Has any man ever taken anything out of the world? No. Naked they come into the world, and naked they return; they leave all their wealth behind them. Then if, as intelligent beings, made in the image of God, we disregard the teachings of our heavenly Father, and are led by influences that are wrong, improper, impure and incorrect, and suffer ourselves to make shipwreck of our faith and our good conscience, shall we not be the veriest fools when we stand before the Judge of all the earth? But if we can succeed in securing eternal life and exaltations, thrones and principalities, powers and dominions, which we sometimes talk about, and which are as true as anything can be—if we can succeed in doing this, we shall be amply repaid for all the inconveniences that we may have to put up with, and all the trouble that we may have to endure.

Now we will return to the old prayer again. "Our Father who art in heaven, hallowed be thy name. Thy kingdom come." What kingdom? The Kingdom of God. What does that imply? Government, rule, authority, dominion. "Thy kingdom come." What, that God shall dictate affairs upon the earth? Yes! That His word, His will, His law shall go forth? Yes. One of the ancient Prophets in speaking of these things said, "The law shall go forth from Zion, and the word of the Lord from Jerusalem." You will find those things written in your Bible, and can look for them at your leisure. Now if we are to expect a thing of this kind to take place, when the knowledge of God

shall cover the earth as the waters cover the sea, and when the will of God is to be done on earth as it is done in heaven, ought we not to try as citizens of the Kingdom of God to introduce it and be governed by and be under its influence? I think we ought. Are we then to yield ourselves to the false traditions, ideas, notions and opinions of men? I think not. We want to strive in all the relations of life, in our family relations, in our individual relations, in our marital relations, and in our associations with men, to conduct ourselves in that way that God would have us do if He were here himself to speak on that subject; and to seek to place ourselves in conformity with His law, His word and His will.

Now people take a great deal of pains to try to interfere with us in our marital relations. What have they got to give us in exchange outside of these things? O you Gentiles, present us something superior to that which God has revealed, and we will embrace it. But you cannot do it. We are at the defiance of the world to bring forth any better, purer or more exalting principles. What would they give us in return for that of which they seek to despoil us? Would they introduce all the institutions of a pseudo-Christianity, with its prostitution, its houses of assignation, its social evil, its fustid and infanticide and the political and social hypocrisy and depravity, and its debauching, demoralizing and corrupting influences, and call this a fair return for virtue, purity, honor, truth and integrity. Would they induct us into some of the principles advocated by some of their leading ministers of using the sword, the bayonet, and the cannon to extirpate what they term heresy, set man against his fellow-man and deluge the nation in blood. What do they tell us? They set themselves up as our exemplars, and among other things say, we must marry as they do. And how is that? Let me ask some of you venerable, white-headed men that were married in various places, what kind of a covenant did you make? You were asked if you would take the woman to be your lawful wedded wife, for how long? Until death did you part. What a miserable thing. And this is what they have to offer. A woman takes a man as long as he lives, and then when he dies all is gone into oblivion; no eternal unity, no claim pertaining to heaven or the future; no sons, no daughters, no wife, no husband. That is nihilism, I think. This is the condition they would put you in to-day, if you would listen to them. But we are told that we should remember the rock from whence we are hewn, and the pit from whence we were dug. God has shown us principles that are ten thousand times more exalting and ennobling than anything they have to offer. No; you may continue in such operations; that is your business. You may revel in the idea of living with your wives in time, and then dropping into the grave without hope of any further union. But let me have my wives and children, and my associations in the eternal world. Let me have a religion that will live in time, and exist whilst eternal ages roll along. That is the kind of religion I want, and if you like the other, all right, take it. But give me, if you please, the liberty to pursue happiness in my own way; if not I shall try to take it. I want none of those evanescent principles that vanish when time ceases. I profess to be an immortal being, as we all are. A spark of Deity, struck from the fire of His eternal blaze, dwells in us, a portion of that intelligence that dwells with the Gods; which, if we will follow out through the influence of the Holy Ghost, of which I have spoken, will bring us back again into the presence of God; and with us our wives our children, and our associations. Godliness, indeed, as stated by the Apostle Paul, "is profitable unto all things, having the promise of the life that now is and of that which is to come," and despite the ideas, the opposition and the contumely of ignorant and unenlightened men, we will rule and reign and triumph, not only in time but throughout the countless ages of eternity. That is the kind of religion that I want. I would not give a straw for the other; if other people like it, all well and good. I do not want to interrupt them. But they want to interrupt us; and they do it, many of them, though we treat them never so kindly. They seem to have a perfect mania on these