

world's fashions, until their very countenances indicate its spirit and character. This course is to the shame and disgrace of those who are so unwise. It is not so much so in the settlements, but go where you will in this city and you can see some of these foolish ones. And when the line is drawn and the choice made, there are many, who we think to-day are in fellowship with the Lord, that will be left without the pale. Yet they are now going smoothly along, and we meet, shake hands and call each other brother. We meet here in this Tabernacle and partake of the holy Sacrament together as brethren in the bonds of the covenant, and go smoothly along together; but it is not all gold that glitters. It is not all as it appears; the surface is deceptive, and while many think that it is no harm to pattern after the foolish, wicked, nonsensical notions and fashions of the world and the character of worldlings, taking them into our homes and making them our companions, and think that we are just as good Saints with as without them, by and by we will wake up to the astounding fact that we have been deceived and misled.

Why did God call us from the world and denounce it? Why did He say that none were good, and that the religious worship of the world was not acceptable to Him, but was a mockery and an abomination in His sight? Why tell this to the Prophet and say to him, "I will make you an instrument in my hands to gather out my people from the world, that I may have a righteous and pure people who will worship me in spirit and in truth, and who will not draw near to me with their lips while their hearts are far from me?" It was because the world was corrupt and had gone after the fashions and follies of men; because the people were led by the doctrines of men, put their faith in man and made flesh their arm; and had forsaken God. They boasted of themselves, in their own strength, glory, might and power, and said that they cared not for God, as was manifested on an occasion during the late rebellion, in a convention that was called, I think at Chicago. A proposition was made that they conquer the South; some one proposed, "by the help of God;" but they unanimously voted that they would do it without the help of God, or not at all. They would have the glory of it themselves, they wanted none of the help of God to do it. God was out of the question with them, for they gloried in their own strength.

And the world, to-day, glory in their own wealth, power and knowledge, and for this they are an abomination in the sight of God; and He has raised up a Prophet and has put forth His hand for the last time to gather His people and to do His great and marvellous work. He is sending forth His missionaries to preach the gospel to the nations of the earth, to gather out the honest and those who will serve Him with full purpose of heart, that they may be gathered from the midst of the world's wickedness and corruption, to a place where they can better serve the Lord and accomplish His purposes. Then, when we are gathered, when the Lord has delivered us from the hands of our enemies, brought us out of bondage with his outstretched arm and planted us in the midst of these mountains in peace and surrounded us with blessings, and has enriched the soil so that it yields its strength for our good, and has made of us a peculiar people—when the Lord has done this for us—to-day some will cringe and bow to the degrading fashions of the world, and court the society and habits of the wicked. Such conduct is a crying shame on those who, professing to be Latter-day Saints, act so unwisely. We profess to have forsaken the world and to live accordingly to the requirements of the gospel, and it behoves us to walk worthily of so excellent a profession.

We cannot trifle with the things of God. Many talents have been committed to us; if we put them in a napkin and hide them in the earth, we shall be beaten with many stripes; but if we use them wisely, we shall receive great blessings and rewards. If we wish to see the work of God carried victoriously forward, if we wish to accomplish the purposes of the Almighty, and have a desire to carry out His will on the earth, that it may be done here as it is in heaven, we must live as we profess, be guided by the whisperings of His Spirit and the teachings and counsels of His servants. Who is there among us that does not feel an interest in the

work of God? Those who do not will be cut short, they will lose their inheritance, and the rights and privileges guaranteed to man through his faithfulness.

It grieves me when I hear young men, who have been born and reared in this Church, speaking indifferently of the truth, and as apt to take up an argument against as in its favor. I thank the Lord that I have never been guilty of that to my knowledge; but I do not claim any particular credit on this account, for I was taught from my childhood that the great work in which we are engaged is true, and designed for the salvation of mankind. Until I was fifteen years old I did not know this, but I believed it, my heart was in it, and my feelings were enlisted, and any opposite influence, obstacle or power with which I came in contact, even in my childhood, roused me in a moment, and I felt that I was for the truth and the people of God.

When I was sent on my first mission, though only fifteen years of age, I began to learn and sense things for myself. I began to receive and bear testimony of the truth. In my weakness I endeavored to preach the gospel, to tell people the truth and to explain to them the way of life. This gave to me a knowledge and fixed my faith and feelings, and made them to me seemingly unchangeable. But we are changeable, weak and frail, we know not to-day what we may do or what may occur tomorrow. This is a frail, poor, low condition for the offspring of God to be in, yet it is our condition exactly. Notwithstanding this, men to-day will boast of their greatness, power, wealth, descent, associations, influence and honors, when the poor, insignificant miserable things may be dead and food for worms to-morrow. That great thing that boasted of his influence, is proud and stands up in majesty to-day, may be food for worms to-morrow! O, the foolishness of man!

It is for the people called Latter-day Saints to make God their boast, to ascribe to Him the honor and power, and to say within themselves, O Father, we are thine. That is the way all mortality should feel. They should feel that the earth and its fullness are God's, that the gold and silver, the cattle on a thousand hills, the rich fields, the streams of water, the rivers, lakes, ocean and all they contain are His. He made them; they are not ours, for He has not given them to us; we have not earned them; but when we have earned them, when we have proved faithful over a few things committed to us here, when we have proved wise stewards over the little things, when we have fought the good fight of faith, endured to the end and worked out our salvation, then the earth and its fullness will be given to the Saints of the Most High, and they shall possess it for ever and ever. But it is not ours yet, neither is it man's, neither will it be, until he has earned an inheritance upon it by his faithfulness, diligence, good precepts and examples, and by his endurance to the end in the truth, and not till then. And when we think that by simply bearing the name of Saint, or associating with good men and women, we shall secure an inheritance on this goodly earth, that will yet be purified and made like a sea of glass for a dwelling place for the just, we shall find that we have deceived ourselves, and will see the crown and inheritance designed for us taken away and given to this one or that one who lived on the earth when we did, but who, instead of having only the name of Saints, were Saints in very deed.

I was very much pleased with br. Hyde's discourse on this subject a few months ago; it was a most excellent description of things as they are and as they will be, and it was true. If we do not now know that it was so, we will have to learn; and if we are not willing to receive instruction and counsel, we will have to learn through experience and stern necessity, and be made to realize our condition and dependence on God.

In the parable of Lazarus and the rich man, when the latter, looking beyond the yawning gulf that separated him from Paradise, saw Lazarus enjoying bliss in Abraham's bosom, and wanted an angel sent to warn his friends on earth, the Lord Jesus said, if they will not believe the Prophets and Apostles, neither would they believe though one should be raised from the dead. So in these days, if the Prophets, Apostles and Elders called of God and commissioned to preach the gospel are not be-

lieved by the people, neither would they believe an angel, or one raised from the dead. I once felt that this was a pretty hard saying, but I am now convinced that it is true. I always, perhaps, conceded that it was true, yet at times I felt, would it not be possible for an angel to convince the people when we could not.

Since then I have seen and conversed with men, have known the feelings of their hearts and seen that they were just as full of the darkness of hell as they could be. So full and firmly rooted were they in darkness and ignorance and in a determination not to receive the truth that, though angels and ministering spirits had taught them, they would still have preferred to remain in ignorance and unbelief. I was forcibly reminded of this a short time ago, when in conversation with Alexander H. Smith. Do you suppose an angel would convince him? He said that no human testimony could convince him. Affliction and the chastisement of God might affect his body, but could not touch his heart; it is like adamant, and there are thousands and thousands in the same condition—shutting out the very possibility of truth's reaching their understandings. They will not receive the testimony of men, yet they will quote and reiterate the testimonies of men whom we know to be as wicked and corrupt as the devil; but when Prophets and Apostles ordained under the hands of the Prophet Joseph, and who are carrying out the very plans and purposes made manifest through him, bear testimony of these things, their testimony is rejected, for they will not receive the testimony of men. It is simply this—we will not have the truth, we can not bear it, and you cannot force it upon us—we do not want it.

This is a free country; the Kingdom of God is a Kingdom of freedom; the gospel of the Son of God is the gospel of liberty. Men can worship God, if they wish to, but, if not, they may go and worship stones, the sun, moon, stars, or anything else that they wish. We will protect and respect every man in his rights, so far as they do not interfere with the rights of others, for every man must answer for his own deeds.

I sometimes hear the Latter-day Saints instructed about the way they should treat strangers; they are told to extend to all men due respect and kindness. You would not be a Latter-day Saint if you did not; you would not manifest the Spirit of the Gospel did you not show them due kindness, and respect; but remember, at the same time, that you do not compromise yourselves. In trying to be kind and courteous to others, we sometimes place ourselves in their power, and as sure as we do, bad men will take advantage of it. How was the counsel given by the Savior to the Apostles, "Be ye, therefore, as wise as serpents and as harmless as doves." But this generation is wiser than the children of light—the Saints. Why? In one particular, because, when we embrace the gospel we feel well, so thankful to the Lord, so full of gratitude, that we are thrown off our guard, suspect no evil, nor look for sin in any man, and so invite them into our circles, and by and by they get the upper hand of us; we begin to lose faith and to think that the devil has not such an awkward cloven foot, that his horns and tail are not quite so long, nor he quite so deformed, black and hideous as we thought. We have been deceived; we thought that the devil had long horns and tail, a cloven foot, and was black, hideous and grinning; but when we find him out he is a gentleman in black broad cloth, with a smooth tongue, pleasant countenance, high forehead, and so on; quite a good looking fellow. That is the kind of a person we find the devil to be, and we will find him in more persons than one, and that too right in this city.

I feel well and thankful to have the privilege of being a Saint; and I hope, brethren and sisters, that anything good that is said to us we will feel like carrying out in our lives. It is our duty, and we should never fail to do so.

May God bless us and all Israel, and keep us in the paths of truth.

Notwithstanding what I have said here to-day about the vanity and foolishness amongst us, especially in Great Salt Lake City, yet I believe, as has been frequently said, that taking this people as a whole they are the best on the earth; and I believe that more good people can be found here than can be found in the same number anywhere else on the earth, and that if one-third,

one-half, or two-thirds of this people should fall away and go astray, the number then remaining would be sufficient to carry off the work victoriously, for it is God's work, and He has decreed that it shall be fulfilled according to the predictions of the Prophets. May God grant it, and help us all to be faithful, that we may be numbered among those who obtain a crown and inheritance, is my prayer in the name of Jesus. Amen.

[SPECIAL TO THE DESERET NEWS.]

By Telegraph.

Berlin, 24.

The session of the first Parliament of the North German States was formally opened yesterday; the King of Prussia, the members of the royal family and Bismark were present. The King, in his speech from the throne, said that he was encircled as no German Prince had been for ages; all hopes for the future welfare of the nation now rested on the accomplished fact of United Germany. He recommends to the people to form a new constitutional union which would be defensive in its character and give unity, liberty and power to the fatherland.

Florence, 24.

A telegram from Naples reports that a magazine filled with gunpowder exploded at Pasilippo, near that city, and that a number of lives were lost by the disaster.

The Mohammedans in Kiang-Si have captured 4 towns.

A great fire had occurred in Tienstein; loss 300,000 taels.

New York, 25.

Newspapers by the steamer Deutschland show that the Fenian movement against Chester Castle was a very serious affair, undertaken after due deliberation, and carried to the verge of completion with rapidity and skill. An Irish American officer, serving in the Fenian ranks, betrayed the secret to the authorities and saved, in all probability, great trouble in England. The Chief of Police in Chester states that a Fenian military directory, consisting of fifty men mainly from New York, hold regular sittings in the chief towns of the United Kingdom.

Gen. Grant, on good authority, is reported as saying that he regarded the reconstruction bill as very unwise legislation. All the members of the Cabinet, with one exception, are decidedly opposed to the bill.

Washington, 25.

In the Senate, on the 23d, Patterson presented the resolution of the Legislature of Tennessee, requesting him to resign for having identified himself with the Democratic party, and said that he should not obey the instructions.

Wade called up the bill for government of Montana; after some amendments it was passed; it defines the duty of the Legislature, and abolishes distinction on account of color.

London, 25.

Resolutions on reform were introduced in the House of Commons this evening. Disraeli opened the debate and, on the part of the Government, proposed four new franchises and a change of some borough seats. Mr. Bright followed, and made a strong speech in opposition to the scheme of the Derby administration.

A dispatch from Tsin, China, reports that the Tycoon of Japan had been shot.

Toronto, 25.

An advance copy of the confederation bill had been received. The name is to be the Kingdom of Canada. The federal legislature is styled the Parliament of Canada; the upper House is called Senate, and the lower the House of Commons. The Speaker of the Senate is appointed by the Crown, and will have power to create six additional Senators beyond the stipulated 72, in event of a necessity for so doing. The House of Commons will consist of 181 members, 82 from Ontario, 65 from Quebec, 19 from Nova Scotia and 15 from New Brunswick. The Queen's representative presiding over the New Kingdom will retain the title of Governor General, with a salary of \$50,000. Each province will have a Lieutenant Governor appointed by the Governor General and Council. The seat of Government will be at Ottawa, subject to royal prerogative. Toronto, Quebec, Halifax and Fredericton are to be the seats of the local legislatures.