son, parents and their children, and in all life's associations; yes, let the light of eternal truth be kindled in every heart, let the fire that will consume the dross of our errors be lighted up in every soul, in every household, until every household becomes a sanctuary of the Most High, and until every family becomes a worshipping assembly such as will be acceptable to God—a people whom he will delight to own, to honor and to bless, and then, whether a man have one wife or two, or a dozen, his home will be a happy one, it will be a little heaven below. It will be a happy one, because it will be a peaceful one and because that home will simply be one sacrifice upon the altar devoted to God, to truth, to principles of purity and to heaven. "But," says one man, "can a brother obtain celestial glory if he has only one wife?" Yes, he can have great glory with one wife. "And," says this brother, "would you not advise some men not to have but one wife? Yes, I certainly would." "And who would you advise?" I would give this advice, because I know that there are a great many more men getting more than one wife than are capable of managing them decently; I am sensible of this. I have no advice to give about getting wives at all, but I have some advice that I always have to give to those that have wives, and that is to treat them kindly. "Well, but," says one, "I would like to have my wives obey me." Well, then, I will tell you how you should act. You be obedient to those who are placed to counsel and guide you in the principles of life; and if you follow their counsel, your wives will not be likely to rebel against you. This is what I have to say upon this subject, and the reason I say it is because I want to have that portion of intellectual and humanity that is subservient to me understand their position and relationship to each other and to God. If I make myself before them a continual, perpetual and unceasing example of obedience, and then ask them to obey me, I shall have no fear about their compliance. I seldom, if ever, ask them to obey me. If they do not know that and do not feel that I have honored them, they have not as much sense as I have given them credit for.

I would like my family to love and keep his commandments, to abide by the principles of purity, to love and impart them to their children by practice, by teaching and by example and by every means by which children can be influenced by their parents. Then, if this was carried out in every family, there would be something in the tendency of our lives that would have a regenerating influence upon the rising generation, physically and mentally. Then let us try to be Saints as husbands and fathers, Saints as children and friends, and in all life's relationships let us act truthfully and consistently. And if we who minister in the ordinances of the house of God were to do this, and were all to open our mouths in favor of the truth, where the truth is dropping and distilling upon the people like the dews of heaven, this would make everything green, fresh and lively throughout the land of Zion, and then Zion will increase and grow and its never-ending embellishments will be seen in the conduct of the people, for Zion will be sanctified by the conduct of the Saints.

Now, my brethren and sisters, in conclusion, let me say, may God bless you and me in doing all the good we can, in practicing righteousness, in doing that which we know to be right and in living that which we do not know but are taught by faith to observe, and thus fill up our lives in usefulness, then when we get to know the truth more perfectly we shall rejoice therein. If we only do this, we will bring our application of the truth home and there allow it to do its work, for the fruits of the truth are here and we shall realize the blessings of them for ever. And that this may be your happy condition and mine is my prayer, in the name of Jesus: Amen.

KNOWLEDGE, CORRECTLY APPLIED, THE TRUE SOURCE OF WEALTH AND POWER.—UNITY OF JESUS AND HIS FATHER.—MIRACLES.—SLAVERY.—TRUE CHARITY, ETC.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, May 31, 1863.

REPORTED BY G. D. WATT.

We have met to commemorate the first day of the week, and we hope that every heart will be concentrated upon the business before us. We do not hold that the first day of the week is the only day upon which to worship and honor the name of God, we ought also to worship him on the second, third, fourth, fifth, sixth and seventh. It was the custom of Christ's disciples to meet together on the first day of the week to break bread in remembrance of his death and resurrection; we follow the same custom. The Lord knows the wants of his mortal children, and has appointed unto them one-seventh part of the time for rest, though we cannot see, in every sense of the word, that this is a day of rest to the Latter-day Saints or to the professing Christians, some of whom are in the habit of rising at sunrise to hold prayer meetings; they then eat breakfast and hurry away to the morning service until noon; in the afternoon they again have meetings, and class meetings, prayer meetings, confessing meetings, &c., and so continue until nine in the evening. To such persons I cannot consider it really a day of rest. According to the revelations given to us, it is a day upon which we are commanded to meet to break bread, to confess our faults to God and to one another, being determined to lay aside every evil and prepare ourselves for the duties of the coming week; so we meet together to worship the Lord and to speak of his goodness, to wait before him, to be instructed and have our minds guided and directed in the ways of life and to remember the Lord's death until he comes again. I am happy that we have the privilege this morning of meeting in this capacity, under the quiet shade of this comfortable Bowery.

Our hearts have been made to feel the divine influence' that comes from heaven to prepare us to build up the Zion of our God upon the earth in
against him, and he should be frowned upon by all high-minded and virtuous persons. We should endeavor and persuade him to commit no such sin as this. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability which he has climbed to find his place among the worst of sinners.

Every virtuous woman desires a husband to whom she can look for guidance and protection through this world. God has placed this desire in woman's nature. It should be respected by the stronger sex. Any man who takes advantage of this, and bumbles a daughter of Eve to rob her of her virtue, and cast her off dishonored and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not, but he will call it to account. He will be damned, in his soul, and will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made a full atonement for his sins. It is this very class of men, though not all of them, who have set up such an objection against the doctrine of polygamy, which is so much despised and which was believed in and practiced by the ancients—by the very men who are held up to us as patterns of all the piety that was ever exhibited through man upon the face of the earth. This matter was little changed in the case of the Savior of the world, the Son of the living God. The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband. On this account he hath called the Savior a bastard. This is merely a human opinion upon one of the inexcusable doings of the Almighty. That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by the heavenly Father. This answer may suffice you—you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. It is not polygamy that men fight against when they persecute this people; but, still, if we continue to be faithful to our God, he will defend us in doing what is right. If it is wrong for a man to have more than one wife at a time, the Lord will reveal it by and by, and he will put it away that it will not be known in the Church. I did not ask Him for the revelation upon this subject. When that revelation was first read to me by Joseph Smith, I plainly saw the great trials and the abuse of it that would be made by many of the Elders, and the trouble and the persecution that it would bring to the whole people. But the Lord revealed it, and it was my business to accept it.

Now, we as Christians desire to be saved in the kingdom of God. We desire to attain to the possession of all the blessings there are in the most faithful man on earth; that ever lived upon the face of the earth; of him who is said to be the father of the faithful, Abraham of old. We wish to obtain all that father Abraham obtained. I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the heart of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as God lives! You will wish that there were no such thing in existence, if you have but to say to the man in your heart to say: "We will pass along in the Church without obeying or submitting to A, in our faith or believing this or that, for that we know, this community may be broken up yet, and we may have lucrative offices offered to us; we will not, therefore, be polygamists lest we should fail in obtaining some earthly honor, character and office."—the man that has that in his heart, and will continue to persist in pursing that policy, will come short of dwelling in the presence of the Father and the Son, in celestial glory. The only men who become comfortable and happy in the presence of the Father and the Son, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory because they had blessings offered unto them, and they refused to accept them. The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done before we are permitted to receive our place as a State in the Union. It may be, or it may not be. One of the twin relics—slavery—they say, is abolished. I do not, however, wish to speak about this; but if slavery and oppression and iron-handed cruelty are not more felt by the blacks to-day than before, I am glad of it. My heart is pained for that unfortunate race of men. One twin relic having been strangled, the other, they say, must next be destroyed. It is they and God for it, and you will all find that out. It is not Brigham Young, Heber C. Kimball and Daniel H. Wells and the Elders of Israel that are fighting against; but it is the Lord Almighty. What is the Lord going to do? He is going to do just as he pleases, and the world cannot help himself. I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—

* * *

I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—

I know that he revealed it from heaven; I know that it is true, and understand the bearing of it and why it is. "Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?" If we are not admitted until then, we shall never be admitted. These things will be just as the Lord will. Let us live to take just what he sends us as, and when our enemies rise up against us, we will meet them as we can, and bear them a prayer and pray for wisdom and power and strength, and have, and contend continually for the right. Go along, my children, saith the Lord, do all you can, and remember that your blessings come through your faith. Be faithful and cut the corners of your enemies where you can—get the advantage of them by faith and good works, take care of yourselves, and they will destroy themselves. Do what you should be, live as you should, and all will be well.

Who knows but the time will come when the inquiry will be made in Washington, by the President, by the Congressmen: "Are things any worse in Utah than in Washington; than they are in New York? or in any State of the Union? Are they more unvirtuous, more disloyal to the Government? But then there is polygamy." That has nothing to do with to do with us being loyal or disloyal, one way or the other. But is not the practice of
Feb 1 I Called upon President Young in the morning & spent the forenoon in the Legislature & went to the Theater in the evening.

2 I received a letter from Ilus F. Carter & wrote 3 letters to Ozem Woodruff, Horace Woodruff & Thompson Woodruff. I had a party of the Presidency & Twelve and had a pleasant time.

3 I spent the day in the Legislature.

4 I spent this day in the Legislative Council.

5 Saturday I spent the forenoon in the Council & the afternoon in a Meeting at the Tabernacle. It was a Business Meeting. Many speeches were made Concerning the debts of the railroad.

6 Sunday I met with my Quorum in the morning And attended A Funeral at Brother Heber C. Kimballs House. Vilate Murry Whitney Aged 16 years was dead, the daughter of Horace & Hellen Whitney. There was a large Assembly present. W. Woodruff opened by Prayer. President Brigham Young spoke [ ] Minutes. I reported his sermon. Joseph Young spoke [ ] Minutes.

E. L. Sloan spoke in the Tabernacle in the morning followed by John Taylor. Theodore Curtis spoke in the Afternoon followed by L. E. Harrington & W Woodruff. [Shorthand]. I bore a strong testimony to the people. At the close of the Meeting I met with the Presidency & Twelve for prayer. I attended meeting in the 14 ward in the Evening. Lorenzo Snow Spoke one hour & 15 minutes. I then spoke about 30 Minutes. I gave an Account of my meditations of what I Should do if tried for Polygamy Before Judge Haw ley. We had a good meeting.

7 I went on an Excursion with about 300 of the Saints to Ogden. We started at 9 o'clock arrived at about 12, & Started Back at 3. I took dinner with Brother Browning. Visited F. D. Richards who was vary sick with Rheumatic Fever. We laid hands upon him. President B. Young was Mouth. We returned home in safety & spent the Evening in the Legislative Council 80 M.

8 I received a letter from Wilford & wrote him one in return. I sent the Deseret News Containing the Letters of Skyler Colfax & John Taylors reply on the moron Question To the following Persons: E. I. F. & J. [?] Carter, Mrs Moulton, L Scamans L Wheeler, Ozem Woodruff, Horace Thompson, Azmon Wilford & Aphek Woodruff Samuel Deming & R. Scholes & J. Fuller.

9 We held 3 sessions in the Council to day & spent the time in laboring on the Civil Code.

10 I spent the day & Evening in the Legislature.

11 I received a letter from Wilford & wrote 2 letters to Wilford & B. Pettit. I spent the day in the Legislature & Evening in the Theater. There was a fire in the printing office at about 10 o'clock. It burnt the small out side Building over the Engine But was providentially Put out Before it set fire to the main Building. We are having quite warm weather.

I saw a Copy of Colloms Bill to day. If Congress passes that Bill & undertake to enforce it they might Just as well say that No Latter Day Saint should live in the United States or have any rights therein.

12 I spent the day in the Council House until noon. I attended the school of the prophets. Brother John Holeman made a long speech upon the subject of Polygamy. He Contended that no person Could have a Celestial glory unless He had a plurality of wives. Speeches were made by L. E. Harrington O Pratt Erastus Snow, D Evans J. F. Smith Lorenzo Young. President Young said there would be men saved in the Celestial Kingdom of God with one wife with Many wives & with No wife at all.
the Land but the Saints would stand in holy places & not be moved. The wicked say the Lord delayeth his Coming. D H Wells spoke 28 M, L Snow 24, B Young Jr 18 Minutes.

Afternoon. E T. Clark Prayed. Presidet Young spoke 7 M. Told the people to build their House higher Make More windows & ventilate the room more. J Taylor spoke 44 M, F D Richards 21, W Woodruff 18, Brother Penrose 4. I spent the night with N C. Davis. D B. Huntington came in from the Indian Camp with some horses the Indians had stolen. Presidet Young had a dispatch from G A. Smith.

16 Presidet Young & Company drove through the turnpike which Separates the two lakes. We went to the hot Spring on the west side of the lake 7 Mils & returned. 14 M. The water is quite shallow & Clear on the South side of the turnpike & North side of the Main lake. The Horses rode out 150 yards from shore & the Carriages several rods from shore. I wrote a Letter to G Q Cannon.

17 We drove through Fish Haven on the Lake Shore road around the South End of the Lake to Ithaca. 25 M. Here we found about 200 Indian lodges & about 2,000 Indians. Black Hawk, Pocatello & many Indian Chiefs were among them.


At the Close of the Meeting we dined & drove into the Indian Camp & saw them have a war dance. We then returned to St Charles on the Shores of the lake. We saw fish in large Schools Come Clear to the Edge of the water. 40 M.

18 A pleasan Morning. We drove to Paris. Stopped with Broth Rich. We met in the school House of the Prophets at Paris. John Taylor Prayed. The Minutes of several Meetings was read. Presidet Young spoke 10 M. Said the world would have to judge we wisdom for themselves. Men have to be Judged Equal according to their Conduct.

D P. Kimball Spok 2 M and asked Can a man have an Exhaltation without a wife or two? Presidet Young said you Cannot put a gallon Measure in a pint Measure but both Can be filled full. If a man is faithful with one wife he will grow to be a gallon measure. Some men have not judgment & wisdom. A Badam whipped his wife for fear She would disobey him. D H Wells spoke 37 M, John Taylor 24.

The Question of Adoption was preached. Presidet Young said the Priesthood had been on the Earth at different times. When the Priesthood has not been on Earth Men will have to be sealed to Each other untill we go on to Father Adam. Men will have to be sealed to Men so as to link the Chain from beginning to End & all Children will have to be sealed to their Parents that was born before they had their Endowments. But this must be in A Temple & No where Else. Joseph will be with us No doubt & Joseph will have to be sealed to Somebody But it will require Revelation to do this. Elijah Holds those keys & who ever holds those keys holds the keys of Elijah.

W Woodruff spok 10 Minutes. The question was asked Shall Men go to the Mountains to hunt for Gold & Silver? No. Stay at home & raise grain. He said a Man might take his own life without Committing Suicide but a woman should not be sealed to a Man who had Committed Suicide without Revelation. Let no man who finds gold in these Mountains use any of it for his own use but use it for the building up of the kingdom of God.

We rode to Bloomington at the Close of the Meeting & held a Meeting with the people. A M. Musser Prayed. School Room Highly decorated House & Bowery full Many Mottos & banners. B. Young Jr spoke 33 Minutes. He told a dream. He saw Wm. S Godby in a Congregation of people & there was a hole in the wall of the building & Godby stuck his head in the hole
13 1 I got the Notes Discounted for Col Saxe & sent his draft. I wrote 5 Letters to Col Saxe Br Preston L Farr & Geo L Ferrill. I Collected $150 of Bishop Preston & Paid into the Bank. I wrote one Letter to David P Kimball.

14, 15 I drew Corn to the Stock yard.

16 I attended the school of the prophets.


18 to 21 I spent the time in Building a Kitchen 10 By 18 feet. Brower Pettit was the Carpenter.

22d I left S L City with the Presidency & G. Q Cannon of the Twelve & others for Grantsville. I rode with D H Wells. Our Journey was to hold a 2 days Meeting.

We rode to Dr Clintons & dined then visited the Factory & rode to Grantsville. I never saw the Earth Dryer or more Dusty Even in this Country. Presidt Young & G A Smith stoped at Bishop Rhoberry's & Br Wells & myself with Brother Rydalch. Distance of the day 40 M.


We had News from the City. The Enemy are on the E[lert?] Still laboring for the destruction of the Saints. We held a Meeting in the Evening. Br

SEPTEMBER - OCTOBER 1871

Ure Prayed. J. F. Smith spoke one hour & 20 Minutes. I Spent the night with Brother Clark.

24 Sunday Several of the Brethren Came from the City to day. I visited Brother McBrides Orchard to day the finest orchard I Ever Saw for its size. I should Judge ther were 30 Bushels of Rhode Island [-] in it that would measure 12 inches Each & many 14 inches.

Our Meeting opened at 10 oclol. G Q Cannon Prayed. D H Wells spoke 32 Minutes G. Q. Cannon 45 M. Afternoon. Prayer By W. Woodruff. G Q Cannon dedicated the silver service Bought to administer the sacrament on. The Sacrament was then adminis-

Given 18 M. Then Presidt Young spoke 58 Minutes. He said a Man may Embrace the Law of Celestial Marriage in his heart & not take the Second wife & be justified before the Lord.

We took supper at Bishop Rhoberry's & Drove to S. L. City. 40 Miles.

25 to 29 I spent the week working on my House Building my Kitchen.

30 I Attended the school of the Prophets

Oct 1 Sunday I met with my Quorum in the Morning. Brother Morris Prayed & David Candling spoke 50 Minutes & Lorenzo Young 45. Afternoon. O Pratt spoke one hour & 30 Minutes a powerful Discourse upon the Gathering & final Redemption of Israel & the Building & future state of Zion. We met in the Prayer Circle. Presidet Young was vary feeble. We adminis-

tered to him by the Laying on of hands.

Oct 2d 1871 To day a little after 4 oclol PM U.S. Marshal & Patrick waited upon Presidet Brigham Young with a writ for his arrest on an indictment founded on a Charge of "Lacevious Conduct." Presidet Young being in Poor health the Marshall left some
could not be holy, for without the city, we are told, there will be dogs, sorcerers, whoremongers, adulterers, murderers and whatsoever loveth and maketh a lie; but all within will be holy and righteous—such men as Abraham and a great many others, who had more than one wife. If Abraham, Isaac and Jacob are to be saved in the kingdom of God in that holy city, will not polygamists, who only believe in having one wife, be honored if they have the privilege of entering there? We are told that many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, ancient polygamists, the latter with his four wives, and will be counted worthy to be saved therein; while many who profess to be the children of the kingdom, will be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. This is what Jesus says, consequently I do not think that those who have formed the idea that only the monogamous system of marriage is accepted of the Almighty, will feel in those days as they do now. I do not think that class of persons will be ashamed, if they have the privilege of coming to the holy city, even if they see the names of Jacob’s polygamous children upon its gates. There may be some so delicate in their feelings as to say—"Oh, no, Lord, I don’t want to go in at that gate, the people are polygamists, I would rather you take me to some other place." They go to the next gate, and the next, until they have been to each one, and they all are polygamous. Then the inquiry may be—"Is there not some other city where the people are not polygamists?" "Oh yes, there are plenty of places, but outside of this city there are dogs, sorcerers, whoremongers, adulterers, and whoever loveth and maketh a lie. Do you want to associate with them?" "Well, I think their society will be a little more pleasant than that of those old polygamists?"

Will this be the way people will reason, when they come before this holy city? No, I think they will be very glad to get into Abraham’s bosom if he has more than one wife. You remember poor Lazarus the beggar, who died seeking a crumb from the rich man’s table. After his death he was carried by angels to Abraham’s bosom. By and by the rich man died, and he, being in torment, lifted up his eyes and saw Lazarus afar off in Abraham’s bosom, that is, associated with the polygamist Abraham. How this rich man did plead! “Oh, father Abraham, send Lazarus to me!” “What do you want?” “Let him come and dip the tip of his finger in water and touch my burning tongue, for I am tormented in this flame.” “Oh, no,” says Abraham, “there is a great gulf between you and me, you must stay where you are. Lazarus is in my bosom, and he can’t be sent on such an errand as that.” “Well, then, father Abraham, if you cannot send Lazarus to perform this act of mercy on my behalf, do send him to my brethren who are living on the earth, and warn them, that they come not to this place.” He did not want anybody else to go there, he was so tormented himself. “No,” said Abraham, “they have Moses and the Prophets; they have the revelations of God before them, if they will not believe them, they would not though Lazarus or anybody else should be sent to them from the dead.”

That is the case with this generation also. If they will not believe what is testified to and spoken of in the Bible, in regard to marriage, the

holy ordinance ordained of God, they would not believe though Lazarus or anybody else were sent from the eternal worlds to preach these things unto them. They would ridicule them as they do now, and their cry, then as now, would be, “Congress, oh Congress, can’t you do something to stop that awful corruption with which we are afflicted up in the mountains? Can’t you pass some laws that shall restrict those ‘Mormons’ and compel them to be married by some Federal officer who shall be sent into their Territory, and do away with that part of their religion? Oh Congress, do something to destroy this corruption out of our land. There is a people up in yonder moun-
tains, who profess to believe just as the Bible teaches in many places, and we can’t endure it. They believe in the Old Testament as well as the New, and it must be blasphemy.”

Wic said so? Did our forefathers, when they framed the Constitution, say that all who believed in the New Testament should have religious liberty, and that all who undertook to believe in the Old Testament should be turned out of this government, and be afflicted with some terrible penalty and law that should be passed by Congress? I think we have the privilege of believing in the Old Testament as well as the New. Amen.

DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT FRANKLIN, CACHE COUNTY, THURSDAY EVENING,
SEPTEMBER 4, 1873.

(Reported by John Q. Cannon.)

ORDINANCES THAT CAN ONLY BE ADMINISTERED IN THE TEMPLE—ENDOWMENTS, ETC.

We have taken you a little by surprise, brethren and sisters, in coming in to your town to day. This is in consequence of its being so stormy where we have been, and we thought, we would not venture to drive from Soda Springs through to Logan in two days. By taking more time, we thought we would have an opportunity of stopping in the settlements and having meetings. I will talk to you a few moments, then I will retire to my rest, and not stay here during the meeting. I feel very weary; but I was quite unwilling when I left home, and our journey has been quite fatiguing. The remarks that I shall make to
we may obtain eternal life. We can use the keys and principles that we have received to obtain this knowledge, and what is there pertaining to the Gospel that we cannot learn if we are faithful? If we do not know all that is necessary for our advancement, it is our privilege to go to some person who does know. And when we understand how to use the keys and principles ourselves, we can then teach others for all who have received the Gospel are expected to practice its principles in their lives, and to devote their energies and lives to the establishment of truth and righteousness upon the earth. Are we doing this? Are we doing our duty as Saints of God? Or are we passing away our time idly and indifferently? I, if we are doing ourselves an injury, and we thus deprive ourselves of the blessings promised to the faithful.

There is another great principle often brought before us, that may be considered a very common principle. It is the principle of Union. We are told by the Savior that we must be united, or we are not his. Does this concern us as Latter-day Saints? I think it does, but some not seem in any way concerned about it, notwithstanding the word of the Lord, that otherwise we are none of his. How can we be united so as to be acceptable to God? We have to be united, not merely in doctrinal matters, but in every other way. So far as doctrine is concerned, we are pretty well united, but not so in our temporal affairs. But we may become united in our temporal affairs, if we are willing to learn some practical lessons that have been taught us, and uniting in their execution; by entering into them with all our heart and our means, we may then be united in temporal matters also.

There is but one way to be united, according to the will of God, and that is by being dictated in our affairs by the Spirit of the Lord. When we were baptized we received the spirit of the Gospel, and by that spirit we obtained knowledge of its truth. And the same spirit we then received, if it continues with us, will lead us into all truth and reveal to us things to come. We have need of revelation at every step after we are baptized, for when we take a step it ought to be a right step, and the only right step we can take will be one that is in accordance with the principles of truth, as dictated by those authorized to teach and instruct the Saints. This is the only principle on which we can be united, and when this principle is carried out, then perfect union will exist among the Saints.

I remember once being sick, but I scarcely realized that I was sick, for my mind was bright and active. During the night the Spirit rested upon me, and the principles of the Millennium were opened up to me. It seemed to me that all was happiness and union. Now what will it require to bring about the Millennium? In the first place every man will have to learn his duty, and do it. Each one must study his neighbor's interest as well as his own. No one will do that which would conflict with his brother's interest, and no man would wilfully infringe upon his neighbor's rights and privileges. Now if all had learned their duty and were doing it faithfully, it would bring about a reign of peace and righteousness, and knowledge would cover the earth. If these principles were understood and carried out, we should have no reason to find fault with each other. Are we seeking after these things? I trust we are, and I feel rejoiced at the progress we are making as a people, although we come far short of that we should attain unto. We must have our minds fixed on this subject, and be determined to receive these truths, and live for them. This should be our first and last thought every day, and we should not be contented till we realize our desires in righteousness. Some persons think that a few prayers offered to the Lord will be all-sufficient in securing their salvation. It is very good to pray, but something is required besides praying; for example, we must be baptized, for that ordinance has been instituted for the remission of sins. We need endowments and ordinances, and they can only be administered by those holding the Priesthood, for without these gifts we could not obtain a celestial crown. We bestow the Priesthood on many young men, to bring them up for their usefulness in the future.

We want our washings and anointings, and how can we receive them without some one to administer them to us? And no one could give them without divine authority. The same words might be used, and the same ordinances administered in every place; but they would be of no avail whatever, without the priestly authority. Our baptisms, confirmations, ordinances, and endowments can only be administered by those who are ordained and set apart to administer them. The law must be complied with concerning these things or the ordinances are void and of no effect. Temples have to be built in which some of these ordinances must be performed. Who is to dictate concerning their construction and management? The Lord Himself controls these things, and authorizes whom he will.

Some might ask, Why not baptize for the dead, and give endowments in this meeting house? Just simply because the Lord has not so ordered it. The way and manner in which these ordinances have to be performed have been determined in the eternal world, and unless you comply with the requirements and obey the law, you cannot obtain the keys, and without the keys you cannot pass by the angels and the God in the eternal worlds. For example, you cannot attain an exaltation without a wife, or without and you ladles cannot be exalted without a husband. "For man is not without the woman nor the woman without the man in the Lord." So said the Apostle Paul. What then, will be the situation of those who remain single, and do not attempt to an exaltation? We learn from the revelations that they will be angels. Some people think that angels are the most exalted and glorious in the eternal worlds; but this is a mistake. If it will satisfy any of you to receive that glory it will not satisfy me. Now we understand that in order to obtain an exaltation we must have a wife, and we have to comply with the celestial law, as we have here in the eternal world. Perhaps some do not care much about the other world. Such persons remind me of a man I know in California, who became acquainted with and married a lady whose husband was dead. He was told that the lady was sealed to another man for eternity; he replied he did not care, all he wanted was to marry her for this life, he did not care about the other world. Such a man will not attain to an exaltation. Some persons may be satis-
presses that desire in his or her prayer—that we may be counted worthy to receive celestial glory and exaltation in the presence of God and the Lamb. What a great thing to ask! Do we take in, as a people and as individuals, the full purport of this request? When we talk about celestial glory, we talk of the condition of endless increase; if we obtain celestial glory in the full sense of the word, then we have wives and children in eternity, we have the power of endless lives granted unto us, the power of propagation that will endure through all eternity, all beings fathers and mothers in eternity; fathers of fathers, and mothers of mothers, kings and queens, priests and priestesses, and shall I say more? Yes, all becoming gods. For this is the power of God; it is the power by which God presides over the universe, and fills the universe with power, and which we pray unto Him to bestow upon us. This being the case, do you think that we are going to attain unto these things without we show ourselves perfect before the Lord? You know that God will save you and me and exalt us, and give unto us this inestimable, this indescribable glory, if we are full of sin, if we are tried to temptation, and are not tested and are not tried in all these things? Do you imagine that God will do all this for us; can you conceive of such a result, if we are imperfect and full of frailty, and continue to yield to temptation, and die all those things that are contrary to the mind and will of God? I cannot; I do not look upon God in that light. I think that He is a perfect and holy being, and that the words of Jesus which He spoke unto His disciples are intended for us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." We, as a people, and as individuals, should seek to attain to that perfection, to be as perfect in our sphere as God, our Eternal Father, is in His; and we cannot attain to that exaltation and glory which He has promised unto us, unless we are thus perfect.

I do not have any other view than this of the character of the salvation and exaltation that God has promised unto us; and I therefore do not expect that any man will ever enter into the Celestial kingdom of our God, until he is tested and proved in all things. Some men think they can slip around; I have heard such men talk—they think they are going to get into the celestial kingdom without obeying the law of celestial marriage. I do not have any such ideas about exaltation, and yet I am perfectly satisfied there are men who will be counted worthy of that glory who never had a wife; there are men probably in this world now, who will receive exaltation, who never had a wife at all, or probably had but one. But what is necessary for such a man to do, is to obey the law, to have a wife, and a proof of willingness, a part, if they had the opportunity, I would instance the case of a man whom you perhaps know by reputation, namely, that of Elder Lorenzo D. Harkness. He was a faithful man in the Church, a man of zeal, a man of integrity; a man who did all in his power to magnify his holy Priesthood, and he died when upon a foreign mission before he had one wife. The Lord will judge that man, as He will all others, according to his works, and the desires of his heart, because he has lived, and had the opportunity. I am fully satisfied he would have obeyed that law. I do not doubt that he will receive exaltation in the presence of God. We have young men who die before they have had the opportunity to obey that law; and they will, doubtless, receive also, inasmuch as they were worthy; for the Lord, in His infinite wisdom and knowledge, understanding the worth of all men, will mete out to them accordingly. But if we live in the flesh, you may depend upon it we shall be tried in all things. If I have an inclination which is in conflict with the law of God, if I do not submit it and bring it into complete subjection to His law, I do not see how I can enter into celestial glory. I cannot conceive, with my views respecting God, and His wisdom and justice, and all His holy attributes, that I could ever enter into the celestial kingdom whilst in that condition. I must bring every appetite. I must bring every passion. I must bring every desire of my being into complete subjection to the will and mind of God. If I cannot receive the exaltation He has promised unto His faithful children, I say, I cannot, and I cannot see that any one can. If there is anything about us—if there is selfishness in us, if there is a disposition in our hearts not to yield upon a certain point, or to God—then I cannot receive the exaltation He has promised unto His faithful children. If I value my life more than I do the will of God; if I value my wives or children more, or my earthly substance more than I do the will of God, then I am not in the condition to receive exaltation and glory. I will tell you what I think about these things, and the manner in which I view the life which is to come. If there is anything that stands between me and the will of God which would prevent me from doing that will perfectly as He requires of me, if there is anything which I love more than God, I am not in a condition to receive that glory. If I think more of my own life, if I think more of my own will, if I think more of a wife or child, or of all my wives and children, or of my property, or of my time, or of anything over which I have control or which belongs to me, and is part of me, than I do of God, then I am not in the condition to receive the exaltation; I am not worthy to receive it; I am not willing to bring everything I have or which belongs to me into complete subjection to Him, and to what He requires of me. When He says, Go, to go; when He says, Come, to come; to do that which He requires, or to refrain from doing so, as He may who holds the keys of His kingdom; He chooses one man who holds the keys of His kingdom; He chooses one man as revelator to His Church, to teach His people the mind and will of God concerning them, and His word through him is binding upon the people. Then he chooses others as help and they have the power to counsel. He that receiveth you receiveth me, and he that receiveth me receiveth Him who sent me," as Jesus said. If they receive you they receive me; if they receive you and me, they