

principles; even the best of the Latter-day Saints have but a faint idea of the attributes of the Deity.

Were the former and Latter-day Saints, with their Apostles, Prophets, Seers, and Revelators collected together to discuss this matter, I am led to think there would be found a great variety in their views and feelings upon this subject without direct revelation from the Lord. It is as much my right to differ from other men, as it is theirs to differ from me, in points of doctrine and principle, when our minds cannot at once arrive at the same conclusion. I feel it sometimes very difficult indeed to word my thoughts as they exist in my own mind, which, I presume, is the grand cause of many apparent differences in sentiment which may exist among the Saints.

What I consider to be virtue, and the only principle of virtue there is, is to do the will of our Father in heaven. That is the only virtue I wish to know. I do not recognize any other virtue than to do what the Lord Almighty requires of me from day to day. In this sense virtue embraces all good; it branches out into every avenue of mortal life, passes through the ranks of the sanctified in heaven, and makes its throne in the breast of the Deity. When the Lord commands the people, let them obey. That is virtue.

The same principle will embrace what is called sanctification. When the will, passions, and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal lives.

There are numbers of men who can say much with regard to their faith in, and exalted views of "Mormonism;" they could converse continually about

it. In a word, if "Mormonism" is not my life, I do not know that I have any. I do not understand anything else, for it embraces everything that comes within the range of the understanding of man. If it does not circumscribe everything that is in heaven and on earth, it is not what it purports to be.

I will inform you how I became a "Mormon"—how the first solid impression was made upon my mind. When I undertook to sound the doctrine of "Mormonism," I supposed I could handle it as I could the Methodist, Presbyterian, and other creeds of Christendom, which I had paid some considerable attention to, from the first of my knowing anything about religion. When "Mormonism" was first presented to me, I had not seen one sect of religionists whose doctrines, from beginning to end, did not appear to me like the man's masonry which he had in a box, and which he exhibited for a certain sum. He opened the main box from which he took another box; he unlocked that and slipped out another, then another, and another, and thus continued to take box out of box until he came to an exceedingly small piece of wood; he then said to the spectators, "That, gentlemen and ladies, is free masonry."

I found all religions comparatively like this—they were so deficient in doctrine that when I tried to tie the loose ends and fragments together, they would break in my hands. When I commenced to examine "Mormonism," I found it impossible to take hold of either end of it; I found it was from eternity, passed through time, and into eternity again. When I discovered this, I said, "It is worthy of the notice of man." Then I applied my heart to wisdom, and sought diligently for understanding.

But the natural wisdom and judgment which were given me from my youth, were sufficient to enable me to